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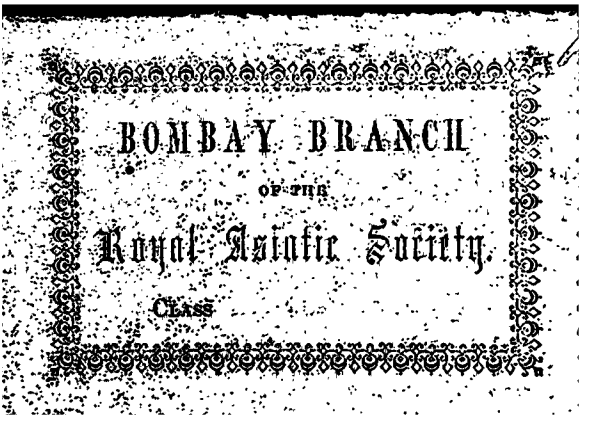

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VOL. VII.

BROWN——BURTHOGGE

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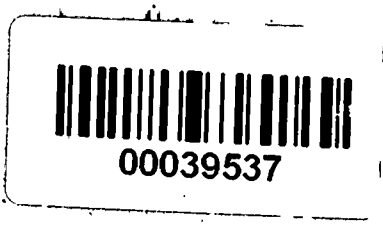

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F. W-T. . . . Francis Watt.
H. T. W. . . H. Trueman Wood.
W. W. . . . Warwick Wroth.

BROWN, CHARLES (*d.* 1753), commodore, entered the navy about 1693. Through the patronage of Sir George Byng, afterwards Lord Torrington, he was appointed captain of the Stromboli in 1709. He commanded the York in 1717, and the Advice in 1726 in the cruises up the Baltic. In 1727, during the siege of Gibraltar by the Spaniards, he commanded the Oxford, and in 1731 the Buckingham in the Mediterranean. In 1738 he was appointed to command the Hampton Court, and was senior officer at this station until the arrival of Admiral Vernon in the following year. His opportunity arrived in 1739, when, during the war with Spain, he served under Vernon in the attack on Portobello, in the isthmus of Darien. He led the squadron into Boca Chica, placing his vessel, the Hampton Court, alongside the strongest part of the fortifications. When the fortress surrendered, the Spanish governor presented his sword in token of submission. Brown very properly declined to receive it, saying he was but 'second in command,' and took the governor in his boat to Admiral Vernon. But the Spaniard was obstinate, declaring that but for the insupportable fire of the commodore he never would have yielded. Thereupon Vernon, very handsomely turning to Brown, presented to him the sword, which is still in the possession of his descendants. In 1741 Brown was appointed to the office of commissioner of the navy at Chatham, a situation which he held with unblemished reputation until his death, 23 March 1753. His daughter, Lucy, became the wife of Admiral William Parry, commander-in-chief of the Leeward Islands; and her daughter and namesake married Captain Locker, under whom Lord Nelson served in his early days, and who subsequently became lieutenant-governor of Greenwich Hospital. There is a portrait of Brown in the Painted Hall at Greenwich.

[Charnock's Biog. Nav. iv. 1; Beatson's Nav. and Mil. Memoirs, i. 49; E. H. Locker's Naval Memoirs, 1831; H. A. Locker's Naval Gallery of Greenwich Hospital, 1842.] A. L.

BROWN, CHARLES ARMITAGE (1787 ?–1842 ?), writer on Shakespeare's sonnets and friend of Keats, went to St. Petersburg at the age of eighteen to conduct the business of a Russia merchant started there by his eldest brother John. Working on very little capital, and hampered by political disturbances, the firm soon collapsed, and about 1810, at the age of twenty-three, Brown returned to this country utterly ruined. For some years afterwards he struggled hard for a livelihood, but the death of another brother who had settled in Sumatra put him at length in the possession of a small competence, and he devoted himself to literary pursuits. In 1814 he wrote a serio-comic opera on a Russian subject, entitled 'Narensky, or the Road to Yaroslaf,' with music by Braham and Reeve. It was acted at Drury Lane, under Arnold's management, for several nights from 11 Jan. 1814, with Braham in the chief part (Genest, viii. 405). The libretto was published in 1814, but its literary quality is poor. Brown made the acquaintance of Keats and his brothers before September 1817. At the time Brown was living at Wentworth Place, Hampstead, a double house part of which was in the occupation of Charles Wentworth Dilke, and Keats was living in Well Walk, near at hand. In July 1818 Brown and Keats made a tour together in the north of Scotland. Brown sent a number of amusing letters to Dilke describing the trip, some of which have been printed in Dilke's 'Papers of a Critic,' and in Buxton Forman's elaborate edition of Keats's

works. A diary kept by Brown at the same time is unfortunately lost. On the return from Scotland in August, Brown induced Keats to 'keep house' with him at Wentworth Place, each paying his own expenses; and there Brown introduced the poet to Fanny Brawne and her mother, who had hired Brown's rooms during his absence in the north, and had thus made his acquaintance. At Wentworth Place Keats wrote his play of 'Otho,' the plot of which he owed to Brown. In April 1819 Keats wrote some humorous Spenserian stanzas on Brown, which are printed in the various editions of the poet's works. In 1820 Keats left for Rome, with his health rapidly breaking. In 1822, shortly after Keats's death, Brown paid a long visit to Italy. He met Byron at Florence, and tried to induce him to take a just view of Keats's poetry and character. In 1824 Kirkpatrick introduced Brown to Landor, and the introduction led to a long intimacy. For many years Brown was a frequent visitor at Landor's villa at Fiesole. In April 1835 Brown returned to England and lived near Plymouth. He busied himself in public lecturing on Keats and Shakespeare, and in writing for newspapers and reviews. Landor visited him in 1837. In the middle of 1841 he suddenly left England for New Zealand, in the hope partly of improving his fortune and partly of recovering his health, which had been failing for some time. He obtained a government grant of land at Taranaky, New Plymouth, but he was so dissatisfied with its quality and situation that he resolved to return to England. He wrote from New Zealand to Joseph Severn, under date 22 Jan. 1842, announcing this resolve, but he apparently died before beginning the journey. In this, his last extant letter, he mentions that he was engaged on a 'Handbook of New Zealand.'

A number of Keats's manuscripts came into Brown's possession on the poet's death, and Brown determined to publish some of them with a memoir by himself. He printed a few of Keats's unpublished works in the 'New Monthly Magazine,' but a short biographical sketch which he wrote of his friend was refused by the booksellers and by the 'Morning Chronicle.' On leaving England, Brown made over all his manuscripts relating to Keats to R. Monckton Milnes, afterwards Lord Houghton, whom he first met at Fiesole in April 1833. In his well-known book on Keats, Lord Houghton made a free use of Brown's papers.

Brown's best-known literary work is his 'Shakespeare's Autobiographical Poems, being his Sonnets clearly developed, with his Character drawn chiefly from his Works,' London, 1838. Brown dedicated the book to Landor, with whom he had first discussed its subject at Florence in 1828. It is Brown's endeavour to show that Shakespeare's sonnets conceal a fairly complete autobiography of the poet, and although Boaden had suggested a similar theory in 1812, Brown was the first to treat it with adequate fulness or knowledge. Brown often illustrates Shakespeare from Italian literature, with which he was widely acquainted. Lord Houghton says that Keats learned from Brown all that he knew of Ariosto, and that Brown scarcely let a day pass in Italy without translating from the Italian. His 'complete and admirable Version of the first five Cantos of Boiardo's "Orlando Innamorato"' (HOUGHTON) was unfortunately never published. Of Brown's contributions to periodical literature, his papers in the 'Liberal,' signed Carlone and Carlucci, are very good reading. One called 'Les Charmettes and Rousseau' has been wrongly assigned to Charles Lamb, and another, 'On Shakespeare's Fools,' equally wrongly to Charles Cowden Clarke. A story in the 'Examiner' for 1823 entitled 'La Bella Tabaccaia' is also by Brown. Various references to Brown in the letters of his literary friends, among whom Hazlitt and Leigh Hunt are to be included, prove that he was at all times excellent company. Leigh Hunt is believed to refer to him in the 'Tatler' for 14 Jan. 1831, as 'one of the most genuine wits now living.' Joseph Severn, Keats's friend, maintained a fairly regular correspondence with Brown for more than twenty years (1820–42), and many of Brown's letters to Severn and other literary friends will be printed in the 'Severn Memoirs,' edited by Mr. William Sharp.

[Information from the late W. Dilke of Chichester, from the late Lord Houghton, from Mr. William Sharp, and from Mr. Sidney Colvin; Buxton Forman's complete edition of Keats's works (1883); Dilke's Papers of a Critic; Lord Houghton's Life of Keats (1848); Forster's Life of Landor; Notes and Queries, 5th ser. vii. 388, 6th ser. viii. 392. Mr. W. Dilke was of opinion that Brown was never known by the second name of Armitage until the publication of Lord Houghton's Life of Keats. On the title-page of the opera Narensky (1814) Brown is called Mr. Charles Brown, but on that of his work on Shakespeare's sonnets he is called Charles Armitage Brown. His eldest brother's name was John Armitage Brown. A son Charles or Carlino, who settled with him in New Zealand, survived him.] S. L. L.

BROWN, CHARLES PHILIP (1798–1884), Telugu scholar, son of the Rev. David

Brown [q. v.], provost of the college of Calcutta, entered the Madras Civil Service in 1817, was employed for many years in revenue, magisterial, and judicial duties in the districts of Cuddapah and Masulipatam, where, in addition to a knowledge of Persian, Sanskrit, and Hindustani, he acquired that mastery over the hitherto neglected language and literature of Telugu which entitles him to a foremost place among South Indian scholars. He was appointed in 1838 Persian translator, and in 1846 postmaster-general and Telugu translator to the Madras government, and became at the same time a member of the council of education, a government director of the Madras bank, and curator of manuscripts in the college library. He resigned in 1855, after thirty-eight years of service. His principal works were his valuable dictionaries of Telugu-English (Madras, 1852), English-Telugu (Madras, 1852), and 'Mixed Dialects and Foreign Words used in Telugu' (Madras, 1854), published at the expense of the Society for Promoting Christian Knowledge. His other writings included: 'Prosody of the Telugu and Sanskrit Languages explained,' Madras, 1827; 'Vemana's Verses, Moral, Religious, and Satirical,' Madras, 1829; 'Familiar Analysis of Sanskrit Prosody,' London, 1837; 'New Telugu Version of St. Luke,' 1838; 'Grammar of the Telugu Language,' Madras, 1840, 2nd ed. 1857; 'Cyclic Tables of Hindu and Mahomedan Chronology of the Telugu and Kanadi Countries,' Madras, 1850; 'English and Hindustani Phraseology,' Calcutta, 1850; 'Ephemeris, showing the corresponding Dates according to the English, Telugu, Malayâlam, and Mahomedan Calendars, 1751–1850;' 'Telugu Reader: a Series of Letters, Private and on Business, and Revenue Matters, with English Translation,' Madras, 1852; 'Dialogues in Telugu and English,' 2nd ed. Madras, 1853; 'Vâkyâvali; or, Exercises in Idioms, English and Telugu,' Madras, 1852; 'Zillah Dictionary in the Roman Character,' Madras, 1852; 'The Wars of the Rajahs,' Madras, 1853; 'Popular Telugu Tales,' 1855; 'A Titular Memory,' London, 1861; 'Carnatic Chronology, the Hindu and Mahomedan Methods of reckoning Time, explained with Symbols and Historic Records,' London, 1863; 'Sanskrit Prosody and Numerical Symbols explained,' London (printed), 1869. He also edited 'Three Treatises on Mirâsi Rights,' &c.; translated from Mahratta the lives of Haidar Ali and Tippoo; and printed in 1866 an autobiography for private circulation. He was a frequent contributor to the 'Madras Journal of Literature and Science.' Some of his works were translated into Tamil, Canarese, and Hindustani. On his return to England he accepted the post of professor of Telugu at University College. Among his titles to fame must be reckoned the fine collection of manuscripts, including over 2,000 Sanskrit and Telugu works, which he presented in 1845 to the Madras Literary Society, and which now form part of the government college library.

[Autobiography (privately printed), with preface by D. F. Carmichael; Athenæum, No. 2984; Times, 20 Dec. 1884; Ann. Report Royal Asiatic Society, 1885.] S. L.-P.

BROWN, DAVID (*fl.* 1795), landscape-painter, commenced his artistic career by painting signboards. At the age of thirty-five he placed himself for some time under George Morland, and made copies of that artist's pictures, which are stated to have been since frequently sold as originals. Being unable to endure the excesses of his master, he left the metropolis and obtained employment in the country as a drawing-master. The dates of his birth and death are unknown, but he exhibited at the Royal Academy ten landscapes between 1792 and 1797.

[Redgrave's Dictionary of Artists, 1878.] L. F.

BROWN, DAVID (1763–1812), Bengal chaplain and founder of the Calcutta Bible Society, was born in Yorkshire, and was educated first under private tuition at Scarborough, and afterwards at a grammar school at Hull under the Rev. Joseph Milner [q. v.], author of the 'History of the Church,' and at Magdalene College, Cambridge. Having taken holy orders and been appointed to a chaplaincy in Bengal, Brown reached Calcutta in 1786, and was immediately placed in charge of an extensive orphanage in that city, being at the same time appointed chaplain to the brigade at Fort William. In addition to these duties Brown took charge of the mission church. In 1794 he was appointed presidency chaplain, in which office he is said to have commanded in an unusual degree the respect and esteem of the English at Calcutta. Among his most intimate friends were Henry Martyn, Claudius Buchanan, and Thomas Thomason, all of whom were successively received in his house on their first arrival in India, and regarded him as their chief guide and counsellor. To the cause of christian missions he devoted himself with untiring zeal, labouring in it himself and affording generous aid to missionaries, both of the church of England and of other denominations.

Brown's health failing in 1812, he embarked, for the benefit of sea air, in a vessel bound

for Madras, which was wrecked on the voyage down the Bay of Bengal. The passengers and crew were rescued by another vessel and taken back to Calcutta, where Brown died on 14 June 1812. Charles Philip Brown [q. v.] was his son.

[Bengal Obituary; Memoir of Rev. Claudius Buchanan, D.D., by Rev. Hugh Pearson, London, 1819; Memoir of Rev. Thomas Thomason, by Rev. Thomas Sargent, 1833.] A. J. A.

BROWN, GEORGE (*d.* 1628), an English Benedictine monk, who in religion assumed the christian name of Gregory, is believed to have been the translator, from the Italian, of the 'Life of St. Mary Magdalen de' Pazzi,' 1619. It is dedicated to Lady Mary Percy, abbess of the English convent of St. Benet at Brussels. Brown died at Celle, near Paris, on 21 Oct. 1628.

[Oliver's Hist. of the Catholic Religion in Cornwall, 508; Weldon's Chronological Notes (1881), 158, Append. 6.] T. C.

BROWN, GEORGE (1650–1730), arithmetician, was born in 1650, and was appointed minister of the parish of Kilmaurs, in the presbytery of Irvine and county of Ayr, about 1680 (Scott, *Fasti*, ii. pt. i. p. 178), having been 'translated from Stranraer' (*ibid.* p. 384). 'About 1700 he was frequently charged for exercising discipline and marrying without proclamation' (*ibid.* p. 178). 'He invented an instrument called Rotula Arithmetica, to teach those of very ordinary capacity who can but read figures to add, subtract, multiply, and divide, on which the privy council, 13 Dec. 1698, recommended the lords of the treasury "to give a reasonable allowance to be ane encouragement to him"' (*ibid.* p. 384). In explanation of this instrument he published 'Rotula Arithmetica, with an Account thereof,' 12mo, Edinburgh, 1700, and in the same year produced 'A Specie Book serving at one View to turn any pure Number of any Pieces of Silver, current in this Kingdom, into Pounds Scots or Sterling,' 12mo, Edinburgh, 1700. He next published 'A Compendious, but a Compleat System of Decimal Arithmetick, containing more Exact Rules for ordering Infinites than any hitherto extant,' 4to, Edinburgh, 1701, which he dedicated 'to John Spotiswood, Baron of Spotiswood, Advocate;' on the title-page he described himself as 'minister of Killmarice.' His last work was 'Arithmetica Infinita; or the Accurate Accomptant's Best Companion, contriv'd and calculated by the Reverend George Brown, A.M., and printed for the Author,' sq. 12mo, Edinburgh, 1718. This work, which was commended by Dr. Keill, F.R.S., Savilian professor of astronomy at Oxford, was published by subscription. Brown died in 1730.

[Watt's Bibl. Brit.; Sinclair's New Statistical Account of Scotland, 1845; Scott's Fasti Ecclesiæ Scoticanæ, 1868.] A. H. G.

BROWN, Sir GEORGE (1790–1865), general, third son of George Brown, provost of Elgin, was born at Linkwood, near Elgin, on 3 July 1790. He was educated at the Elgin academy, and showed an inclination to enter the army. His uncle, Colonel John Brown, procured him a commission, and he was gazetted an ensign in the 43rd regiment on 23 Jan. 1806. He joined his regiment in Sicily, and was promoted lieutenant on 18 Sept. 1806, and served in the expedition to Copenhagen in 1807, at the battle of Vimeiro, and in the retreat upon Corunna under Sir John Moore. In 1809 the 43rd was brigaded with the 52nd and 95th, and formed part of the famous light brigade. Brown was present in all its actions until in June 1811 he was promoted captain into the 3rd garrison battalion, and obtained leave to join the staff college at Great Marlow. Brown exchanged into the 85th regiment in July 1812, which in August 1813 was sent to the Peninsula, and formed one of the regiments in the unattached brigade under the command of Major-general Lord Aylmer. The brigade was engaged in the battles of the Nivelle and the Nive, in which Brown so greatly distinguished himself that he was promoted major on 26 May 1814. The 85th was then sent to join the expedition under General Ross in America, and at the battle of Bladensburg Brown was wounded so severely that his life was despaired of, and for his gallant conduct there he was promoted lieutenant-colonel on 26 Sept. 1814.

So far Brown had had a brilliant military career. He was now selected for various staff appointments at home and abroad, and while serving as assistant quartermaster-general at Malta in 1826 he married a Miss Macdonell, third daughter of Hugh Macdonell. In 1828 Lord Hill, the commander-in-chief, appointed him deputy assistant adjutant-general at headquarters. At the Horse Guards he remained in various staff appointments for more than twenty-five years, and in such capacities he rose to the highest ranks in the army without seeing any further service. In 1831 he was promoted colonel and made a K.H., and some years afterwards was appointed deputy adjutant-general at the Horse Guards. In 1841 he was promoted major-general, and in 1850 he was appointed adjutant-general at the Horse Guards by the Duke of Wellington; he was promoted lieutenant-general in 1851; and, in recognition of his long official services,

he was made a K.C.B. in April 1852. Soon after Lord Hardinge had succeeded Wellington as commander-in-chief Brown resigned his post at the Horse Guards in December 1853. His resignation was almost certainly caused by the reforms introduced into the administration of the army by Lord Hardinge, but it has been hinted that it was partly due to the interference of the prince consort with the details of military business.

In 1854 Brown was selected for a command in the army intended for the East, and soon showed that his long official life had made him something of a martinet. He was the first of the general officers to reach Turkey, and his policy of 'pipe-claying, close-shaving, and tight-stocking' was strongly condemned by the 'Times' correspondent. Though he kept his men under close discipline, he was endeared to them by his kindness when the cholera broke out at Varna. He took command of the light division, and on landing in the Crimea in advance of his soldiers was nearly taken prisoner by a Russian outpost. At the battle of the Alma his division was in the heat of the battle, and his horse was shot down under him while he was cheering on the 23rd Welsh fusiliers to the attack on the Russian centre. After the allied army took up its position before Sebastopol, the light division was posted on the Victoria Ridge, and so did not bear the brunt of the Russian attack on 5 Nov. Brown was soon on the field, and seems to have led the opportune attack of the French Zouaves, who recaptured the three guns of Boothby's demi-battery, which the Russians had just taken, and in doing so he was shot through the left arm and wounded in the chest (Kinglake, *Invasion of the Crimea*, v. 325). He refused to go home on account of his wounds, and assisted Lord Raglan, to whom he was by seniority second in command, through the winter, and in May 1855 he commanded the English contingent to the Sea of Azoff, which took Kertch and Yenikale. On 28 June 1855, however, the day on which Lord Raglan died, he was invalided home by a medical board, and the imputation that he was jealous of Sir James Simpson is therefore unfounded (see Surgeon Watkins's letter to the 'Times' on 5 Sept. 1865). He was made a G.C.B. in July 1855 and promoted general in September 1855, and was appointed colonel of the 1st battalion of the rifle brigade. On the conclusion of the war he was also made a knight grand cross of the Legion of Honour and a knight of the Medjidie. In 1860 he was appointed commander-in-chief in Ireland and sworn of the privy council there, and in 1863 he became colonel of the 32nd regiment and colonel-in-chief of the rifle brigade. In April 1865 he resigned his command, and on 27 Aug. he died at his brother's house of Linkwood, near Elgin, the house in which he was born.

[Obituary notice in Times, 29 Aug. 1865; biography in Nolan's Crimea (1855), and in Ryan's Our Heroes in the Crimea; but, for the part he played there and a real account of his actions, see Kinglake's Invasion of the Crimea and Dr. Russell's letters to the Times.] H. M. S.

BROWN, GEORGE HILARY, D.D. (1786–1856), catholic prelate, born 13 Jan. 1786, was educated at St. Cuthbert's College, Ushaw, where he became vice-president and professor of theology. Afterwards he was missioner at Lancaster. On the partition of the northern district he was appointed vicar-apostolic of the Lancashire district by Pope Gregory XVI, and was consecrated at Rome on 24 Aug. 1840 with the title of bishop of Tloa 'in partibus infidelium.' On the restoration of the hierarchy by Pius IX in 1850 he was translated to the newly erected see of Liverpool, in which town he died on 25 Jan. 1856.

[Catholic Directory (1885), 59, 159; Weekly Register, 2 Feb. 1856.] T. C.

BROWN, GILBERT (*d.* 1612), Scotch catholic divine, was descended from the ancient family of Carsluith, in the parish of Kirkmabreck. He entered the Cistercian order, and was the last abbot of Sweetheart, or New Abbey, in the stewartry of Kirkcudbright, about seven miles from Dumfries. In that capacity he sat in parliament, 17 Aug. 1560, whilst the confession of faith was approved. He was, however, an active opponent of the Reformation. In 1578 he was complained of as being zealous in instructing the family of Lord Herries; and in the following year he was accused before the general assembly of enticing people within the bounds of 'papistrie.' Brown laboured so zealously for the catholic cause in Glasgow, in Paisley, and in Galloway, that in 1588 the general assembly complained of his 'busyness.' Lord Herries then expelled the presbyterian ministers from Dumfries. As all endeavours to stop the catholic reaction proved unavailing, the general assembly, in 1594, petitioned for Brown's apprehension by the guard. At this period he entered into a written controversy with John Welsche, minister of Ayr, and composed 'Ane Answere to ane certaine libell or writing, sent by Mr. John Welsche, to ane Catholicke, as ane Answer to ane Objection of the Romane Kirk, whereby they go about to deface the veritie of that onely true religion whilk we

professe.' This elicited from Welsche 'A Reply against Mr. Gilbert Browne, priest,' Edinburgh, 1602, 4to, afterwards reprinted under the title of 'Popery anatomized.' At the time Welsche published this reply Dumfries 'had become the seat of excommunicated papists and jesuits;' and the abbot is described as the 'famous excommunicat, foirfaultit, and perverting papist, named Mr. Gilbert Browne, Abbot of New Abbey, quho evir since the reformatioun of religioune had conteinit in ignorance and idolatrie allmost the haill south-west partis of Scotland, and had been continowallie occupyit in practiseing of heresy.' At length Abbot Brown was captured near New Abbey in August 1605. The country people rose in arms to rescue him, but were overpowered by Lord Cranstoun and his guardsmen. Brown was first conveyed to Blackness castle, and thence transferred to the castle of Edinburgh, 'where he was interteaned upon the kings expences till his departure out of the countrie' (CALDERWOOD, *Historie of the Kirk of Scotland*, vi. 295). Eventually he was banished, and he died at Paris on 14 May 1612.

[Cat. of Printed Books in Brit. Mus.; Calderwood's Hist. of the Kirk of Scotland (Wodrow Soc.), v. 39, 416, vi. 295, 367, 576, 764; Gordon's Catholic Church in Scotland, 526; Keith's Cat. of Scottish Bishops (1824), 425; McCrie's Life of Melville, ii. 208; Murray's Lit. Hist. of Galloway, 56–8, 121–3.] T. C.

BROWN, IGNATIUS (1630–1679), Irish writer, was born in the county of Waterford in 1630, but educated in Spain. In his twenty-first year he was admitted into the society of jesuits at Compostella. After teaching belles-lettres for some time in Castile, he was sent on a mission into his own country, whence removing into France, he became rector, in 1676, of the newly founded Irish seminary at Poitiers. Having been appointed confessor to the Queen of Spain, he died at Valladolid in 1679, during a journey to Madrid. He was the author of 'The Unerring and Unerrable Church, in Answer to a Sermon of Andrew Sall, preached at Christ Church, Dublin, in July 1674' (dedicated in ironical terms to the Earl of Essex), 1675, and 'An Unerrable Church or None. Being a Rejoinder to "The Unerring and Unerrable Church," against Dr. Andrew Sall's Reply, entitled "The Catholic and Apostolic Church of England"' (dedicated to the Duke of Ormonde), 1678. He is also the reputed author of a treatise, 'Pax Vobis.'

[Ware's Works (Harris), ii. 186–7.] T. F. H.

BROWN, JAMES (1709–1788), traveller and scholar, was son of James Brown, M.D., of Kelso in Roxburghshire, where he was born on 23 May 1709. He received his education at Westminster School, 'where he was well instructed in the Latin and Greek classics,' notwithstanding that he must have left school at the early age of thirteen, as in the year 1722 he went with his father to Constantinople. During the three years of his stay in the East on this occasion, the boy, 'having a great natural aptitude for the learning of languages, acquired a competent knowledge of Turkish, vulgar Greek, and Italian.' In 1725 he returned home, and 'made himself master of the Spanish language.' About the year 1732 he conceived for the first time (it has been said) the idea of a 'Directory of the Principal Traders in London.' A 'Directory' upon a similar plan had, however, been already published in London as early as 1677. After having been at some pains to lay the foundation of it, he gave it to Henry Kent, printer, in Finch Lane, Cornhill, who made a fortune by the publication. In 1741 he attempted to carry out a more ambitious project, namely, to establish a trade with Persia viâ Russia. Having entered into an agreement for the purpose with twenty-four of the principal merchants of London, members of the Russia Company, he sailed for Riga on Michaelmas day 1741, 'passed through Russia, down the Volga to Astrachan, and sailed along the Caspian Sea to Reshd in Persia, where he established a factory, in which he continued near four years.' While there he was the bearer of a letter from George II to Nadir Shah. Dissatisfied with his employers, and impressed with the dangers to which the factory was exposed from the unsettled nature of the Persian government, he resigned his post, and reached London on Christmas day 1746.

The following year the factory at Reshd was plundered, and a final period put to the Persia trade. His old aptitude for languages enabled him during his four years' stay at Reshd to acquire such proficiency in Persian that on his return he compiled 'a copious Persian Dictionary and Grammar,' which, however, was never published. Lysons states that Brown was also the author of a translation of two orations of Isocrates, published anonymously. He died of a paralytic stroke on 30 Nov. 1788, at his house in Stoke Newington, where he had resided since 1734, and was buried in the parish church of St. Mary, where there is a tomb erected to his memory (LYSONS, iii. 290).

[Gent. Mag. lviii. pt. ii. p. 1128; Lysons's Environs of London, iii. 301–2.] G. V. B.

BROWN, JAMES, D.D. (1812–1881), catholic bishop, was born on 11 Jan. 1812, at Wolverhampton. There, in the old chapel of SS. Peter and Paul in North Street, he often, when a child, served the mass of Bishop Milner. That prelate, taking a great liking to the boy, and observing in his little acolyte the signs of a vocation to the ecclesiastical state, sent him, in 1820, to Sedgeley Park Academy. There he remained until June 1826, and in the following August was placed by Bishop Milner, as a clerical student, at St. Mary's College, Old Oscott, now known as Maryvale. He completed his studies as an Oscotian with marked success, being chiefly distinguished by his proficiency in classics. On 18 Feb. 1837 he was ordained priest by Bishop Walsh. For several years he remained at Old and (from 1838 onwards) at New Oscott as professor and prefect of studies until, in January 1844, he returned to Sedgeley Park as vice-president, being afterwards, before the year was out, promoted to the rank of president. Six years later on he was still holding that position when, in the summer of 1851, he was advanced to the episcopate. He was consecrated, on 27 July 1851, the first bishop of Shrewsbury in St. George's Cathedral, Southwark, by Cardinal Wiseman. Immediately after his consecration Brown went to reside at Salter's Hall, near Newport in Shropshire. His diocese comprised within it not only Shropshire and Cheshire, but also the six counties of North Wales. Such was the energy of his episcopal governance during the thirty years that elapsed between 1851 and 1881 that within that interval he had increased the number of priests there from thirty-three to ninety-five, of churches from thirty to eighty-eight, of monasteries from one to six, and of convents from one to eleven. And whereas in 1851 he had found not one poor school at all he left flourishing, near St. Asaph, the fine establishment of St. Beuno's College, and scattered all over his diocese sixty-three poor schools, at which 9,273 children were in daily attendance. Much of this wonderful increase was directly traceable to his untiring energy and his remarkable power of organisation. In September 1868 Brown left Newport and went to reside at Shrewsbury. On 8 Dec. 1869 he took part in the inauguration of the Œcumenical Council of the Vatican. On 17 April 1870 he was named by Pius IX one of the bishops assistant at the pontifical throne. Some weeks before the declaration of the dogma of papal infallibility, on 18 July 1870, Brown was released from his attendance upon it on the score of ill-health, and received permission to return homewards. On 27 July 1876 the silver jubilee of his episcopate was celebrated in the cathedral church at Shrewsbury, memorial gifts to the value of 1,600*l.* being presented to him on the occasion. His health breaking down three years afterwards he obtained the assistance of an auxiliary, Edmund Knight, who was consecrated on 25 July 1879. Brown then went to live at St. Mary's Grange, a sequestered spot near Shrewsbury, then recently purchased by him as the site of his proposed seminary. His active episcopal work had thenceforth to be abandoned. But to the close of his life he sedulously watched over the general administration of his diocese. Death came to him at last very gently, in his seventieth year, on 14 Oct. 1881, at St. Mary's Grange. He had been present at four provincial councils (those of 1852, 1855, 1859, and 1873) held during the time of his episcopate. He presided at his own first diocesan synod in December 1853, at St. Alban's, Macclesfield.

[Morris's Silver Jubilee Sermon at St. Beuno's, 1876; Men of the Time, 10th ed. 153; Brady's Episcopal Succession, 445; Times, 15 Oct. 1881; Tablet, 22 Oct. 1881, 674; Weekly Register, 22 Oct. 1881, 484–5.] C. K.

BROWN, JAMES BALDWIN, the elder (1785–1843), miscellaneous writer, was called to the bar at the Inner Temple in 1816, and practised on the northern circuit and at the Lancashire quarter sessions. He was appointed judge of the Oldham court of requests in 1840, and died in November 1843. Brown married a sister of the Rev. Thomas Raffles, D.D., and was father of the Rev. James Baldwin Brown [q. v.] His portrait has been engraved.

He was the author of: 1. 'An Historical Account of the Laws enacted against the Catholics, both in England and Ireland,' London, 1813, 8vo. 2. 'An Historical Inquiry into the ancient Ecclesiastical Jurisdiction of the Crown,' 1815, 8vo. 3. 'Poems' in conjunction with the Rev. Thomas Raffles and Jeremiah Holmes Wiffen, 1815, 8vo. 4. 'Memoirs of the Public and Private Life of John Howard, the Philanthropist,' London, 1818, 4to, 2nd edit. 1823, 8vo; dedicated to William Wilberforce, M.P.

[T. S. Raffles's Memoirs of Dr. Thomas Raffles, 374; Biog. Dict. of Living Authors (1816), 41; Evans's Cat. of Engraved Portraits, i. 42; Gent. Mag. N.S. xxi. 93.] T. C.

BROWN, JAMES BALDWIN, the younger (1820–1884), nonconformist divine, was the eldest son of Dr. James Baldwin Brown the elder [q. v.] Born in 1820 at

King's Bench Walk, Temple, he was sent to the London University, and at the age of eighteen was amongst the recipients of the first degrees granted by that body. It was intended that Brown should follow his father's profession, and he kept his terms at the Inner Temple for that purpose. He afterwards determined to devote himself to the ministry, and became a student at Highbury College. In 1843 he accepted the charge of a congregational church at Derby, and three years later he removed to London, becoming minister of Claylands Chapel, Clapham Road. During his ministry here Brown was distinguished for the breadth of his theological views. When the 'Rivulet' controversy arose in connection with the Rev. T. T. Lynch and his writings, Brown protested with other nonconformists against the severe attacks made upon Mr. Lynch. He also threw himself into the controversy on the doctrine of annihilation, and published a collection of discourses on the subject in opposition to the view held by the great body of the congregationalists. In 1870 Brown removed with the greater part of his congregation to a new and more commodious church in Brixton Road, with which his name was associated until his death.

In 1878 Brown was elected to the chair of the Congregational Union of England and Wales. During his tenure of office he once more showed himself to be a fearless controversialist. A conference was held at Leicester, in which an effort was made by certain congregational ministers holding unorthodox views to fraternise with unitarians and other advanced thinkers. Brown warmly supported the arguments of the advanced school, but the majority at the conference carried a resolution reaffirming the tenets expressed in the Congregational Declaration of Faith and Order. The enforced separation from friends on this and other occasions affected Brown keenly.

Brown was a voluminous writer, as well as an active preacher and lecturer. In 1869 he published a volume entitled 'The Divine Mysteries.' He was also the author of: 1. 'Studies of First Principles' (1848, &c.) 2. 'Competition, the Labour Market, and Christianity' (1851). 3. 'The Divine Life in Man' (1860). 4. 'Aids to the Development of the Divine Life' (1862). 5. 'The Home Life' (1866). 6. 'The Christian Policy of Life' (1870). 7. 'Buying and Selling and getting Gain' (1871). 8. 'First Principles of Ecclesiastical Truth' (1871). 9. 'Our Morals and Manners' (1872). 10. 'The Higher Life' (1874). 11. 'The Battle and Burden of Life' (1875). 12. 'The Doctrine of Annihilation in the Light of the Gospel of Love' (1875); and a number of other works, sermons, and contributions to periodical literature.

For some time before his death Brown had been in feeble health, and laid aside from active work. He was contemplating a visit to Switzerland when he was struck down with apoplexy, and died on 23 June 1884. Brown's reputation as a preacher extended far beyond his own denomination. In all public movements he took a great interest, and at such crises as the Lancashire cotton famine, the American civil war, the Franco-German war, &c., his sympathies and aid went out towards the distressed and the suffering. He was of a sensitive and active temperament, taking a great delight in work. His discourses were marked by much fervour, intellectual force, and literary finish. He deeply lamented the exclusiveness of the established church, and was a warm advocate of the claims of dissenters at the universities. One of the reforms for which he had long striven was accomplished when Brown lived to see his own son take a first-class at Oxford after a brilliant university career. In culture and versatility of parts he was himself justly distinguished.

[Times, 24 June 1884; Christian World, 26 June 1884; Brixton Free Press, 28 June 1884; In Memoriam, James Baldwin Brown, by Mrs. Elizabeth Baldwin Brown (1884).] G. B. S.

BROWN, JOHN (*d.* 1532), sergeant painter to King Henry VIII, was appointed to the office by patent, dated 11 Jan. 1512, with a salary of 2*d.* a day, and a livery of four ells of woollen cloth at 6*s.* 8*d.* a yard at Christmas. On 12 March 1527 this salary was raised to 10*l.* a year. The work on which he was employed was not of a very elevated character. It consisted, as far as can be discovered from the records of the king's expenses, of painting flags for the Great Harry and other ships, surcoats and trappings for tournaments, banners and standards for the army sent into France under the Duke of Suffolk in 1523, escutcheons of arms, gilding the roofs and other decorations for a banqueting house at Greenwich, and for the castle at Guisnes in preparation for the Field of the Cloth of Gold. The only existing picture which was ever supposed to have been by his hand is a portrait on panel in the British Museum. It was presented by Sir Thomas Mantel of Dover, and now bears the number 93. It is inscribed 'Maria Princeps An° Dom. 1531. I. B.' 'In some respects,' says Sir Frederick Madden, 'it resembles the Burghley picture, but its authenticity has been questioned.' The fact is that the face does not bear the least resemblance to the features of Queen Mary, and the

costume is some thirty years or so later than the date given in the inscription, which cannot be contemporary with the painting. In 1522 Brown was elected alderman of London, but resigned the office in 1525, before he had served either as sheriff or mayor. During the last years of his life he sat on the commission of the peace in Essex and Middlesex. He was a member of the companies of Haberdashers and Painter Stainers, and shortly before his death (24 Sept. 1532) conveyed to the latter company his house in Little Trinity Lane, which has from that time continued to be the hall of the company. The house had been in his possession since 1504. His portrait, dated 1504, is preserved in the hall, but is apparently a copy painted after the great fire of 1666, when the hall was burnt. His arms were 'argent on a fess counter embattled, sable, 3 escallops of the first; on a canton, quarterly gules and azure, a leopard's head caboshed, or:' crest, 'on a wreath argent and sable, a crane's head azure, beaked gules, winged or, the neck and wings each charged with an escallop counterchanged, and holding in its beak an oak branch fructed proper.' This resembles the coat borne by the Brownes of Kent. In the British Museum is a book (Lansdowne MS. 858) which once belonged to him, and has his signature. It is the account of banners, &c., furnished to the Duke of Suffolk, and contains the shields of arms in colours of sovereigns of Europe and English nobles. By his will, dated 17 Sept. 1532, and proved 2 Dec. of the same year, it appears that he left a widow Anne and two daughters, Elizabeth and Isabel. By a previous wife, Alice, he probably had two daughters, married to Richard Colard and Edmund Lee. A house at Kingsland and lands in Hackney, and another house called 'The Swan on the Hope' in the Strand, are mentioned, and certain books of arms and badges bequeathed to his servant. He was buried in St. Vedast's, Foster Lane.

[Calendar of State Papers of Hen. VIII, vols. i–v.; Chronicle of Calais; Madden's Expenses of Princess Mary, p. clix; Stow's Survey of London, iii. 126; Walpole's Anecdotes, i. 64; Some Account of the Painters' Company, 1880, p. 14; Archæologia, xxxix. 23; Lansd. MS. 858.]

C. T. M.

BROWN, JOHN (1610?–1679), of Wamphray, church leader, was probably born at Kirkcudbright; he graduated at the university of Edinburgh 24 July 1630. He was probably not settled till 1655, although he comes first into notice in some highly complimentary references to him in Samuel Rutherford's letters in 1637. In the year 1655 he was ordained minister of the parish of Wamphray in Annandale. For many years he seems to have been quietly engaged in his pastoral duties, in which he must have been very efficient, for his name still lives in the district in affectionate remembrance. After the restoration he was not only compelled by the acts of parliament of 1662 to leave his charge, but he was one of a few ministers who were arrested and banished, owing to the ability and earnestness with which they had opposed the arbitrary conduct of the king in the affairs of the church. On 6 Nov. 1662 he was sentenced to be kept a close prisoner in the Tolbooth of Edinburgh, his crime being that he had called some ministers 'false knaves' for keeping synod with the archbishop. The state of the prison causing his health to break down, he was banished 11 Dec. from the king's dominions, and ordered not to return on pain of death. He went to Holland. In 1676 Charles II urged the States-General to banish him from their country, a step which they refused to take. For a few years he was minister of the Scotch church in Rotterdam, and shortly before his death, which occurred in 1679, he took part in the ordination of Richard Cameron [q. v.] He was the author of many learned and elaborate works, among which were—'Apologetical Relation of the Sufferings of Ministers of the Church of Scotland since 1660,' 1665; 'Libri duo contra Woltzogenium et Velthusium,' 1670; 'De Causâ Dei adversus anti-Sabbatarios,' 2 vols. 4to, 1674–76; 'Quakerism the Pathway to Paganism,' 1678; 'An Explanation of the Epistle to the Romans,' 1679; 'The Life of Justification opened,' 1695. Other treatises were published between 1720 and 1792, and a manuscript history of the church is in the university library at Edinburgh. Of his treatise on justification a writer says: 'It is by far our most thorough exposition and discussion of the doctrine it handles; and it is all the more to be prized because of the particular bearing it has on the new views which Baxter and others had begun to propagate, and which in some shape are ever returning among ourselves' (James Walker, D.D., Carnwath, *The Theology and Theologians of Scotland*).

[Wodrow's History of the Sufferings of the Church of Scotland from the Restoration to the Revolution; Memoir prefixed to reprint of Apologetical Relation in the Presbyterian Armoury, vol. iii. Edin. 1846; Scott's Fasti, ii. 663.]

W. G. B.

BROWN, JOHN (1627?–1685), the 'christian carrier,' one of the most eminent names in the Scottish covenanting martyro-

logy during the stormy period known as the 'killing time' before the revolution of 1688, was born about 1627. He lived in a desolate place called Priestfield or Priesthill, in the upland parish of Muirkirk in Kyle, Ayrshire, where he cultivated a small piece of ground and acted as a carrier. Wodrow describes him as 'of shining piety,' and one who had 'great measures of solid digested knowledge, and had a singular talent of a most plain and affecting way of communicating his knowledge to others.' He had (according to Claverhouse's account) fought against the government at the battle of Bothwell Bridge (1679); he refused to 'hear the episcopal ministers,' he instructed the people in the principles of his church, and he was on intimate terms with the leaders of the persecuted party. In 1682 Alexander Peden, one of the chief of these, united him in marriage to his second wife, Marion Weir (who figures prominently in Brown's death-scene), and on this occasion Peden, according to Walker, foretold the husband's early and violent end. 'Keep linen by you for his winding-sheet,' he added.

Early in the morning of 1 May 1685 Brown and his nephew were at work in the fields cutting peat. There was a thick mist, out of which Graham of Claverhouse with his dragoons suddenly appeared and seized the two men. According to that commander's report, drawn up not many hours after the event, what followed was this: 'They had no arms about them, and denied they had any. But being asked if they would take the abjuration, the eldest of the two, called John Brown, refused it. Nor would he swear not to rise in arms against the king, but said he knew no king' (according to an act of the Scottish privy council, 22 Nov. 1684, such refusal was punishable with instant death, Wodrow, book iii. ch. viii.) 'Upon which, and there being found bullets and match in his house, and treasonable papers, I caused shoot him dead, which he suffered very unconcernedly' (Claverhouse to Queensberry, 3 May 1685, quoted in *Life* referred to below). Many additional details are given by the covenanting historians. Wodrow tells us that the soldiers were so moved by the manner in which Brown prayed before his death that they refused to fire at him, and that Claverhouse 'was forced to turn executioner himself, and in a fret shot him with his own hand before his own door, his wife with a young infant standing by, and she very near the time of her delivery of another child.' Patrick Walker's account was drawn up from information afterwards supplied to him by 'the said Marion Weir, sitting upon her husband's grave.' It contains a striking conversation between the widow and Claverhouse, and an affecting picture of the lonely woman, after the dragoons were gone, performing the last rites to her husband's body, covering it with her plaid and sitting down in the solitude to weep over him. According to Walker's version it was the dragoons, and not Claverhouse himself, who performed the execution. A monument was afterwards erected to mark the spot where Brown was buried.

[Wodrow's History of the Sufferings of the Church of Scotland, Edin. 1721–2; Walker's Life of Peden, &c. 1727, Glasgow, 1868. Napier's Life and Times of John Graham, Edin. 1862, contains Claverhouse's Report, together with a defence of his conduct; Thomson's edition of A Cloud of Witnesses (1713), Edin. 1871, gives (pp. 574–5) an account of the monument, with copy of inscription; a chap-book Life of Brown was published at Stirling in 1828.] F. W–T.

BROWN, JOHN (*d.* 1736), chemist, was elected F.R.S. in 1722, and during 1723–1725 served on its council. He discovered the presence of magnesia in sea-water (*Phil. Trans.* xxxii. 348), and the nature of Prussian blue (*Phil. Trans.* xxxiii. 17).

H. F. M.

BROWN, JOHN (1715–1766), author of the 'Estimate,' was born at Rothbury, Northumberland, where his father was curate, 5 Nov. 1715. His father, John Brown, a member of the Haddington family, had been ordained by a Scotch bishop, and at the end of 1715 became vicar of Wigton. The son was sent to the Wigton grammar school. On 18 June 1732 he matriculated at St. John's College, Cambridge, and took his B.A. degree with distinction in 1735. He took orders, and was appointed minor canon and lecturer by the dean and chapter of Carlisle. He showed his loyalty by serving as a volunteer in 1745 at the siege of Carlisle, and his sound whig principles in two sermons afterwards published. He thus obtained the notice of Dr. Osbaldiston, dean of York, who in 1747 became bishop of Carlisle, and who appointed Brown one of his chaplains. An accidental omission of the Athanasian Creed at the appointed time brought a censure; and Brown, after reading the creed out of due course, to show his orthodoxy, resigned his canonry. A poem upon 'Honour' (first published in 1743), and an 'Essay upon Satire,' appeared in the third volume of Dodsley's collection. The last was 'occasioned by the death of Mr. Pope,' and contains a high compliment to Pope's literary executor, Warburton. Warburton saw it 'by accident' some time after its publication (Nichols, *Anecdotes*, v. 587),

and asked Dodsley to let him know the author's name. He published it in the collected edition of Pope's works before the 'Essay on Man.' One line survives—

And coxcombs vanquish Berkeley by a grin.

A poem on 'Liberty,' occasioned by the peace, appeared in 1749. Warburton introduced Brown to his father-in-law, the munificent Ralph Allen. Whilst staying at Allen's Brown preached a sermon at Bath against gambling (22 April 1750). It was published with a statement that the public tables were suppressed soon after the sermon was preached. Warburton now advised Brown to carry out Pope's design of an epic poem, 'Brute;' and when this was begun suggested an essay upon Shaftesbury's 'Characteristics.' The essay, completed under Warburton's eye, appeared in 1751. The second part of this essay is a remarkably clear statement of the utilitarian theory as afterwards expounded by Paley, and is highly praised in J. S. Mill's essay upon 'Bentham.' The book provoked answers from C. Bulkley, a dissenting minister, and an anonymous author, and it reached a fifth edition in 1764. Brown helped Avison in the composition of his essay upon 'Musical Expression,' published in the same year (1751). He showed his versatility by writing two tragedies, 'Barbarossa' (produced at Drury Lane 17 Dec. 1754) and 'Athelstane' (produced 27 Feb. 1756) (Genest, iv. 406, 453). The first obtained a considerable success. Garrick acted in both, and wrote the prologue and epilogue of the first and the epilogue to the second. A line in the first epilogue, 'Let the poor devil eat,' &c., gave great offence to Brown. Neither has much literary value, though 'Athelstane' was preferred by the critics to its more successful rival. Warburton, Allen, and Hurd lamented that a clergyman should compromise his dignity by 'making connections with players.' Warburton, however, had introduced Brown to his friend Charles Yorke, and through Yorke's influence his brother, Lord Hardwicke, presented Brown in 1756 to the living of Great Horkesley, near Colchester, worth 270*l.* a year or 200*l.* clear (Nichols, *Anecdotes*, v. 286).

In 1757 appeared Brown's most popular work, 'An Estimate of the Manners and Principles of the Times.' A seventh edition appeared in 1758, a 'very large impression' of a second volume, and an 'explanatory defence' in the same year. From the identity of the first and seventh editions of the 'Estimate' Hill Burton seems to doubt whether the success was genuine (*Life of Hume*, ii. 23). There is no doubt, however, of the impression made at the time. 'The inestimable estimate of Brown,' says Cowper (*Table-Talk*), 'rose like a paper kite and charmed the town.' It is a well-written version of the ordinary complaints of luxury and effeminacy which gained popularity from the contemporary fit of national depression. Macaulay refers to it in this respect in his essay on 'Chatham.' In his first volume Brown describes Warburton as a Colossus who 'bestrides the world.' A coolness, however, seems to have arisen at this time between the two. Walpole ascribes it to Warburton's jealousy of his friend's success in a letter (to Montagu, 4 May 1578), from which it also appears that Brown was supposed to have been mad. Walpole says that he had only seen Brown once, and then 'singing the Stabat Mater with the Mingotti behind a harpsichord at a great concert at my Lady Carlisle's' in 'last Passion week,' a performance which Walpole regards as inconsistent with Brown's denunciations of the opera. He also asserts that Brown was a profane curser and swearer, that he tried to bully Sir Charles Williams, who had answered the 'Estimate,' and was supposed to be about to divulge the swearing story, and that he insulted Dodsley, who acted as go-between.

Brown was clearly an impracticable person. He had complimented Pitt and the first Lord Hardwicke in his 'Estimate,' and the failure to obtain patronage induced him, it is said, to resign the living received from Hardwicke's son. In 1760 Warburton says that Brown is 'rarely without a gloom and sullen insolence on his countenance,' symptomatic perhaps of mental disorder (*Letters of an Eminent Prelate*, pp. 300, 381). Bishop Osbaldiston, however, presented him to the living of St. Nicholas in Newcastle in 1761. Brown published several other works, which had little success: an 'Additional Dialogue of the Dead, between Pericles and Cosmo, being a sequel to a dialogue of Lord Lyttelton's between Pericles and Cosmo,' 1760 (intended to defend Pitt against the supposed insinuations of Lyttelton, who is said to have affronted Brown in society) (Nichols, *Anecdotes*, ii. 339); the 'Curse of Saul, a sacred ode' (set to music and performed as an oratorio), first prefixed to a 'Dissertation on the Rise, Union, and Power . . . of Poetry and Music,' 1763; 'History of the Rise and Progress of Poetry,' &c., 1764 (the substance of the last, omitting music); 'Twelve Sermons on various Subjects,' 1764 (including those at Carlisle and Bath already noticed); 'Thoughts on Civil Liberty, Licentiousness, and Fashion,' 1765, a pamphlet with some remarks on education noticed by Priestley in his essay on 'The Course of a Liberal Education;' a sermon 'On the Female Character

and Education,' preached 16 May 1765, with an appendix upon education; and 'A Letter to the Rev. Dr. Lowth,' &c., 1766, an answer to an imputation made by Lowth in his controversy with Warburton upon Brown's sycophancy to Warburton. Brown advertised 'Principles of Christian Legislation,' in eight books, the manuscript of which was left to some friends in his will for publication. It never appeared. In 1765 Brown engaged in a curious correspondence, from which long extracts are given in the 'Biographia Britannica.' Dr. Dumaresq had been consulted about the provision of a school system in Russia. A lady mentioned Brown to him as an authority upon such questions. Dumaresq wrote to Brown, and received in reply a paper proposing vague and magnificent plans for the civilisation of Russia. The paper was laid before the empress, who immediately proposed that Brown should visit St. Petersburg, and upon his consent forwarded 1,000*l.* to the Russian ambassador for the expenses of the journey. Brown made preparations to start, bought a post-chaise and other necessaries, and obtained leave of absence as one of the king's chaplains. His health had been shattered by gout and rheumatism, and the remonstrances of his friends and physicians induced him to abandon the plan of exposing himself to a Russian climate. He accounted for his expenses to the Russian minister, and wrote a long letter (28 Aug. 1766) to the empress, suggesting a scheme for sending young Russians to be educated abroad. He was apparently disappointed and vexed by the failure of the scheme. On 23 Sept. 1766 he committed suicide by cutting his throat. A letter from a Mr. Gilpin of Carlisle says that he had been subject to fits of 'frenzy' for above thirty years, and would have killed himself long before but for the care of friends. Walpole's remark, given above, seems to imply that his partial derangement was generally known.

[Davies's Life of Garrick, i. 206–15; Life by Kippis, with original materials in Biog. Brit.; Letters of an Eminent Prelate; Taylor's Records of my Life, i. 85; T. S. Watson's Life of Warburton.] L. S.

BROWN, JOHN (1722–1787), of Haddington, author of the 'Self-interpreting Bible,' was born in 1722 at Carpow, parish of Abernethy, Perthshire. His father was a poor weaver, who could only afford to send him to school for a few 'quarters.' During one month of this time he studied Latin. Even at this early period he learnt eagerly, getting up by heart 'Vincent's and Flavel's Catechisms, and the Assembly's Larger Catechism.' When he was eleven his father died. His mother did not long survive. He himself was brought so low by 'four fevers on end' that his recovery was despaired of. During these trials the lad thought much on religious matters. After his recovery, he began to work as a herd-boy, and his contact with a wider and stranger world 'seemed to cause,' he tells us, 'not a little practical apostasy from all my former attainments. Even secret prayer was not always regularly performed, but I foolishly pleased myself by making up the number one day which had been deficient another.' A new attack of fever in 1741 reawakened his conscience, and on his recovery he 'was providentially determined, during the noontide while the sheep which I herded rested themselves in the fold, to go and hear a sermon, at the distance of two miles, running both to and from it.'

During his life as a herd-boy he studied eagerly. He acquired a good knowledge of Latin, Greek, and Hebrew. His difficulties in regard to the second of those were very great, for he could not for some time get a grammar. Notwithstanding this, he managed by the exercise of patient ingenuity to learn the letters on a method he afterwards described in detail (paper of 6 Aug. 1745 quoted in *Biography*). He scraped together the price of a Greek testament, and a well-known story describes how he procured it. A companion agreed to take charge of his sheep for a little, so setting out at midnight, he reached St. Andrews, twenty-four miles distant, in the morning. The bookseller questioned the shepherd-boy, and one of the university professors happened to hear the conversation. 'Boy,' said he, pointing to a passage, 'read this, and you shall have the book for nothing.' Brown read the passage, got the volume, and walked home again with it (*Memoir*, p. 29; Dr. John Brown's *Letter to John Cairns, D.D.*, p. 73).

The herd-boy and his learning now became the subject of talk in the place. Some 'seceding students' accounted for the wonder by explaining that Brown had got his knowledge from Satan. The hypothesis was widely accepted, nor was it till some years had passed away that he was able by his blameless and diligent life to 'live it down.' He afterwards took occasion to note that just when he was 'licensed' his 'primary calumniator' was excommunicated for immoral conduct.

Brown now became a travelling 'chapman' or pedlar. When the rebellion of 1745 broke out, he joined the ranks of the government soldiers. He served throughout the affair, being for some time one of the garrison of Edinburgh Castle. When the war was over, he again took up his pack for a time, but soon

found more congenial occupation as a schoolmaster. He taught at Gairney Bridge, near Kinross, and at the Spittal, Penicuik, near Edinburgh. He began teaching in 1747, known as the year in which the 'breach' occurred in the secession church, to which he belonged. Two bodies were formed, called the Burghers and the Anti-burghers, of whom the first maintained that it was, and the second that it was not, lawful to take the burgess oath in the Scottish towns (for full account see McKerrow's *History*, chap. vi.) Brown adhered to the more liberal view, and now began to prepare himself for the ministry. He studied theology and philosophy in connection with the Associate Burgher Synod under Ebenezer Erskine of Stirling, and James Fisher of Glasgow. In 1750 he was licensed to preach the gospel, and next year was unanimously called to the associate congregation of Haddington. His congregation was small and poor, but though afterwards invited to be pastor to the Dutch church, New York, he never left it. His ministerial duties were very hard, for during most of the year he delivered three sermons and a lecture every Sunday, whilst visiting and catechising occupied many a weekday. Still he found time to do much other work. In 1758 he published 'An Help for the Ignorant. Being an Essay towards an Easy Explication of the Westminster Confession of Faith and Catechism, composed for the young ones of his own congregation.' This 'easy explication' was a volume of about 400 pages. In it he had taken occasion to affirm that Christ's righteousness, though in itself infinitely valuable, is only imparted to believers according to their need, and not so as to render them infinitely righteous. In the following year 'A brief Dissertation concerning the Righteousness of Christ' expounded the same view. He had branded the doctrine he opposed as 'antinomian and familistic blasphemy,' but notwithstanding it was defended by various anti-burgher divines, who retorted on him the charges of 'heresy,' 'blasphemy,' and 'familism,' accused him of 'gross and palpable misrepresentation,' lamented the 'poisonous fruit,' and dwelt on the 'glaring absurdity' of his doctrine (see *Doctrine of the Unity and Uniformity of Christ's Surety-righteousness viewed and vindicated, &c.* By Rev. John Dalziel (Edin. 1760), pp. 72–4). This bitter controversy did not prevent Brown from doing acts of practical kindness to various anti-burgher brethren. He continued to write diligently, and his name became more widely known. In 1768 he was appointed professor in divinity to the Associate Burgher Synod. A great deal of work, but no salary, was attached to this office; the students studied under Brown at Haddington during a session of nine weeks each year (McKerrow's *History*, p. 787). In 1778 his best-known work, the 'Self-interpreting Bible,' was published at Edinburgh in two volumes. Its design, he explains in the preface, is to present the labours of the best commentators 'in a manner that might best comport with the ability and leisure of the poorer and labouring part of mankind, and especially to render the oracles of God their own interpreter.' Thus the work contains history, chronology, geography, summaries, explanatory notes, and reflections—in short, everything that the ordinary reader might be supposed to want. It is a library in one volume. Brown is always ready to give what he believes to be the only possible explanation of each verse, and to draw its only possible practical lesson therefrom. The style throughout is clear and vigorous. The book at once acquired a popularity which among a large class it has never lost. It has been read widely among the English-speaking nations, as well as in Wales and the Scottish highlands. How well known it and Brown's other works were in Scotland some characteristic lines of Burns bear witness:—

> For now I'm grown sae cursed douce,
> I pray an' ponder butt the house;
> My shins, my lane, I there sit roastin'
> Perusing Bunyan, Brown, an' Boston.
> (*Letter to James Tait of Glenconner*, lines 19–22.)

His numerous other works strengthened his reputation, but none brought him any profit. One of his publishers, 'of his own good will,' presented him with about 40*l.*, but this he lent and lost to another. His salary from his church was for a long time only 40*l.* per annum, and it was never more than 50*l.* Only a very small sum came to him from other sources. The stern self-denial that was a frequent feature in the early Scottish household enabled him to bring up a large family, and meet all the calls of necessity and duty on this income. 'Notwithstanding my eager desire for books, I chose rather to want them, and much more other things, than run into debt,' he says. At least one-tenth of his small means was set apart for works of charity.

Throughout his life Brown was an eager student, and his attainments were considerable. He knew most of the European and several oriental languages. He was well read in history and divinity; his acquaintance with the Bible was of the most minute description. Although he says that 'few plays or romances are safely read, as they tickle the imagination,

and are apt to infect with their defilement,' so that 'even the most pure, as Young, Thomson, Addison, Richardson, bewitch the soul, and are apt to indispose for holy meditation and other religious exercises,' and although he eagerly opposed the relaxation of the penal statutes against Roman catholics, he was, in regard to many things, not at all a narrow-minded man. His creed was to him a matter of such intense conviction, that nothing seemed allowable that tended in any way to oppose it or distract attention from its solemn doctrines. His preaching was earnest, simple, and direct, 'as if I had never read a book but the Bible.' His delivery was 'sing-song,' yet 'this in him was singularly melting to serious minds.' A widely current story affirms that David Hume heard him preach, and the 'sceptic' was so impressed that he said, 'That old man speaks as if the Son of God stood at his elbow.' The anecdote, though undoubtedly mythical, shows the popular impression as to his preaching.

Brown's labours finally ruined his health, which during the last years of his life was very poor. He continued his work to very near the end. He died at Haddington on 19 June 1787, and was interred in the churchyard there, where there is a monument to his memory. He was twice married: first to Janet Thomson, Musselburgh, second to Violet Croumbie, Stenton, East Lothian. He had issue by both marriages. Several of his descendants have made themselves names in science and literature. Brown's other works have been divided into the following classes:—

1. Of the Holy Scriptures: 'A Dictionary of the Bible' (1769); 'A brief Concordance to the Holy Scriptures' (1783); 'The Psalms of David in metre, with Notes' (1775). 2. Of Scripture subjects: 'Sacred Tropology' (1768); 'An Evangelical and a Practical View of the Types and Figures of the Old Testament Dispensation' (1781); 'The Harmony of Scripture Prophecies' (1784). 3. Systematic divinity: 'A compendious View of Natural and Revealed Religion' (1782). 4. Church history: 'An Historical Account of the Rise and Progress of the Secession' (1766); 'A general History of the Christian Church,' 2 vols. (1771); 'A compendious History of the British Churches' (1784). 5. Biography: 'The Christian, the Student, and Pastor exemplified in the lives of nine eminent Ministers' (1781); 'The Young Christian, or the Pleasantness of Early Piety' (1782); 'Practical Piety exemplified in the lives of thirteen eminent Christians' (1783). 6. Catechisms: 'Two short Catechisms, mutually connected' (1764); 'The Christian Journal' (1765). 7. Sermons: 'Religious Steadfastness recommended' (1769); 'The fearful Shame and Contempt of those professed Christians who neglect to raise up spiritual Children in Christ' (1780); 'Necessity and Advantage of Prayer in choice of Pastors' (1783). 8. Miscellaneous pamphlets: 'Letters on the Constitution, Government, and Discipline of the Christian Church' (1767); 'The Oracles of Christ and the Abomination of Antichrist compared, a brief View of the Errors, Impieties, and Inhumanities of Popery' (1779); 'The Absurdity and Perfidy of all authoritative Toleration of gross Heresy, Blasphemy, Idolatry, and Popery in Great Britain' (1780); 'The Re-exhibition of the Testimony vindicated, in opposition to the unfair account of it given by the Rev. Adam Gib' (1780—Gib was a prominent anti-burgher clergyman who in this year had written 'An Account of the Burgher Re-exhibition of the Secession Testimony'); 'Thoughts on the Travelling of the Mail on the Lord's Day' (1785—as to this, see Cox's *Lit. of Sabbath Question*, ii. 248, Edin. 1865). 9. Posthumous works: 'Select Remains' (1789); 'Posthumous Works' (1797); 'Apology for the more frequent Administration of the Lord's Supper' (1804).

[Various short lives of Brown are prefixed to several of his works; the most authentic is the Memoir by his son, the Rev. William Brown, M.D., prefixed to an edition of the Select Remains (Edin. 1856). Some additional facts, together with an engraving from a family portrait, are given in Cooke's edition of Brown's Bible (Glasgow, 1855). Some of the more authentic of the many anecdotes about Brown are collected in Dr. John Brown's Letter to the Rev. J. Cairns, D.D. (2nd ed. Edin. 1861); see also McKerrow's History of the Secession Church (Glasgow, 1841).] F. W–T.

BROWN, JOHN, M.D. (1735–1788), founder of the Brunonian system of medicine, was born at a village in the parish of Buncle, Berwickshire. The father was probably a day-labourer, and he followed the teaching of the seceders. He died early in life, and his widow married another seceder, a weaver by trade. When Brown was twelve or thirteen he gave offence to the seceding community by going once to public worship in the parish church of Dunse, and, refusing to be admonished, he formally left the sect. As he grew up he began to develop a philosophical turn, after the manner of Hume, and continued all his life to be somewhat free in his thinking. His quickness induced his father to send him, when five years old, to the parish school of Dunse, then under an unusually good Latinist named Cruickshank, and attended by boys generally Brown's

superiors in position. Before he was ten he was head of the school; but he was then taken away and put to his stepfather's trade. This made him miserable, and Cruickshank soon persuaded the parents to let him have the boy back to continue his schooling free of charge. Brown made himself generally useful in the school, and at thirteen he became pupil-teacher. He had fought his way to respect in the school no less by his superior intelligence than by his physical prowess. He was a stout thickset boy, with a ruddy face and a strong voice, and he was among the foremost at wrestling, boxing, and football. In a note to one of his books he says that he once, when fifteen, walked fifty miles in a day. His memory was prodigious; one of his old pupils tells of him that on one occasion, after going through two pages of Cicero with the class, he closed the book and repeated the whole passage word for word. The country people found out that he was a prodigy, and it was popularly believed that 'he could raise the devil.'

When he was eighteen his master found him a tutorship which proved irksome, and he went to Edinburgh to support himself by private tuition, and to attend the lectures in philosophy and divinity. After several years of Edinburgh he came back to Dunse, and resumed his place as usher in the school. A year after, being then twenty-four, he went again to Edinburgh, and applied fruitlessly for a vacant mastership in the high school. He then bethought himself of the medical profession, and obtained leave from Monro, the professor of anatomy, to attend his lectures free. The other professors gave him a like privilege, and he continued to attend the medical classes for five years, supporting himself by giving private lessons in the classics during the first year or two, and afterwards by preparing medical students for their examinations. He was in great request among the students for his convivial qualities. Meanwhile Cullen employed him as tutor to his children, and afterwards as a kind of assistant to himself, the precise nature of his duties being a matter of dispute between Cullen's apologists and Brown's biographers. In 1765 he married the daughter of an Edinburgh citizen named Lamond, and set up a boarding-house for students. Cullen encouraged him to look forward to a professor's chair. He took an extra course of dissections for nearly a year, and studied botany in order to qualify himself for a new chair in the American colonies to which Cullen had the presentation. However he remained a private tutor in Edinburgh; and it became clear after a few years that he was somehow not likely to gain academical promotion. His varied powers were well known, and there can be no question that his technical knowledge of medical subjects was adequate. Unfortunately he had an unconscious art of putting his respectable colleagues irretrievably in the wrong. He had some venial faults; he became involved in debt, and had to compound with his creditors; high feeding gave him the gout at five-and-thirty. His society was mostly composed of admirers, and he took no pains to make interest with men of influence. He put off taking his degree of M.D. for years after his medical course was done. When he sought to graduate in 1779, the Edinburgh degree had become impossible, and he got one at St. Andrews. At an earlier period he might as a matter of course have joined the society for publishing medical essays and observations (afterwards the Royal Society of Edinburgh), but when he resolved to seek admission in 1778, Cullen privately advised him not to try; but he tried and was rejected. The antagonism to him had probably grown up in connection with his influence as a private tutor. Brown had to the last a large following of young men in Edinburgh. In 1776 the students had made him president of their Royal Medical Society, and they made him president again four years later, when the rupture between him and the professors was complete. His divergence from the teaching of Cullen had probably found expression in his private prelections. He afterwards exposed Cullen's errors in his trenchant criticism, 'Observations on the Present System of Spasm as taught in the University of Edinburgh' (1787). The first formal indication of Brown's emendations on the basis of Cullen is said to have been given in a draft of his future 'Elementa Medicinæ,' which he had written with a view to a vacant chair, and had shown to his patron. Then came his formal ostracism in 1778, and Brown at once took up the cudgels for his own doctrines. He began a course of public lectures on the practice of physic, in which the errors of all former systems of medicine, and of Cullen's in particular, were very freely handled. In two years' time he had got ready a temperate exposition of his doctrine, the celebrated 'Elementa Medicinæ' (1780). The purity of his Latin style at once insured for him an attentive reading abroad, especially in Italy and Germany; and the practical good sense of much of Brown's teaching at length obtained for it an enormous vogue. That the great majority of diseases were expressions of debility and not of redundant strength, and that consequently the time-honoured practice

of indiscriminate lowering was a mistake, was a doctrine that commended itself to the sensible and unprejudiced. The 'Elementa Medicinæ' consists of 'a first or reasoning part,' which proceeds upon a philosophical conception of life and diseased life more fundamental than any that had ever before been framed, a conception which reappears in Erasmus Darwin's 'Zoonomia,' and in Spencer's 'Principles of Biology' ('Incitatio, potestatum incitantium operis effectus, idonea prosperam; nimia aut deficiens, adversam valetudinem. Nulla alia corporis humani vivi, rite secusve valentis; morborum nulla alia origo'). In the second part he takes concrete diseases in systematic order, after the nosological fashion of the time, and applies his doctrine to each. The sound practical truth running through the Brunonian system, that many paradoxical manifestations of morbid action were really evidences of debility which called for supporting treatment, has in the end been quietly absorbed among the commonplaces of modern practice. But it was many years before the opposing prejudices were overcome. So late as 1841 Cullen's biographer appeals triumphantly to 'the intelligent practitioner' on behalf of bloodletting in inflammatory fever (*Life of Cullen*, ii. 326).

Brown carried on the war in Edinburgh six years longer against the professors and the general body of practitioners. Hardly any practice came to him, and the attendance at his public lectures fell away. The needs of a large family and his own improvidence brought him into serious money troubles, and he was at one time lodged in prison for debt. During his last year in Edinburgh he published 'A Short Account of the Old Method of Cure, and Outlines of the New Doctrine.' He also founded the masonic lodge of the Roman Eagle, for the encouragement of Latin scholarship, and attracted to it a number of the best known wits and scholars of the place. In 1786 he removed with his family to London, and established himself in a house in Golden Square.

In his domestic circle he had his greatest happiness. He had taught his three eldest girls and his eldest boy Latin, and had carried them some little way in Greek. Among his papers there was found a considerable fragment of a Greek grammar, written in Latin with rules in hexameter verse, which he had designed primarily for the use of his children. His cheerfulness never failed him. In London men of letters came to see him, among others Dr. Samuel Parr; but not many patients. He gave in his house courses of lectures on medicine, which do not appear to have excited much interest among London practitioners or students, although his name was well known among them. An invitation to him from Frederick the Great to settle at the court of Berlin somehow miscarried or was rescinded. Debts again overtook him, and, through a piece of sharp practice, and perhaps treachery, he was obliged for a time to become an inmate of the king's bench prison. One means of extricating himself, closely pressed upon him by a group of greedy speculators, was to give his name to a pill or other nostrum; but the temptation was resisted. He now wrote more than he had done. He made an English translation of his 'Elementa Medicinæ,' writing it in twenty-one days. He contracted with a publisher for 500*l.* to produce a treatise on the gout, and he had other literary projects which would occupy him, he said, for ten years to come. His prospects were certainly brightening; he had several families to attend and patients were coming in, when he was struck down by apoplexy, and died on 17 Oct. 1788. He was buried in the churchyard of St. James's, Piccadilly. A portrait of him was engraved by William Blake, from a miniature now in the possession of his grandson, Mr. Ford Madox Brown. He left four sons and four daughters, who were provided for by the generosity of his friends, Dr. Parr among the rest. His eldest son, William Cullen Brown, subsequently studied medicine at Edinburgh, where he was received with much kindness by Dr. Gregory and other professors, and admitted to the lectures without fee. He, like his father, became president of the Royal Medical Society, and brought out an edition of his father's works in 3 vols. 8vo, London, 1804, with a biography of the author. A life by Dr. Beddoes of Bristol, with a portrait, was prefixed to the second edition (2 vols. 1795) of Brown's own English version of his 'Elementa Medicinæ.' Some 250 pages of vol. ii. of Professor John Thomson's 'Life of Cullen' (1832-59) are devoted to a laboured examination of the Brunonian episode and the Brunonian doctrine, from the Edinburgh professorial point of view.

The fortunes of the Brunonian doctrine, after the death of its author, occupy a considerable space in the history of medicine. The 'Elementa' was reprinted at Milan in 1792, and at Hildburgshausen in 1794. The English version was republished at Philadelphia in 1790 by Dr. Benjamin Rush; a German translation of it was made at Frankfurt in 1795, and again in 1798; another at Copenhagen (three editions); there was also a French translation which was laid before

the National Convention and honourably commended; and one in Italian. A very personal book, 'An Inquiry into the State of Medicine on the Principles of Inductive Philosophy, &c.,' ostensibly by Robert Jones, M.D. (Edin. 1782), but probably by Brown himself, was brought out in Italian by Joseph Frank, at Pavia, in 1795. An earlier account of the doctrines had been published by Rasori, at Pavia, in 1792. An exposition of the system, with the complete Brunonian literature up to date, was published by Girtanner, at Göttingen, 2 vols. 1799. As late as 1802, the university of Göttingen was so convulsed by controversy on the merits of the Brunonian system, that contending factions of students in enormous numbers, not unaided by professors, met in combat in the streets on two successive days, and had to be dispersed by a troop of Hanoverian horse. The stimulant treatment of Brown was formally recommended for adoption in the various forms of camp sickness in the Austrian army, although the rescript was recalled owing to professional opposition. Scott, in his 'Life of Napoleon,' narrates that the Brunonian system was often a subject of inquiry by the First Consul. For some years there were Brunonians and anti-Brunonians all over Europe and in the colonies; until at length the sound and valuable part of Brown's therapeutic practice passed imperceptibly into the common stock of medical maxims. 'The History of the Brunonian System, and the Theory of Stimulation' was once more written in German by Hirschel in 1846.

[Lives by W. C. Brown and Dr. Beddoes as above; Häser's Geschichte der Medicin, ii. 750, 3rd ed. Jena, 1881.] C. C.

BROWN, JOHN (*d.* 1829), miscellaneous writer, was an inhabitant of Bolton in Lancashire, where during the early part of this century he was engaged in miscellaneous literary work. There he projected his 'History of Great and Little Bolton,' of which seventeen numbers were published (Manchester, 1824–5). This work begins with an 'Ancient History of Lancashire,' which he maintains was peopled by colonists of a 'German or Gothic' origin, and frequent visits to the west of Europe confirmed him, he says, in this belief (Introduction, pp. 9, 10). He became about this time very intimate with the inventor Samuel Crompton, also a Bolton man, and, laying his 'History of Bolton' aside, drew up 'The Basis of Mr. Samuel Crompton's Claims to a second Remuneration from Parliament for his Discovery of the Mule Spinning-machine' (1825, reprinted Manchester, 1868). Moving to London, Brown there prepared a memorial on this subject, dated May 1825, addressed to the lords of the treasury, and numerously signed by the inhabitants of Bolton, with a petition to the House of Commons (6 Feb. 1826) on the part of Crompton, which briefly narrates the grounds of his claim (Appendix to *Crompton's Life*, p. 281). 'There is abundant evidence,' says French, the biographer of Crompton, 'that Brown was indefatigable in his endeavours to procure a favourable consideration of Crompton's case from the government of the day.' He was, however, completely unsuccessful, owing, as he wrote to Crompton, to secret opposition on the part of 'your primitive enemy,' as he called the first Sir Robert Peel. Further efforts were rendered useless by the death of the inventor in June 1827, and Brown did not long survive him. His life in the metropolis was in all ways unsuccessful, and in despair he committed suicide in his London lodgings in 1829. A posthumous work of his of sixty-two pages was published in 1832 at Manchester. It is entitled 'A Memoir of Robert Blincoe, an orphan boy sent from the workhouse of St. Pancras, London, at seven years of age to endure the horrors of a cotton mill.'

[Life and Times of Samuel Crompton, by G. J. French (2nd ed. Manchester, 1860); Fishwick's Lancashire Library (1875); Sutton's Lancashire Authors (Manchester, 1876).] F. W–T.

BROWN, JOHN (1754–1832), of Whitburn, Scottish divine, was the eldest son of John Brown of Haddington [see BROWN, JOHN, 1722–1787], where he was born on 24 July 1754. At fourteen he entered Edinburgh University. He afterwards studied divinity at the theological hall of his denomination, was licensed to preach by the associate presbytery of Edinburgh, 21 May 1776, and was ordained to the charge of the congregation at Whitburn, Linlithgowshire. Here, after a lengthened and laborious ministry, he died on 10 Feb. 1832. Brown was twice married, and was survived by his second wife and the issue of both marriages. His works were: 1. 'Select Remains of John Brown of Haddington' (1789). 2. 'The Evangelical Preacher, a collection of Sermons chiefly by English Divines' (Edin. 1802–6). 3. 'Memoirs of the Life and Character of the late Rev. James Hervey' (Edin. 1806; enlarged editions were afterwards published). 4. 'A Collection of Religious Letters from Books and Manuscripts' (Edin. 1813; enlarged ed. 1816). 5. 'A Collection of Letters from printed Books and Manuscripts, suited to children and youth' (Glasgow,

1815). 6. 'Gospel Truth accurately stated and illustrated' (Edin. 1817; enlarged ed. Glasgow, 1831. This is a work on the 'Marrow controversy'). 7. 'A brief Account of a Tour in the Highlands of Perthshire,' with a paper entitled 'A Loud Cry from the Highlands' (Edin. 1818). 8. 'Means of doing Good proposed and exemplified in several Letters to a Friend' (Edin. 1820). 9. 'Memoirs of private Christians' (Glasgow, 1821?) 10. 'Christian Experience, or the spiritual exercise of eminent Christians in different ages and places stated in their own words' (Edin. 1825). 11. 'Descriptive List of Religious Books in the English Language, suited for general use' (Edin. 1827). 12. 'Evangelical Beauties of the late Rev. Hugh Binning, with account of his Life' (Edin. 1828). 13. 'Evangelical Beauties of Archbishop Leighton' (Berwick, 1828). 14. 'Notes, Devotional and Explanatory, on the Translations and Paraphrases in verse of several passages in Scripture' (Glasgow and Edin. 1831). 15. 'Memoir of Rev. Thomas Bradbury' (Berwick, 1831). 16. 'Memorials of the Nonconformist Ministers of the seventeenth century' (Edin. 1832). Various works of Boston, Hervey, and others were, 'through his instrumentality, chiefly given to the public' (List in *Memoir*, p. 168).

[Memoir, with portrait, by Rev. David Smith, prefixed to Brown's Letters on Sanctification (Edin. 1834). Some interesting notices of Brown are given in his grandson's, Dr. John Brown, Letter to J. Cairns, D.D. (2nd ed. Edin. 1861).]

F. W–r.

BROWN, JOHN, D.D. (1778–1848), of Langton, theological writer, was born at Glasgow, licensed by the presbytery of Glasgow 8 June 1803, ordained minister of Gartmore 1805, translated to Langton, Berwickshire, 1810, and joined the Free church 1843. He received the degree of D.D. from the university of Glasgow in November 1815. He died 25 June 1848. He was one of the early friends and promoters of evangelical views in the church of Scotland, and a contributor to the 'Christian Instructor,' under Dr. Andrew Thomson. Besides works of a slighter kind, he was author of two books which attained considerable fame, viz. 'Vindication of Presbyterian Church Government, in reply to the Independents,' Edinburgh, 1805, usually considered the standard treatise on its subject; and 'The Exclusive Claims of Puseyite Episcopalians to the Christian Ministry indefensible,' Edinburgh 1842.

[Hew Scott's Fasti Ecclesiæ Scoticanæ, part ii. pp. 419-20, part iv. p. 739; Catalogue of the Advocates' Library, Edinburgh; Letter to the writer from Dr. Brown's son—Rev. Thomas Brown, Edinburgh.]

W. G. B.

BROWN, JOHN, D.D. (1784–1858), of Edinburgh, divine, was the eldest son of John Brown of Whitburn [see BROWN, JOHN, 1754–1832], where he was born on 12 July 1784. His mother, who was his father's first wife, was Isabella Cranston, a native of Kelso. He received his early education at Whitburn, and then, with a view to the ministry, entered Edinburgh University, where he studied from March 1797 to April 1800. It is still common for Scottish students to maintain themselves during their 'course;' then it was almost universal. Brown, having received his father's blessing along with a guinea, set off for Elie in Fife, where he kept a school for three years. During the summer vacation he attended at Selkirk, under Dr. Lawson, the theological hall of the burgher church (August 1800 to September 1804). At this he was present for from one to two months each year. On 12 Feb. 1805 he was licensed to preach, and nearly a year after (6 Feb. 1806) was ordained to the charge of the burgher congregation at Biggar in Lanarkshire. Brown was diligent both as preacher and pastor, and the congregation prospered under his charge. In 1815 he published his first work, 'Strictures on Mr. Yates's Vindication of Unitarianism' (Glasgow, 1815. The Rev. James Yates was a Glasgow unitarian divine, then engaged in a controversy with Dr. Wardlaw). Next year he was active in starting a periodical, 'The Christian Repository and Religious Register,' which served as the organ of his church. He edited this till five years later it was merged in the 'Christian Monitor,' which he also conducted till 1826. In 1817, in the 'Plans and Publications of Robert Owen of New Lanark,' he attacked the schemes of that thinker. Owen invited him to New Lanark, which is near Biggar. Here they had a conference which proved resultless. Brown was now much occupied with schemes for evangelising the highlands and other districts in Scotland where spiritual destitution prevailed. He himself preached and lectured in various places. His hearers approvingly said 'that they know almost every word, for that minister does not preach grammar.' This seemingly dubious compliment only meant that his manner of speaking was direct and simple. In 1820 the burgher and anti-burgher synods were united. Whilst favouring this union, Brown, with a few friends, attempted to get the severity of certain portions of the Westminster standards relaxed. This attempt was at the time unsuccessful, but re-

sulted in some change when the union mentioned later on was accomplished. Two years afterwards he was called to Rose Street Church, Edinburgh. After labouring here for seven years, he was translated to Broughton Place Church. In 1830 he received the degree of D.D. from Jefferson College, Pennsylvania; in 1834, when his church revised its scheme of education, he was elected professor of exegetical theology; and when in 1847 his denomination by its junction with the relief body formed the United Presbyterian Church, he was moved from the junior to the senior hall.

During these years Brown wrote several works, and was actively engaged in various agitations and discussions. The chief of these was the 'voluntary controversy' (1835–43), during which he eagerly supported the separation of church and state. In Edinburgh at that time an impost called the annuity tax was levied for the support of the city ministers. This he finally refused to pay, whereupon in 1838 his goods were twice seized and sold. In connection with this he was engaged in a controversy with Robert Haldane, who replied to his 'Law of Christ respecting civil doctrine' (1839) by a series of letters (see ALEXANDER HALDANE, *Memoirs of R. and J. A. Haldane*, Lond. 1852; and BROWN'S *Remarks* on certain statements in it, Edin. 1852). A matter which affected him still more directly was the 'atonement controversy' (1840–5). It was supposed by some parties in the church that he and his colleague, Dr. Balmer, held unsound views on the nature of the atonement. Finally, in 1845, he was tried by libel before the synod at the instance of two brother divines, Drs. Hay and Marshall. While both sides agreed that only the elect could be saved, Brown was accused of holding that in a certain and, as his opponents affirmed, unscriptural and erroneous sense, Christ died for all men. The trial, which lasted four days, resulted in his honourable acquittal (*Report of Proceedings in Trial by Libel of John Brown, D.D.*, Edin. 1845).

During the years 1848–57 Brown was chiefly engaged in producing a number of exegetical works, which were widely read in this country and America. His jubilee, after a fifty years' ministry, was celebrated in April 1856 (see *Rev. J. Brown's Jubilee Services*, Edin. 1856). A considerable sum of money was given to him on this occasion. This, after adding a donation of his own, he presented to the aged and infirm ministers' fund of his church. He died at Edinburgh on 13 Oct. 1858. Brown was twice married, and was survived by issue of both marriages. His eldest son was John Brown, M.D., author of 'Rab' [q. v.], who in his 'Letter to Dr. Cairns' has written the most enduring literary memorial of his father. Brown was a voluminous writer, but his works are somewhat commonplace in thought and expression, and without permanent value; yet they prove their author to have been a man of great industry and very wide and varied reading. His plan of exposition was 'to make the Bible the basis and the test of the system,' and not 'to make the system the principal and, in effect, sole means of the interpretation of the Bible' (Preface to treatise on *Epistle to Galatians* quoted in 'Memoir,' p. 298). He followed this method as far as circumstances permitted, and his work undoubtedly gave a healthy impetus to the study of theology in Scotland. For many years he was the most prominent figure among the members of his church. This position was partly due to his learning and ability; it was still more due to his nobility of character and sweetness of disposition.

Brown wrote a large number of sermons, short religious treatises, biographies, and other occasional works. Of these the chief are: 'On the Duty of Pecuniary Contribution to Religious Purposes,' a sermon before the London Missionary Society (1821); 'On Religion and the Means of its Attainment' (Edin. 1818); 'What ought the Dissenters of Scotland to do at the present crisis?' (Edin. 1840); 'Hints to Students of Divinity' (Edin. 1841); 'Comfortable Words for Christian Parents bereaved of little Children' (Edin. 1846); 'Memorials of Rev. J. Fisher' (Edin. 1849). Brown's most important works were the following treatises: 'Expository Discourses on First Peter' (3 vols. Edin. 1848); 'Discourses and Sayings of our Lord Jesus Christ' (3 vols. Edin. 1850); 'An Exposition of our Lord's Intercessory Prayer' (Edin. 1850); 'The Resurrection of Life' (Edin. 1852); 'The Sufferings and Glories of the Messiah' (Edin. 1853); 'Expository Discourses on Galatians' (Edin. 1853); 'Discourses suited to the Lord's Supper' (1st ed. 1816, 3rd and enlarged ed. Edin. 1853); 'Parting Counsels, an exposition of the first chapter of second epistle of Peter' (Edin. 1856); 'Analytical Exposition of the Epistle of Paul to the Romans' (Edin. 1857). After Brown's death his 'Exposition of the Epistle to the Hebrews,' edited by David Smith, D.D., was published in 1862 (2 vols. Edin.)

[Cairns's Memoir of John Brown, D.D., with supplementary letter by J. Brown, M.D. (Edin. 1860). A portrait is prefixed (for notice of portraits, &c., see p. 469); J. Brown, M.D., On the Death of J. Brown (Edin. 1860); W. Hunter's Biggar and the House of Fleming (2nd ed. Edin.

1867). For estimates of Brown from various points of view, see United Presbyterian Magazine, November 1858; North British Review, xxxiii. 21; Scotsman, 14 Oct. 1858.] F. W–t.

BROWN, JOHN (1797–1861), geographer, was born at Dover 2 Aug. 1797. He served for some time as a midshipman in the East India Company's service. In March 1819 he was forced to leave the sea in consequence of a defect in his sight. He then became a diamond merchant and made a fortune. He took a keen interest in geographical exploration, and became a fellow of the Geographical Society in 1837. He presented a portrait of his friend Weddell (an explorer of the Antarctic circle) to the society in 1839, with a letter advocating further expeditions. In 1843 he obtained from Sir Robert Peel a pension for Weddell's widow. He was a founder of the Ethnological Society in the same year. He afterwards became conspicuous as an advocate of expeditions in search of Sir John Franklin. He defined the area which the expedition was ultimately found to have reached, but was not attended to at the time. In 1858 he published 'The North-west Passage and the Plans for the Search for Sir John Franklin: a review.' A second edition appeared in 1860. He was complimented on this work by Humboldt. Brown made large collections illustrative of Arctic adventure. He lost his wife in 1859, and died 7 Feb. 1861, leaving three sons and two daughters.

[Gent. Mag. 1861.]

BROWN, JOHN, M.D. (1810–1882), author of 'Horæ Subsecivæ' and 'Rab and his Friends,' was born on 22 Sept. 1810 at Biggar in Lanarkshire, and was the son of Dr. John Brown, the biblical scholar (1784–1858) [q. v.], who was at that time the secession minister there. His education at Biggar was conducted by his father in private, but on the removal of the latter to Edinburgh in 1822, John entered a classical school kept by Mr. William Steele, and at the end of two years passed on to the rector's class in the high school, then under the charge of Dr. Carson. Here he spent another two years, and at the end of that time, in November 1826, became a student in the arts classes of Edinburgh University. In 1828 he commenced the study of medicine, attending the usual college classes in that department, and at the same time becoming a pupil and apprentice of the eminent surgeon, Mr. Syme. In 1833 he graduated as doctor of medicine, and immediately after commenced practice in Edinburgh, where he spent the whole of his after life in the active exercise of his profession. As it is chiefly as a writer that Brown is likely to be permanently remembered, it is only necessary to say that in his medical capacity he was remarkable for his close and accurate observation of symptoms, skill and sagacity in the treatment of his cases, and conscientious attention to his patients. It may even be said that whatever position he may be thought to have taken in literature, he was first of all a physician thoroughly devoted to his profession, and, though not writing on strictly professional subjects, yet originally diverging into authorship on what may be called medical grounds. Naturally unambitious, it is doubtful if, with all his wide culture and enthusiastic love of literature, he would ever, but for his love of his profession, have been induced to appear before the world as an author at all. It is observable that the whole of the first volume of 'Horæ Subsecivæ'—perhaps, though not the most popular, yet the most substantially valuable of the whole series—is almost exclusively devoted to subjects intimately bearing on the practice of medicine. The importance of wide general culture to a physician; the necessity of attending to nature's own methods of cure, and leaving much to her recuperative power rather than to medicinal prescriptions; the distinction to be always kept in view between medicine as a science and medicine as an art; the necessity of constant attention being paid to the distinctive symptoms of each individual case as a means of determining the special treatment to be adopted; and, in general, the value of presence of mind, 'nearness of the nous' (*ἀγχίνοια*) in a physician—these and the like points are what he is never tired of inculcating and illustrating in almost every page of the volume. And even 'Rab and his Friends' belongs properly to medicine, and serves to withdraw the physician from exclusive recognition of science in the exercise of his profession, and to bring him tenderly back to humanity.

In the two later volumes of the 'Horæ' Brown's pen took a somewhat wider range. He had, we suppose, discovered his own strength in authorship, and found that he had other things in his mind besides medicine on which he had something to say. Poetry, art, the nature and ways of dogs, human character as displayed in men and women whom he had intimately known, the scenery of his native country with its associations romantic or tender—all these come in for review, and on all of them he writes with a curiously naïve and original humour, and, as it seems to us, a singularly deep and true insight. One great charm of his writings is that, as with those of Montaigne and

Charles Lamb, much of his own character is thrown into his books, and in reading them we almost feel as if we became intimately acquainted with the author. And in private he did not belie the idea which his books convey of him. Few men have in life been more generally beloved, or in death more sincerely lamented. He had a singular power of attaching both men and animals to himself, and a stranger could scarcely meet with him even once without remembering him ever afterwards with interest and affection. In society he was natural and unaffected, with pleasantry and humour ever at command, yet no one could suspect any tinge of frivolity in his character. He had read very widely, had strong opinions on many questions both in literature and philosophy, possessed great knowledge of men, and had an unfailing interest in humanity. With all the tenderness of a woman, he had a powerful manly intellect, was full of practical sense, tact, and sagacity, and found himself perfectly at home with all men of the best minds of his time who happened to come across him. Lord Jeffrey, Lord Cockburn, Mr. Thackeray, Mr. Ruskin, Sir Henry Taylor, and Mr. Erskine of Linlathen were all happy to number themselves among his most attached friends.

There was a strong countervailing element of melancholy in Brown's constitution, as in most men largely endowed with humour. This, we believe, showed itself more or less even in boyhood; but in the last sixteen years of his life it became occasionally so distressing as to necessitate his entire withdrawal for a time from society, and latterly induced him to retire to a great extent from the general practice of his profession. In the last six months of his life, however, his convalescence seemed to be so complete that his friends began to hope he had finally thrown off this tendency, and during the winter immediately preceding his death all his old cheerfulness and intellectual vivacity appeared to have returned; but in the beginning of May 1882 he caught a slight cold, which deepened into a severe attack of pleurisy, and carried him off after a short illness on the 11th of that month.

The first volume of the 'Horæ Subsecivæ' was published in 1858, the second in 1861, and a third in 1882, only a few weeks before the author's death. They have all gone through numerous editions both in this country and in America; while 'Rab and his Friends' (first published in 1859) and other papers have appeared separately in various forms, and have had an immense circulation.

[Personal knowledge.] J. T. B.

BROWN, JOHN CHARLES (1805–1867), landscape-painter, was born at Glasgow in 1805, and resided in London for some time after travelling in Holland and Spain. He then removed to his native city, and finally settled in Edinburgh, where he died at 10 Vincent Street 8 May 1867. He was an associate of the Royal Scottish Academy. His picture 'The Last of the Clan' was engraved by W. Richardson for the Royal Association of Fine Arts, Scotland, in 1851. In 1833 he exhibited at the Royal Academy, No. 278, 'A Scene on the Ravensbourne, Kent;' at this period he resided at 10 Robert Street, Chelsea. Two other landscapes he also exhibited in this same year at the British Institution and the Suffolk Street Exhibition.

[Redgrave's Dictionary of Artists, 1878.] L. F.

BROWN, JOHN WRIGHT (1836–1863), botanist, was born in Edinburgh on 19 Jan. 1836. He was of a delicate constitution, and early showed a great love for plants, in consequence of which he was, at the age of sixteen, placed in one of the Edinburgh nurseries. But the exposure connected with garden work proved too much for his health, and Professor Balfour appointed him to an assistantship in the herbarium connected with the Botanic Garden. Here he improved his opportunities and became well acquainted with botany; he was much interested in the Scottish flora, and contributed a list of the plants of Elie, Fifeshire, to the Edinburgh Botanical Society, of which he was an associate. He died in Edinburgh on 23 March 1863.

[Trans. Bot. Soc. Edinburgh, vii. 519.] J. B.

BROWN, JOSEPH (1784–1868), physician, was born at North Shields in September 1784, and studied medicine at Edinburgh and also in London. Though the son of a quaker, and educated as such, he entered the army medical service, was attached to Wellington's staff in the Peninsular war, and was present at Busaco, Albuera, Vittoria, and the Pyrenees, gaining high commendation for his services. After Waterloo he remained with the army of occupation in France. Subsequently he again studied at Edinburgh, and graduated M.D. in 1819. He settled at Sunderland, and took a leading part in local philanthropy and politics, being a strong liberal and a zealous but not bigoted christian. He was once mayor of Sunderland and a borough magistrate, and also for many years physician to the Sunderland and Bishopwearmouth Infirmary. He was highly cultured, of dignified manners, yet deeply sympathetic with the poor. He died on 19 Nov. 1868. Besides numerous

contributions to medical reviews, and several articles in the 'Cyclopædia of Practical Medicine,' Brown wrote: 1. 'Medical Essays on Fever, Inflammation, &c.,' London, 1828. 2. 'A Defence of Revealed Religion,' 1851, designed to vindicate the miracles of the Old and New Testaments. 3. 'Memories of the Past and Thoughts on the Present Age,' 1863. 4. 'The Food of the People, with a Postscript on the Diet of Old Age,' 1865.

[Lancet, 5 Dec. 1868; Sunderland Herald, 20 Nov. 1868.] G. T. B.

BROWN, LANCELOT (1715–1783), landscape-gardener and architect, known as 'Capability Brown,' was born in 1715 at Harle-Kirk, Northumberland. He was originally a kitchen gardener in the employment of Lord Cobham at Stow. His remarkable faculty for prejudging landscape effects soon, however, procured him the patronage of persons of rank and taste. Humphrey Repton treats Brown as the founder of the modern or English style of landscape-gardening, which superseded the geometric style, brought to its perfection by André Le Nostre (*b.* 12 March 1613; *d.* 15 Sept. 1700) at Versailles. The praise of originating the new style is, however, due to William Kent (*b.* 1684; *d.* 12 April 1748), but Brown worked independently and with greater genius. His leading aim was to bring out the undulating lines of the natural landscape. He laid out or remodelled the grounds at Kew, Blenheim, and Nuneham Courtenay. His style degenerated into a mannerism which insisted on furnishing every landscape with the same set of features; but this declension is to be attributed to the deficiencies of those who had worked under him, and took him as their model. Of Brown's architectural works a full list is given by Repton, beginning in 1751 with Croome, where he built the house, church, &c. for the Earl of Coventry. His exteriors were often very clumsy, but all his country mansions were constructed with great success as regards internal comfort and convenience. He realised a large fortune, and by his amiable manners and high character he supported with dignity the station of a country gentleman. In 1770 he was high sheriff of Huntingdonshire. He died on 6 Feb. 1783. His son, Lancelot Brown, was M.P. for Huntingdonshire.

[Repton's Landscape Gardening and Landscape Architecture, ed. J. C. London, 1840, pp. 30, 266, 327, 520; Knight's English Cyclopædia, Biography, 1866, i. 950; Jal's Dict. Crit. de Biog. et Hist., 1867, p. 773.] A. G.

BROWN, LEVINIUS (1671–1764), jesuit, born in Norfolk on 19 Sept. 1671, received his education at St. Omer and the English college at Rome. He entered the Society of Jesus in 1698, being already a priest, and became a professed father in 1709. Previously to this, in 1700, he had been appointed to the mission of Ladyholt, Sussex. He was rector of the English college at Rome from 1723 to 1731, when he became master of the novices, and was chosen provincial of his order in 1733, continuing in that office till 1737, and then passing to the rectorship of Liège college. He spent the last years of his life in the college of St. Omer, and witnessed the forcible expulsion of the English jesuits from that institution by the parliament of Paris in 1762. Being too old and infirm to be removed, he was allowed to remain in the house until his death on 7 Nov. 1764.

Brown was a friend of Alexander Pope's, and it is probable that during his residence as missioner of Ladyholt he induced the poet to compose his beautiful version of St. Francis Xavier's hymn 'O Deus, ego amo Te.' He published a translation of Bossuet's 'History of the Variations of the Protestant Churches,' 2 vols., Antwerp, 1742, 8vo.

[Oliver's Collections S. J. 61; Foley's Records, iii. 541–3, vi. 442, vii. 94; Lowndes's Bibl. Man. (Bohn), i. 241.] T. C.

BROWN, OLIVER MADOX (1855–1874), author and painter, son of Ford Madox-Brown, the distinguished painter, was born at Finchley on 20 Jan. 1855. From early boyhood he showed remarkable capacity, both in painting and literature. One of his works, a water-colour named 'Chiron receiving the Infant Jason from the Slave,' was begun when he was fourteen, and exhibited in the Dudley Gallery in the following year. At the same gallery in 1870 he exhibited a very spirited water-colour called 'Obstinacy,' which represents the resistance of an unruly horse, whose rider is urging him towards the sea; 'Exercise,' a companion picture to the above, appeared the same year on the walls of the Royal Academy. A scene from 'The Tempest—Prospero and the Infant Miranda,' when sent adrift by the creatures of the usurping duke, found its way in 1871 to the International Exhibition at South Kensington. This was followed by a water-colour, 'A Scene from Silas Marner,' exhibited in 1872 at the gallery of the Society of French Artists in New Bond Street. These two latter works especially showed so much grasp of idea, force of expression, and, with regard to the scene from 'Silas Marner,' so much beauty of execution, as to indicate that the lad, had he lived, would have signally dis-

tinguished himself as a painter. His youthful successes in art, however, were overshadowed by those which he achieved in literature, particularly in prose fiction. When thirteen or fourteen years old he wrote several sonnets, of which only two have been preserved. To these may be added another, written probably at a somewhat later date. These productions, if they do not fulfil all the technical conditions on which severe critics of the sonnet insist, have at least more than average correctness, and show, like his fragmentary blank verse poem, 'To All Eternity,' written a year or two later, originality of design, with force and dignity of expression surprising in one so young. Of a few lyric snatches the most have individuality, while the stanzas beginning—

> Oh, delicious sweetness that lingers
> Over the fond lips of love!

display, besides great wealth of imagery, the overflow of feeling that belongs to the genuine lyric. His first prose story, 'Gabriel Denver,' was begun in the winter of 1871, finished early in the following year, when he was seventeen, and published in 1873. The story was originally one of a wife's revenge upon her husband and the woman to whom he had transferred his affection. At the wish of his publishers the young author made important alterations. A spiteful cousin was substituted for the revengeful wife, and a happy dénouement for a tragic one. The story, as originally planned, was, however, published under the title of 'The Black Swan' in his 'Literary Remains.' 'Gabriel Denver, though on occasions it leans to over-analysis and substitutes accounts of emotions for the embodiment of them, reveals striking power in its treatment both of characters and events. Its descriptions, moreover, which combine realistic accuracy with imaginative suggestiveness, are often most impressive, while certain passages show a vein of deep reflection and speculation, to which perhaps no parallel can be cited from the works of juvenile writers. At times with such strange weird power is some crisis of the story presented that it seems to arrest the eye with its ominous significance. In 1872 the young novelist made considerable way in his story entitled 'Hebditch's Legacy,' which, though containing many examples of his power, both as a narrator and a psychologist, relies for its plot too much upon somewhat hackneyed motives and incidents. This story he never completed. The end was supplied by his editors from recollections of his design. The tale is included in his 'Literary Remains,' published in 1876. So early as 1872 he had begun his romance, called 'The Dwale Bluth,' an old North Devonshire name for the plant known as 'the deadly nightshade.' 'The Dwale Bluth' is a tragic story with a glamour of fate around it. It shows the writer's powers of description, chastened and matured, and his usual deep insight into character and motive. In this tale he also displayed a humour peculiar to himself, and a rare aptitude for portraying the natures and habits of children and animals. The work was also left uncompleted, an end in accordance with his intentions being again supplied from memory by his editors. Madox-Brown s 'Literary Remains' also contain two or three short stories written or dictated in the closing year of his life. In September 1874 he was attacked by gout. His seeming recovery from this was followed by hectic fever, and finally by blood-poisoning. He died on 5 Nov. 1874, the day of the month on which his first story, 'Gabriel Denver,' had been published in the preceding year. As to personal appearance his face was oval, his features were regular. In repose he had at times a rather weary look, but his grey eyes had a singularly animated and engaging expression in the society of those whom he liked. His disposition, though somewhat sensitive, was genial and sincere, his discernment was keen, his standard of life high, and his sense of its obligations deep and sympathetic. As an imaginative writer, whose career ended at nineteen, he was not, of course, faultless. His descriptions, for the most part daring and successful, are at times over-ambitious and over-elaborate; while in the opinion of some there is a suggestion of the morbid in the general choice of his themes. But for the union of Defoe-like truth of description with poetic touches that render the truth more vivid, and for a sympathetic imagination which, in dealing with human motives and passions, often seems to anticipate experience, Oliver Madox-Brown must stand in the van of young writers, who not only surprise by the brilliancy of their work, but retain admiration by its solidity. The 'Literary Remains' contain, besides the works already named as included, the writer's poems.

[Memoir prefixed to the Literary Remains; Biographical Sketch by John H. Ingram; Notice by P. B. Marston in Scribner's Magazine.]

W. M.

BROWN, PHILIP (*d.* 1779), was a doctor of medicine, practising in Manchester. His favourite pursuit towards the close of his life being botany, he procured living plants from various parts of the world through his interest with merchants and ship captains.

At his death a catalogue of the collections was drawn up for sale, its title being 'A Catalogue of very curious Plants collected by the late Philip Brown, M.D., lately deceased,' Manchester, 1779, 12mo, pp. 30.

[Catalogue cited.] B. D. J.

BROWN, RAWDON LUBBOCK (1803–1883), is chiefly known for his researches in the Venetian archives. The story runs that about 1833, while on a holiday tour, Brown paid a first visit to Venice, and that the place exerted so powerful a charm over him that he could not bring himself to leave it. It is a fact that he never quitted Venice from 1833 till his death, fifty years later. He acquired a unique knowledge of its history and antiquities, and spent most of his life in studying its archives. He was the first to appreciate the importance of the news-letters which the Venetian ambassadors in London were in the habit of sending to the republic during the sixteenth and seventeenth centuries. After completing some original investigations into the life and works of Marino Sanuto the younger, the Venetian historian, he wrote an account of 'Four Years at the Court of Henry VIII' (1854), from the despatches of Sebastian Giustiniani, the Venetian ambassador in London at the beginning of the reign of Henry VIII. The new light which this book threw on the relation of the Venetian archives to English history induced Lord Palmerston, at the instance of the chief literary men in England, to commission Brown in 1862 to calendar those Venetian state papers which treated of English history. This work engaged all Brown's attention for the rest of his life. He spared himself no labour, and is computed to have examined twelve million packets of documents, most of them at Venice, but a few of them in other towns of North Italy. Brown was always ready to help scholars who applied to him for information. He died at Venice on 25 Aug. 1883, and was buried in the Lido cemetery three days later. He was popular with all classes in Venice, and was very hospitable to English visitors. Robert Browning wrote a sonnet on Brown's death (dated 28 Nov. 1883), which is printed in the 'Century Magazine' for February 1884, and in the 'Browning Society's Papers,' 132*–3*. The first volume of his 'Calendar of State Papers and Manuscripts relating to English Affairs existing in the Archives and Collections of Venice, and in other Libraries of Northern Italy,' with an elaborate introduction, was issued in 1864, and covered the years from 1202 to 1509. It was succeeded by vol. ii. (1509–19) in 1867, by vol. iii. (1520–26) in 1869, by vol. iv. (1527–33) in 1871, by vol. v. (1534–54) in 1873, by vol. vi. pt. i. (1555–6) in 1877, by vol. vi. pt. ii. (1556–7) in 1881. The last volume (vol. vi. pt. iii.), issued in 1884, dealt with the years 1557–8, and an appendix supplied a large number of fifteenth-century papers which had been omitted from the earlier volumes. Mr. T. D. Hardy, in a report on the Venetian archives addressed to Sir John Romilly, master of the rolls, in 1866, praises highly Brown's accuracy and industry. Brown presented to the Public Record Office 126 volumes of transcripts of Venetian archives, dating from early times to 1797. Brown also published: 1. 'Ragguagli sulla vita e sulle opere di Marino Sanuto . . . intitolati dall' amicizia di uno straniero al nobile J. V. Foscarini,' Venice, 1837–8. 2. 'Lettere diplomatiche inedite,' Venice, 1840. 3. 'Itinerario di Marino Sanuto per la terraferma veneziana nell' anno 1483,' Padua, 1847. 4. 'Four Years at the Court of King Henry VIII,' a translation of the despatches sent home by Giustiniani, the Venetian ambassador in London, between 1515 and 1519, London, 1854. 5. 'Avviso di Londra,' an account of news-letters sent from London to Venice during the first half of the seventeenth century, published in vol. iv. of the Philobiblon Society's 'Bibliographical and Historical Miscellanies,' London, 1854. 6. 'L'archivio di Venezia con riguardo speziale alla storia inglese,' forming vol. iv. of the 'Nuova Collezione di opere storiche,' Venice and Turin, 1865. 7. 'Margaret of Austria, Duchess of Parma: Date of her Birth on Venetian Authority,' Venice, 1880. A folio sheet was issued at Venice in 1841 with a drawing and description, by Brown, of the 'Shield placed over the remains of Thomas Mowbray in St. Mark's Church,' Venice.

[Times, 29 Aug., 8 Sept., 13 Sept. 1883; Athenæum, 8 Sept. 1883; Brit. Mus. Cat.] S. L. L.

BROWN, SIR RICHARD. [See BROWNE.]

BROWN, ROBERT (*d.* 1753), historical and decorative painter, was a pupil of Sir James Thornhill, whom he assisted in painting the cupola of St. Paul's Cathedral. It is related on the authority of Highmore, that while engaged in this undertaking he and his master worked together on a scaffold, which was an open one. Thornhill had just completed the head of the apostle, and was retiring backwards in order to survey the effect; as he had just reached the edge, Brown, not having time to warn him, snatched up a pencil, full of colour, and dashed it upon the face. Thorn-

hill enraged ran hastily forward, exclaiming, 'Good God! what have you done?' 'I have only saved your life,' was the reply. Brown was also assistant to Verrio and La Guerre, and then setting up for himself was employed to decorate several of the city churches. He painted the altar-piece in St. Andrew Undershaft, the 'Transfiguration' in St. Botolph, Aldgate, the figures of St. Andrew and St. John in St. Andrew's, Holborn, and those of St. John the Baptist and St. John the Evangelist in the chapel of St. John, Bedford Row. He also painted some portraits. Brown was the master of Hayman, and died 26 Dec. 1753. A few of his works have been engraved in mezzotinto: 'The Annunciation,' by Valentine Green; 'Salvator Mundi' (two plates), by James McArdell; 'Our Saviour and St. John the Baptist,' by Richard Earlom; and 'Geography,' by J. Faber.

[Redgrave's Dictionary of Artists, 1878.]
L. F.

BROWN, Sir ROBERT (*d.* 1760), diplomatist, is said when a young man to have gone out to Venice with no other capital than a large second-hand wig, which he sold for 5*l.* At Venice he amassed a fortune by successful trading, and for some years held the office of British resident in the republic. He received a baronetcy from George II in 1732. Writing to the Earl of Essex, then ambassador at Turin, in May 1734, he says that he is about to be returned to parliament, that he is glad to say that his election will entail little expense or trouble on him, though he does not know for what place he will be put up. Two letters from him, and several from Colonel Niel Brown, the consul, who was probably his kinsman, are in the British Museum. Some of these letters contain references to Turkish affairs, and to the progress of the Polish succession war. Brown came back to England, and was returned as one of the members for Ilchester 30 Aug. 1734, retaining his seat during that parliament and the succeeding one summoned in 1741. From 1741 to 1743 he held the office of paymaster of the king's works. He married Margaret Cecil, granddaughter of the third Earl of Salisbury, and sister of Charles, bishop first of Bangor and then of Bristol, a lady of wit and fashion. 'Lady Brown,' Burney tells us, 'gave the first private concerts under the direction of the Count of Germain; she held them on Sunday evenings, at the risk of her windows. She was an enemy of Handel and a patroness of the Italian style.' Horace Walpole records a bitter retort she made on Lady Townshend (*Memoirs of George II*, ii. 358), and sneers at her 'Sunday nights,' as 'the great mart for all travelling and travelled calves' (*Letters*, i. 229). By her Brown had two, or, according to Walpole, three daughters, who died before him. It was with reference to these daughters that the avarice for which he was notorious appears to have chiefly displayed itself. When the eldest, who at the age of eighteen fell into a decline, was ordered to ride for the benefit of her health, he made the servant who attended her carry a map he drew out marking all the by-lanes, so as to avoid the turnpikes; and when she was dying, he bargained with the undertaker about her funeral, on the principle apparently of a wager, for he is said to have urged the man to name a low sum by representing that she might recover. These stories rest on the authority of H. Walpole. If they are not literally true, they at least serve to show Brown's character. He died on 5 Oct. 1760, leaving everything, even, Walpole believes, his avarice, to his widow. Lady Brown died in 1782.

[Brit. Mus. Add. MSS. 27732–5 (Correspondence of Lord Essex), 23797 (Correspondence of Thomas Robinson, first baron Grantham); Burney's History of Music, iv. 671, ed. 1789; Walpole's Memoirs of George II, 4to, 1822; Walpole's Letters, i. 187, 229, ii. 398, 450, iii. 351, iv. 70, viii. 176, ix. 221 (ed. Cunningham); Collins's Baronetage, iv. 235; Betham's Baronetage, iii. 219; Return of Members of Parliament, ii. 78, 90.]
W. H.

BROWN, ROBERT (1757–1831), agricultural writer, born in East Linton, Haddingtonshire, entered into business in his native village, but soon turned to agriculture, which he carried on first at West Fortune and afterwards at Markle, where he practised several important experiments. He was an intimate friend of George Rennie of Phantassie. While Rennie applied himself to the practice of agriculture, Brown wrote on the science. He published a 'View of the Agriculture of the West Riding of Yorkshire,' 8vo, 1799, and a 'Treatise on Rural Affairs,' 2 vols. 8vo, 1811, and wrote many articles in the Edinburgh 'Farmer's Magazine,' of which he was editor for fifteen years. Some of these articles have been translated into French and German. He died at Drylaw, East Lothian, on 14 Feb. 1831, in his seventy-fourth year.

[Anderson's Scottish Nation, i. 395; Irving's Eminent Scotsmen, 41; Gent. Mag. 1831, vol. ci. pt. ii. p. 647.]
W. H.

BROWN, ROBERT (1773–1858), botanist, was born in Montrose on 21 Dec. 1773, his father, the Rev. James Brown, being the episcopalian minister in that town.

His mother was the daughter of the Rev. Robert Taylor, who was also a presbyterian pastor. His earliest education was obtained at the Montrose grammar school, where he formed a friendship, which lasted through life, with James Mill. At the age of fourteen Brown was entered at Marischal College, Aberdeen, where he obtained a Ramsay bursary in philosophy. In 1789 his father sent him to the university of Edinburgh, whither he had moved from Montrose. The boy's friends destined him for the medical profession. He does not appear to have distinguished himself in either classics or the physical sciences. The tendency of his mind was towards natural history, and at an early age he became a member of the Natural History Society of Edinburgh; while his close attention to botanical science secured him the friendship of the professor, Dr. Walker, under whose directions he diligently made a collection of the Scottish flora. In 1791 he contributed to the Natural History Society his first paper, which was a careful enumeration of such plants as he had collected in Scotland, with observations thereon and explanatory notes. All the specimens and accompanying descriptions were used by Dr. Withering, who was at this time engaged in preparing the second edition of his 'Arrangement of British Plants,' and an intimate friendship thus arose between the two botanists. In 1795 Brown obtained a double commission of ensign and assistant-surgeon in the Fifeshire regiment of fencible infantry, and proceeded to the north of Ireland. In 1798 he was sent to England on recruiting service, and remained several months in London. During this time Brown was introduced to Sir Joseph Banks, his botanical reputation securing him a hearty reception and the free use of Sir Joseph's collections and library. Early in the following year he returned to his regiment in Ireland, but soon accepted an offer from Sir Joseph Banks of the post of naturalist to an expedition then fitting out for a survey of the coast of New Holland.

In the summer of 1801 Brown embarked at Portsmouth, under the command of Captain Flinders. He was absent from England more than four years. In the interval he thoroughly explored the vegetable world on the coasts of New Holland and on the southern portion of Van Diemen's Land. He returned to England in 1805, landing at Liverpool in the month of October with a collection of nearly 4,000 species of dried plants, a great number of which were new to science. During his voyage home he devoted himself to a close examination of the plants which he had collected, and made many new and important observations as to the anatomy and physiology of plants in general.

In 1798 Brown was elected an associate of the Linnean Society, and very soon after his return from the Antipodes the council appointed him their librarian. This position —the free use of the Banksian library and herbarium, and the aid given by Sir Joseph Banks himself—enabled him to work in the light of the most recent botanical discoveries. In 1810 the first volume appeared of his 'Prodromus Floræ Novæ Hollandiæ et insulæ Van-Diemen exhibens characteres plantarum quas annis 1802–5 per oras utriusque insulæ collegit et descripsit Robertus Brown. Londini, 1810.' About the same date Brown published two memoirs—one on the Asclepiadeæ in the 'Transactions of the Wernerian Society of Edinburgh' (1809), and another on the Proteaceæ in the 'Transactions of the Linnean Society' (1810). To the 'Narrative of Captain Flinders's Voyage,' which was published in 1814, Brown appended 'General Remarks, Geographical and Systematical, on the Botany of Terra Australis.'

These contributions to botanical science, setting forth in the most instructive form the advantages of the natural system, aided materially in leading to its almost universal adoption. In the 'Transactions of the Linnean Society' will be found a number of memoirs by Brown giving the fullest and most complete development of his views in every division of botanical science. These gave a high character to vegetable physiology, and placed upon the sure basis of exact observation our knowledge of the vital functions of plants.

On the death of Dryander, at the close of 1810, Brown succeeded his friend as librarian to Sir Joseph Banks, and he held that appointment until Sir Joseph's death in 1820; the use and enjoyment of this library and the collections being then bequeathed to him for life, with the house in Soho Square, in which for nearly sixty years Brown pursued his scientific labours. In 1827 Brown, however, acting on the provisions of the will of Sir Joseph Banks, assented to the transference of the books and specimens to the British Museum. He was appointed to the office of keeper of the botanical collections in that establishment, which position he held until his death.

To 'Tilloch's Philosophical Magazine,' 1826, Brown contributed a remarkable paper on the 'Character and Description of Kingia, a new genus of plants found on the south-west coast of New Holland, with observations on the

structure of its unimpregnated ovulum and on the female flowers of Cycadeæ and Coniferæ.' In 1828 we find in the 'Edinburgh New Philosophical Journal' 'A brief Account of Microscopical Observations made in the months of June, July, and August 1827 on the particles contained in the pollen of plants, and on the general existence of active molecules in organic and inorganic bodies.' These were speedily followed by six papers 'On the Organs and Mode of Fecundation in Orchideæ and Asclepiadeæ,' and one on the 'Origin and Mode of Propagation of the Gulf-weed.' These important contributions to science—exhibiting the most patient research and refined deductions from his minute observations—were highly appreciated by all naturalists, as was shown by the fact of the illustrious Humboldt dedicating his 'Synopsis Plantarum Orbis Novi' to him in the following words: 'Roberto Brownio, Britanniarum gloriæ atque ornamento, totam botanices scientiam ingenio mirifico complectenti.'

In 1811 Brown became a fellow of the Royal Society, and he was several times elected a member of the council of that body. In 1839 the Copley medal was presented to him 'for his discoveries on the subject of vegetable impregnation,' he having received previously (in 1832) from the university of Oxford the honorary degree of D.C.L. In 1833 he was elected a foreign associate of the Academy of Sciences of the Institute of France. Sir Robert Peel granted him a pension on the civil list of 200*l.* per annum, and the King of Prussia subsequently decorated him with the cross of the highest civil order 'Pour le Mérite.'

Beyond the works already named, Brown frequently contributed to the 'Linnean Transactions' and scientific periodicals. His botanical appendices to the 'Voyages and Travels of the most celebrated Navigators and Travellers' should not be forgotten; they were all marked by his distinguishing characteristics, minuteness of detail and comprehensive generalisation.

Especial mention is demanded of his discoveries of the nucleus of the vegetable cell; of the mode of fecundation in several species of plants; of the developments of the pollen and of the ovulum in the *Coniferæ* and *Cycadeæ*, and the bearing of these on impregnation in general. The relation of a flower to the axis from which it is derived, and of the parts of a flower to each other, are among the most striking of Brown's structural investigations. It must not be forgotten that fossil botany was also a favourite pursuit of his, and that in its prosecution he formed a valuable collection of fossil woods which he bequeathed to the British Museum.

Brown's character in private life was acknowledged to be peculiarly attractive by all who knew him. This cannot be more satisfactorily shown than by a quotation from a letter written by Dr. Francis Bott on 21 June 1863 to Dr. Sharpey, presenting to the Royal Society a copy of Brown's 'Prodromus Floræ Novæ Hollandiæ,' which was a personal gift from the author: 'I never presumed to be able to estimate Brown's eminent merits as a man of science; but I knew vaguely their worth. I loved him for his truth, his simple modesty, and, above all, for his more than woman's tenderness. Of all the persons I have known, I have never known his equal in kindliness of nature.' Brown died on 10 June 1858.

[Proceedings of the Royal Society, ix. 527 (1859); Royal Society Catalogue of Scientific Papers, vol. i. (1867); Linnean Society's Transactions, vols. x–xii. (1816–20); Ann. Sci. Nat. vols. viii–x. xi. xix. (1826–30) Ray Society; Miscellaneous Botanical Works of Robert Brown, ed. Bennett, 2 vols. 1866–8.] R. H–T.

BROWN, SAMUEL (*fl.* 1700), was a surgeon stationed during the last few years of the seventeenth century at Madras, then called Fort St. George. From time to time he sent collections of dried plants &c. to England, where they were described by James Petiver, and published in the 'Phil. Trans.' in a series of papers in vols. xx. (1698) and xxiii. (1703). Petiver's plants passed into the hands of Sir Hans Sloane, and now form part of the herbarium of the British Museum (Nat. History) in Cromwell Road. Particulars of his life are wanting.

[Pulteney's Biog. Sketches of Botany (1790), ii. 38, 39, 62.] B. D. J.

BROWN, Sir SAMUEL (1776–1852), engineer, the eldest son of William Brown of Borland, Galloway, by a daughter of the Rev. Robert Hogg of Roxburgh, was born in London in 1776. He served in the navy with some distinction during the French war from 1795 onwards. He became commander 1 Aug. 1811, and retired captain 18 May 1842. In January 1835 he was made a knight of the Hanoverian Guelphic Order, and a knight bachelor in 1838. His principal reputation was gained as an engineer. He invented an improved method of manufacturing links for chain cables, which he patented in 1816 conjointly with Philip Thomas, and the experiments which he carried out led to the introduction of chain cables into the navy. He also patented in

1817 improvements in suspension bridges, the patent including a special sort of link which enabled such bridges to be constructed on a larger scale than had ever before been possible. The first large suspension bridge was the Union Bridge across the Tweed near Berwick, a picture of which, painted by Alexander Nasmyth before the erection of the bridge in order to show what it would be like when completed, is now in the possession of the Society of Arts. His principle was also used by Telford in the suspension bridge across the Menai Straits. In 1823 he constructed the chain pier at Brighton. Besides those for his inventions connected with chains and chain cables, he took out numerous other patents (ten in all), most of them for matters connected with naval architecture or marine engineering. Brown died at Blackheath on 15 March 1852. He married Mary, daughter of John Horne of Edinburgh, writer to the signet, 14 Aug. 1822.

[Gent. Mag. 1852, i. 519; Records of the Patent Office.] H. T. W.

BROWN, SAMUEL (1817–1856), chemist, fourth son of Samuel Brown of Haddington, founder of itinerating libraries, and grandson of Dr. John Brown, author of the 'Self-interpreting Bible' [q. v.], was born at Haddington on 23 Feb. 1817, and, after attending the grammar school of Haddington and the high school of Edinburgh, entered the medical classes of the university of Edinburgh in 1832. He graduated M.D. in 1839, but devoted his chief attention to chemical research. An account of his experiments on 'Chemical Isomerism' was published in the 'Transactions of the Royal Society of Edinburgh, 1840–1,' and during the same winter he delivered, along with Edward Forbes, a course of lectures on the philosophy of the sciences. In 1843 he was a candidate for the chair of chemistry in the university of Edinburgh, but on account of his failure to establish the proposition of the isomerism of carbon and silicon, his other high qualifications were disregarded. From this time he retired very much from public life, and gave himself over to the task of realising experimentally his doctrine of the atomic constitution of bodies, only desisting when failing health rendered it imperative on him to do so. He died at Edinburgh on 20 Sept. 1856. His 'Lectures on the Atomic Theory, and Essays Scientific and Literary' were published in 1858 in two volumes. He was also the author of a tragedy, 'Galileo Galilei,' 1850, and of 'Lay Sermons on the Theory of Christianity.'

[Preface by his cousin, Dr. John Brown, author of Rab and his Friends, to Lectures on the Atomic Theory; Recollections of Professor Masson in Macmillan's Magazine, vol. xii.; North British Review, vol. li.] T. F. H.

BROWN, SAMUEL (1810–1875), actuary and statist, entered the office of the old Equitable Life in 1829 as a junior. He was appointed actuary of the Mutual Life Office in 1850, and of the Guardian Insurance Company in 1855. He contributed numerous papers to the 'Assurance Magazine,' and also to the 'Journal of the Statistical Society.' He took a very prominent part in the decimal coinage movement, and several times discussed the question before the International Statistical Congress. He also advocated uniform weights and measures throughout the commercial world. He took an active part in founding the Institute of Actuaries in 1848, and became its president in 1867, holding the office for three consecutive years. He was also joint editor of the 'Journal of the Institute of Actuaries.' In 1868 he was president of the Economic section of the British Association at Norwich. He instituted the 'Brown Prize' at the Institute of Actuaries, and the first award under the terms of the endowment—fifty guineas for the best essay on the history of life insurance—was made in 1884. He gave evidence before various parliamentary committees on insurance and kindred topics. He died in 1875, aged 65.

[Walford's Insurance Cyclopædia.] C. W.

BROWN, STEPHEN (*fl.* 1340?), theologian, a native of Aberdeen, was a doctor of theology and a Carmelite monk. He is mentioned as one of the twelve scholars of special reputation in Scotland whom Edward I is said to have invited to Oxford; and certain collections of sermons, theological treatises, expositions, and letters are attributed to him. Brown's identity is, however, extremely doubtful; and the very date at which he is said to have flourished is hardly compatible with the facts related of his life. He has apparently been confounded with another Stephen Brown who was appointed to the see of Ross, in the province of Munster, by a papal provision dated 22 April 1399 (C. DE VILLIERS, *Bibliotheca Carmelitana*, ii. 767), and who, 'having made the requisite declarations and renounced all clauses in the pope's bull which were prejudicial to the rights of the crown, was restored to his temporalities on May 6, 1402' (H. COTTON, *Fasti Eccles. Hibern.* i. 352, 2nd ed. 1851). This confusion of the two persons has, in fact, been made by the historian of the Carmelite order (*l.c.*); and, to add to the difficulty, Bale describes Brown as bishop of Ross in

Scotland, and Tanner, by an error easily accounted for, makes him bishop of Rochester ('Roffensis'). Since, however, the bishop of the Irish see is an historical personage, of whom even the armorial bearings are preserved (COTTON, *l.c.*), it is perhaps most probable that his earlier namesake is purely fictitious.

[Bale's Script. Brit. Cat. xiv. 54 (vol. ii. 215 et seq.); T. Dempster's Hist. Eccles. Gent. Scot. ii. § 196, p. 107, ed. Bologna, 1627; Tanner's Bibl. Brit. p. 131.] R. L. P.

BROWN or BROUNS, THOMAS (*d.* 1445), was bishop of Rochester and Norwich. Nothing is known of his parentage or birthplace, nor of what university he was LL.D. As, however, Cardinal Repington, bishop of Lincoln, collated him to the subdeanery of Lincoln in 1414, and as Repington was chancellor of Oxford, it is probable that Brown was of that university. In 1419 he was made archdeacon of Stow, in 1422 prebendary of Biggleswade, in 1423 prebendary of Langford Manor (all in the diocese of Lincoln), in 1425 prebendary of Flixton in the diocese of Lichfield, in 1427 archdeacon of Berkshire, and in 1431 dean of Salisbury. He held all these preferments together till his promotion to the see of Rochester in 1435, being at the same time vicar-general to Chichele, archbishop of Canterbury. Can Thomas Gascoigne be referring to Brown when he says, in his usually extravagant manner, 'Novi unum fatuum qui habuit unum magnum archidiaconatum et xij. prebendas magnas'? (*Loci e Libro Veritatum*, Clarendon Press, 4to, 1881, p. 43). In 1429 he was elected to the bishopric of Chichester, and was approved by the king; but the pope, Martin V, quashed the election, and he had to wait four years before he was raised to the episcopate. He was consecrated bishop of Rochester at Canterbury on 1 May 1435, and next year, while attending at the council of Basle, was translated by Eugenius IV to the bishopric of Norwich. Henry VI taking offence at this, Brown submitted himself to the king's pleasure, and with so good a grace that his apology was accepted, and he was allowed to take possession of his see. In 1439 he was sent as ambassador to negotiate a peace with France, and to make a commercial treaty with the Flemings. His episcopate is uneventful, except that he was a peacemaker on the occasion of a serious dispute between the citizens of Norwich and the priory. Possibly his award may have been displeasing to the convent, for soon after this the prior behaved with exceeding disrespect to the bishop, and the quarrel ended in an appeal to Rome, when the prior was compelled to submit to his diocesan. Brown died at Hoxne on 6 Dec. 1445, and was buried in the cathedral. His will has been preserved. In it, besides other legacies, he leaves money for the support of poor scholars at both universities.

[Le Neve's Fasti, ii. 40, 79, 567, 634 (Hardy); Rymer's Fœdera, x. 433, 608, 724, 728, 730; Rolls of Parliament, v. 13; Blomefield's Norfolk, iii. 533; Stubbs's Reg. Sac. Anglic.; Brown's will, Lambeth Reg. Stafford, 131 *b*; Genealogist, v. 324.] A. J.

BROWN, THOMAS (*fl.* 1570), translator, of Lincoln's Inn, translated into English 'A ritch Storehouse or Treasurie for Nobilitye and Gentlemen, which in Latine is called Nobilitas literata, written by a famous and excellent man, John Sturmius, and translated into English by T. B., gent., . . . Imprinted at London by Henrie Denham . . . . 1570.' This volume is in the Grenville Library in the British Museum. In a note appended to it Mr. Grenville says that it does not appear who T. B. was. A Thomas Brown who wrote some verses prefixed to the 'Galateo of maister John Della Case (Casa) archbishop of Beneventa,' translated by Robert Peterson of Lincoln's Inn, gentleman, a work printed in 1576, and described in Herbert's edition of Ames's 'Typographical Antiquities,' is probably Thomas Browne (*d.* 1585) [q. v.]

[Tanner's Bibl. Brit. 131; manuscript note of Mr. T. Grenville; Herbert's Ames's Typographical Antiquities, ii. 903.] W. H.

BROWN, THOMAS (1663–1704), miscellaneous writer, son of a farmer, was born in 1663 at Shifnal in Shropshire. He was educated at Newport school, in the same county, whence he proceeded in 1678 to Christ Church, Oxford. Here his irregular habits brought him into trouble. The story goes that the dean of Christ Church, Dr. Fell, threatened to expel him, but, on receipt of a submissive letter, promised to forgive him if he would translate extempore the epigram of Martial (i. 32), 'Non amo te, Sabidi,' &c., which Brown promptly rendered by—

> I do not love thee, Dr. Fell,
> The reason why I cannot tell;
> But this I know, and know full well,
> I do not love thee, Dr. Fell.

Brown afterwards made amends by writing the doctor's epitaph. Some English verses by Brown are prefixed to Creech's translation of Lucretius, 1682, and there is a copy of his Latin verses, entitled 'Soteria Ormondiana,' in 'Musæ Oxonienses.' He contributed some translations from Horace to 'Miscellany

Poems by Oxford Hands,' 1685. Leaving the university without a degree, he came to London, and endeavoured to support himself by his pen; but, finding it difficult to procure employment, he reluctantly accepted the post of usher in a school at Kingston-on-Thames. Writing to a friend at this date, he says: 'I ventured once or twice to launch my little bark amongst the adventurous rovers of the pen, but with such little success that for the present I have abandoned all hopes of doing anything that way. . . . The prodigal son, when he was pressed by hunger and thirst, joined himself to a swineherd; and I have been driven by the same stimuli to join myself to a swine, an ignorant pedagogue about twelve miles out of town.' He was afterwards appointed head-master of the grammar school at Kingston-on-Thames. Having spent three years in school work, he settled in London, and devoted himself to the production of satirical poems and pamphlets, varying this employment with translations from Greek, Latin, French, and Spanish authors. In 1687 he contributed supplementary 'Reflections on the Hind and the Panther' to Matthew Clifford's 'Four Letters' on Dryden; and in the following years, assuming the pseudonym Dudley Tomkinson, he assailed Dryden in a spiteful, though not unamusing, pamphlet, entitled 'The Reasons of Mr. Bays' changing his religion, considered in a dialogue between Crites, Eugenius, and Mr. Bays,' 4to, of which a second part was published in 1690 under the title of 'The Reasons of the New Convert's taking the Oaths,' 4to, and a third part, 'The Reason of Mr. Hains the Player's Conversion and Reconversion,' in 1691, 4to. In 1691 he published 'The Weesils. A satyrical Fable giving the account of some argumental passages happening in the lion's court about Weesilion's taking the oaths,' London, 1691, 4to, an attack on Dr. Sherlock. An anonymous satire on Durfey, 'Wit for Money, or Poet Stutter, a Dialogue,' 1691, 4to, may probably be assigned to Brown, who, in the same year, assailed two prominent clergymen in an anonymous pamphlet entitled, 'Novus Reformator Vapulans, or the Welsh Levite tossed in a blanket. In a dialogue between Hick-[eringill] of Colchester, David J[o]nes and the Ghost of Wil. Pryn,' 4to. About this time Brown started the 'Lacedæmonian Mercury,' in opposition to Dunton's 'Athenian Mercury;' but the paper had only a short run. In August 1693 he wrote a copy of satirical verses on the occasion of the marriage of Titus Oates ('The Salamancan Wedding; or a true Account of a swearing Doctor's Marriage with a Muggletonian Widow,' half sheet), for which performance he is said to have been apprehended and punished. Many of Brown's humorous and satirical verses were published in 'A Collection of Miscellany Poems, Letters, &c., by Mr. Brown, &c.,' London, 1699, 8vo. On p. 49 of this collection is a bitter attack by Brown on Tom Durfey, beginning—

Thou cur, half French, half English breed,
Thou mongrel of Parnassus.

Elsewhere (*Works*, ed. 1719–21, v. 65) he has some amusing verses on a duel fought at Epsom in 1689 between Durfey and Bell, a musician. In a 'Session of the Poets' there is a mock trial of Durfey and Brown, held at the foot of Parnassus on 9 July 1696. Brown's satirical writings are more remarkable for coarseness than for wit. In worrying an adversary he was strangely pertinacious; he never would let a quarrel drop, but returned to the attack again and again. Sir Richard Blackmore was one of the special objects of his aversion; he edited in 1700 a collection of mock 'Commendatory Verses on the Author of the Two Arthurs and the Satyr against Wit by some of his particular Friends,' fol. For writing a 'Satyr upon the French King on the Peace of Reswick' (*Works*, i. 89, ed. 1707) he was committed to prison; and the story goes that he procured his release by addressing to the lords in council a Pindaric petition, which concludes thus:

The pulpit alone
Can never preach down
The fops of the town.
Then pardon Tom Brown
And let him write on:
But if you had rather convert the poor sinner,
His fast writing mouth may be stopped with a dinner.
Give him clothes to his back, some meat and much drink,
Then clap him close prisoner without pen and ink,
And your petitioner shall neither pray, write, nor think.

Tom Brown's life was as licentious as his writings. Much of his time was spent in a low tavern in Gower's Row in the Minories. His knowledge of London was certainly 'extensive and peculiar,' and his humorous sketches of low life are both entertaining and valuable. An anonymous biographer says: 'Tom Brown had less the spirit of a gentleman than the rest of the wits, and more of a scholar. . . . As of his mistresses, so he was very negligent in the choice of his companions, who were sometimes mean and despicable.' Brown died in Aldersgate Street on 16 June 1704, and was buried in the cloisters of Westminster Abbey, near his friend Mrs. Aphra Behn. The inscription (which has

been lately recut) on his tombstone is, 'Thomas Brown, Author of "The London Spy," born 1663, died 1704,' but the author of 'The London Spy' was Ned Ward. Shortly after his death appeared a 'Collection of all the Dialogues of Mr. Thomas Brown,' 1704, 8vo, to which was appended a letter (the genuineness of which was attested by Thomas Wotton, curate of St. Lawrence Jewry) purporting to have been written by Brown on his deathbed. In this letter Brown, after expressing regret for having written anything that would be likely to have a pernicious influence, protests against being responsible for 'lampoons, trips, London Spies,' in which he had no hand. He was too lazy, he tells us, to write much, and yet pamphlets good and bad of every kind had been fathered upon him. A whimsical description of Brown's experiences on his arrival in Hades was published under the title of 'A Letter from the dead Thomas Brown to the living Herodotus,' 1704, 8vo. An epitaph, written shortly after his death, contains the lines—

> Each merry wag throughout the town
> Will toast the memory of Brown,
> Who laugh'd a race of rascals down.

Addison, in his essay on the 'Potency of Mystery and Innuendo' (*Spectator*, No. 567), after mentioning that some writers, 'when they would be more satirical than ordinary, omit only the vowels of a great man's name, and fall most mercifully upon all the consonants,' adds that Tom Brown, 'of facetious memory,' was the first to bring the practice into fashion.

A collected edition of Brown's works in three volumes, with a character of the author by James Drake, M.D., was published in 1707–8, 8vo. Vol. I. contains essays, poems, satires, and epigrams; original letters; translations of Aristænetus's letters, and of letters from Latin and French. Vol. II. is entirely occupied with 'Letters from the Dead to the Living' (which had been previously published in 1702). These are partly original and partly translated from the French. Brown wrote only a portion of the collection. The contents of vol. iii. are: 'Amusements Serious and Comical, calculated for the Meridian of London' (separately published in 1700); 'Letters Serious and Comical;' 'Pocket-book of Common Places;' 'A Walk round London and Westminster;' 'The Dispensary, a Farce;' 'The London and Lacedæmonian Oracles.' The fourth edition, in four volumes 8vo, is dated 1719; a supplementary volume of 'Remains' (incorporated in later editions) followed in 1721. The eighth and final edition was published in 1760, 4 vols. 8vo. Two (unacted) comedies are not included in the collected editions: 1. 'Physic lies a-bleeding, or the Apothecary turned Doctor,' 1697, 4to. 2. 'The Stage-Beaux tossed in a Blanket, or Hypocrisy à-la-mode,' 1704, 4to, a comedy in three acts, satirising Jeremy Collier. Among Brown's scattered writings are: 1. 'Lives of all the Princes of Orange, from the French of Baron Mourier; to which is added the Life of King William the Third,' 1693, 8vo. 2. 'Life of the famous Duke de Richelieu, from the French of Du Plessis,' 1695. 3. 'France and Spain naturally Enemies, from the Spanish of C. Garcia.' 4. 'Miscellanea Aulica; or a Collection of State Treatises,' 1702, with a preface of ten pages by Brown. 5. 'Short Dissertation about the Mona in Cæsar and Tacitus,' appended to Sacheverell's 'Account of the Isle of Man,' 1702, 12mo. 6. 'Marriage Ceremonies as now used in all Parts of the World.' Written originally in Italian by Signor Gaya, third edition, 1704. 7. 'Justin's History of the World made English by Mr. T. Brown,' second edition, 1712, 12mo. Brown's name is found on the list of contributors to the variorum translations of Petronius (1708), Lucian (1711), and Scarron (1772). A collection of 'Beauties of Tom Brown,' with a preface by C. H. Wilson, and a coloured folding frontispiece by Thomas Rowlandson, was published in 1808, 8vo.

[Memoir by James Drake, prefixed to Brown's Collected Works; Wood's Athenæ, ed. Bliss, iv. 662–4; Cibber's Lives of the Poets, vol. iii.; Biographia Dramatica, ed. Stephen Jones; Scott's Swift, 2nd ed., ix. 375; Scott's Dryden, x. 102–3; Ebsworth's Bagford Ballads, i. 88; Notes and Queries, 6th ser. i. 316, 337, ii. 158, 210, 228; Works.] A. H. B.

BROWN, THOMAS (1778–1820), metaphysician, was born at the manse of Kilmabreck 9 Jan. 1778. His father, minister of Kilmabreck and Kirkdale, died eighteen months later, and his mother removed to Edinburgh. Thomas was a very precocious child. His biographer asserts, 'upon the most satisfactory evidence,' that when four years old he was found comparing the gospels to see in what respects the narratives differed. In his seventh year he was sent to a school at Camberwell by a maternal uncle, Captain Smith. Thence, in a year, he was moved to Chiswick, and afterwards to schools at Bromley and Kensington. On his removal from Chiswick, the other pupils drew up a round-robin asking for his return. A poem on Charles I, written at Chiswick, was inserted by one of the masters in a magazine.

In 1792, on the death of his uncle, he returned to Edinburgh, and was much grieved by the loss of his books at sea. He entered the university at Edinburgh, and studied logic under Dr. Finlayson. In 1793 he spent part of the vacation at Liverpool. Here he made the acquaintance of Dr. Currie, the biographer of Burns, who put into his hands the recently published first volume of Dugald Stewart's 'Elements.' Next winter he attended Stewart's lectures, and attracted the professor's notice by submitting to him an acute criticism. If, as Stewart held, memory depends upon voluntary attention, how, asked Brown, do we remember dreams? The same objection had been urged in a letter which Stewart had just received from Prevost of Geneva (1755–1819), afterwards professor at Montauban. (Prevost's letter is given in Stewart's 'Works,' ii. 491.) Darwin's 'Zoonomia' was at this time attracting attention, and Brown wrote some remarks upon it, which, by Stewart's advice, he communicated to Darwin. A correspondence took place (October 1796 to January 1797), in which Darwin showed some annoyance at the sharp treatment of his theories. The remarks were put together by the boyish critic, and published in 1798. They were highly praised by the critics in the literary circles of Edinburgh. Brown had become intimate with young men of promise. He joined the Literary Society in 1796, and a smaller society, formed by some of the members in 1797, which called itself the Academy of Physics, and included Brougham, Jeffrey, Horner, Sydney Smith, Leyden, and others. It flourished for about three years, and helped to bring together the founders of the 'Edinburgh Review.' Brown was one of the first reviewers. He wrote an article upon Kant in the second number, which is at least a proof of courage, as it is founded entirely upon Villers's French account of Kant. Some editorial interference with an article in the third number led him to withdraw from the review. He never afterwards wrote in a periodical. He began to study law in 1796, but finding that it did not suit his health became a medical student from 1798 to 1803. His thesis upon taking his degree, entitled 'De Somno,' is praised for the purity of the Latin, in which language, it is said, he could talk as fluently as in English.

In 1804 he published poems in two volumes, and in the same year took part in a famous controversy. The claims of Leslie to the mathematical chair at Edinburgh had been opposed on the ground that he had spoken favourably of Hume's theory of causation. Brown undertook to prove that Hume's theory did not lead to the sceptical consequences ascribed to it. He published 'Observations on the Nature and Tendency of the Doctrine of Mr. Hume concerning the Relation of Cause and Effect' in 1804; a second and enlarged edition of which appeared in 1806; and a third, called 'An Inquiry into the Relation of Cause and Effect,' in 1818. In 1806 Brown became a partner of Dr. Gregory. In spite of fair professional prospects, his tastes were still philosophical. Attempts had been made in 1799 to obtain his appointment to the chair of rhetoric, and in 1808 to the chair of logic. The tory and church interest was too strong for him. Dugald Stewart's health was now declining, and he obtained the assistance of Brown in lecturing the moral philosophy class in the winter of 1808–9. In the next winter Brown acted for a longer time as Stewart's substitute. His lectures attracted the attendance of professors as well as students, and a committee was formed upon Stewart's reappearance to congratulate him and express admiration for his assistant. In the following May (1810), after an earnest canvass by Stewart himself, and many letters from eminent men, Brown was elected by the town council as Stewart's colleague. He held this position for the rest of his life. His lectures were written at high pressure. He began to write each on the evening before its delivery, sat up late—several times all night in the first winter—and did not finish till the clock struck twelve, the hour of lecturing. Three volumes were thus written in his first session, and the fourth in the second. He lived quietly with his mother and sisters, hospitably entertaining visitors to Edinburgh. His chief amusement was walking, and he had a passion for hill climbing. He also found time to compose a quantity of indifferent poetry, which he alone preferred to his philosophy. In 1814 he finished and published anonymously his 'Paradise of Coquettes,' begun six years before. In 1815 he published the 'Wanderer in Norway,' an elaboration of some verses in his first volumes, suggested by Mary Wollstonecraft's 'Letters from Norway.' In 1816 he published the 'Warfiend,' in 1817 the 'Bower of Spring,' in 1818 'Agnes,' and in 1819 'Emily.' A collected edition in 1820, in four volumes, includes these and a second edition of a poem called the 'Renovation of India,' originally written for a college prize, and published when, after three years, no award was made. He was much grieved by the death, in 1817, of his mother, to whom he had been most tenderly attached. In 1819 he began to prepare a text-book of his lectures. He fell ill, and

upon meeting his class broke down in giving a lecture (No. 35 in the collected edition), which always affected him. He never lectured again. His health was injured by worry about providing a substitute, and afterwards by severe weather. His physicians recommended a voyage to London. He died at Brompton on 2 April 1820. He had left to his friend and biographer, Dr. Welsh, the superintendence of the last sheets of his text-book, called the 'Physiology of the Human Mind,' which was already in the press; and his lectures were published under the care of John Stewart (who had undertaken to supply his place on his final breakdown), and on Stewart's death of the Rev. E. Milroy.

Brown was a man of simple habits and strong domestic affections. He read all his works before publication to his mother and sisters. He was specially fond of animals; he held that some of them had a moral sense and immortal souls, and meant to write a treatise on our duties to them. He was a patriotic Scotchman, and a strong liberal, and credited, though not accurately, with republicanism. Except in the period of first preparing his lectures, he confined his hours of composition to the morning, after breakfast, and the evening from seven till ten or eleven. His knowledge of modern languages was considerable, and his memory extraordinary; he could remember twenty or thirty lines of French or Italian after a single reading. Brown's poetry, modelled chiefly upon Pope and Akenside, never made much impression. His lectures excited the utmost enthusiasm amongst the students; and his fame lasted till the rise of a new school, culminating about 1830 to 1835. A 19th edition of his lectures appeared in 1851. The inquiry into the relation of cause and effect is one of the most vigorous statements of the doctrine first made prominent by Hume, and since maintained by the Mills. Like them, Brown reduces causation to invariable sequence, and especially labours the point that 'power' is a word expressive of nothing else. He denies the distinction between 'physical' and 'efficient' causes. He differs, however, from Hume (upon whose writings he makes some interesting criticisms) in inferring that we have an intuitive conception, underlying all experience, that the same antecedents will produce the same consequences. This takes the place of Hume's 'custom,' and enables Brown to avoid Hume's theological scepticism. He infers God as the cause of an orderly universe. The lectures, hurriedly written, are injured by the sentimental rhetoric and frequent quotations from Akenside, by which they are overlaid and expanded. This is due probably to haste and to the desire to catch a youthful audience. They show, however, remarkable powers of psychological analysis. The most valuable teaching is considered to be the exposition (lectures 22 to 27) of the part played by touch and the muscular sense in revealing an external world. Professor Bain's writings upon the same topic partly embody Brown's theories. Hamilton (Reid's *Works*, p. 868) accuses Brown of borrowing in this direction from Condillac and De Tracy. His philosophy, as Dr. M'Cosh says, is a combination of Reid and Stewart with the French sensationalists. A peculiarity of Brown is, that he suppresses the will, as Reid had suppressed the feelings in the more generally accepted classification of intellect, will, and feeling. By the subordination of the will to desire, Hamilton (*ib.* p. 531) says that he virtually abolished all freedom, responsibility, and morality. Hamilton everywhere shows a strong dislike to Brown, whose influence was supplanted by his own. In an article in the 'Edinburgh Review' (October 1830), reprinted in his 'Dissertations,' he accuses Brown of totally misunderstanding the history of previous theories of perception, and of grossly misrepresenting Reid. Brown speaks with some severity of Reid, and Stewart had protested against this, and condemned the general hastiness of Brown's work in a note to the third volume of his 'Elements' (published in 1826) (Stewart's *Works*, iv. 377). He had been unconscious of his colleague's sentiments till the publication of the lectures in Welsh's 'Life.' Hamilton's dislike is obvious, and his charges of plagiarism seem to be unfair as against lectures intended for learners, and published after the author's death, and without his explanations. Whatever Brown's originality, he was the last and a very vigorous representative of the Scotch school, modified by French influence, but not affected by the German philosophy, which, under the influence of Hamilton and his followers, has since so deeply affected philosophical speculation in Scotland.

[Welsh's Account of the Life and Writings, &c., 1825 (an abridgment is prefixed to the later editions of the lectures); M'Cosh's Scottish Philosophy, pp. 317–37.] L. S.

BROWN, THOMAS JOSEPH, D.D. (1798–1880), catholic bishop, was born at Bath on 2 May 1798. His education began at a small protestant school in that city, while his religious instruction was entrusted by his catholic parents to the care of Ralph Ainsworth, then the priest in charge of the

Bath mission. At Ainsworth's instance he was sent in 1807 to Acton Burnell, near Shrewsbury, where the Benedictine monks had opened a college. There he remained for seven years, towards the end of which time he received the Benedictine habit, on 19 April 1813. Early in 1814 he accompanied the community on their migration to their new home at Downside in Somersetshire. At the new college of St. Gregory's, Downside, Brown remained in residence for more than a quarter of a century. He was ordained to the priesthood on 7 April 1823 in London, and almost immediately appointed professor of theology at Downside. That office he held for upwards of seventeen years. Throughout that period he conducted the dogmatic course invariably in Latin. As Bishop Hedley says, in his funeral sermon (p. 5), 'Unwearying study, extreme pains in collating author with author and passage with passage, and unfailing accuracy of memory—these, in his best days, were the characteristics of his class lessons.' In 1829 he was sent to Rome as *socius* with Fr. Richard Marsh, then president-general, to conduct a most delicate case before the Roman Curia. Three years before this Brown had published 'A Letter to the Very Rev. Archdeacon Daubeny, LL.D., exposing the Misrepresentations of his Third Chapter on Transubstantiation,' 1826. On his return to England, Brown attained a position of great eminence, both on the platform and in the press. For five days together, in 1830, he, with five of his coreligionists, confronted three members of the Protestant Reformation Society in the riding school at Cheltenham, in the presence of four thousand people. The fifth day's controversy closed with a scene of riotous confusion. Soon afterwards appeared 'Substance of the Arguments adopted by the Roman Catholic Advocates in the Recent Discussion at Cheltenham on the Rule of Faith, collected from Notes taken during the Discussion by the Rev. T. J. Brown, S.T.P.,' 1830. In 1833 a controversy sprang up between Brown and two protestant clergymen, the Rev. Messrs. Batchellor and Newnham. Brown's argument was published as 'Catholic Truth vindicated against the Misrepresentations and Calumnies of "Popery Unmasked,"' 1833. Before the close of that year Brown was appointed cathedral prior of Winchester. Early in 1834 he took part in the controversy long afterwards memorable as 'The Downside Discussion.' It arose, on 10 Jan. 1834, at the Old Down inn, out of a meeting of the Protestant Reformation Society, at which the two principal speakers were the Rev. John Lyons and the Rev. Edward Tottenham. A friend of Brown's having formally challenged those gentlemen to a disputation, six meetings were soon afterwards arranged to take place in the college chapel at Downside. These meetings came off in 1834, and in 1836 appeared the 'Authentic Report of the Discussion which took place in the Chapel of the Roman Catholic College of Downside, near Bath. Subjects: the Rule of Faith and the Sacrifice of the Mass.' Soon afterwards, in the same year, was published 'Supplement to the Downside Discussion, by the Rev. T. J. Brown, D.D.' Brown had been elected, 18 July 1834, prior of Downside, and had received six days afterwards, 24 July, his cap as doctor of divinity. Immediately after his election to the priorship he resumed with unabated energy his teaching labours as professor of theology. In July 1840 the vicars apostolic in England were increased from four to eight, Wales, until then included in the western district, being formed into a separate vicariate. Gregory XVI, who as Cardinal Cappellari had years before then learned to appreciate his capacities, named Brown at once the first bishop of the Welsh district. He accepted the dignity at last with profound reluctance. His episcopal consecration by Bishop Griffith took place on 28 Oct. 1840, in St. John's Chapel, Pierrepoint Place, Bath, the title assumed by him being Bishop of Apollonia in the Archdiocese of Thessalonica. The newly created diocese embraced the twelve counties of Wales, with Herefordshire and Monmouthshire. His vicariate was very extensive and extremely impoverished. It included within it only nineteen chapels. Eleven of these belonging to Hereford and Monmouth, no more than eight in all appertained to the dozen Welsh counties. On the formation of the catholic hierarchy Brown was translated, on 29 Sept. 1850, to the newly constituted see of Newport and Menevia. His jurisdiction was thenceforth restricted to the six counties of South Wales, with the shires of Hereford and Monmouth. Towards the close of that year he was drawn into the last of his more noteworthy theological discussions. It began on 3 Dec. 1850, in a correspondence which was not completed until 13 Jan. 1852. Immediately upon its conclusion it appeared as 'A Controversy on the Infallibility of the Church of Rome and the Doctrine of Article VI of the Church of England, between Bishop Brown and the Rev. Joseph Baylee, M.A., Principal of St. Aidan's College, Birkenhead,' 1852. Besides this and the works already enumerated, Brown published 'Monita Confessariorum,' and in

the 'Orthodox Journal' very many articles and letters signed with his then well-known initials, S[acræ] T[heologiæ] P[rofessor]. In 1858 he obtained permission from the holy see that his cathedral chapter should be formed exclusively of Benedictine monks. He thus succeeded in reviving under the new hierarchy one of the most remarkable and distinctive features of the pre-reformation hierarchy of England. On 29 Sept. 1873 John Cuthbert Hedley was consecrated bishop auxiliary, and seven years later was his successor in the see of Newport and Menevia. Before the close of his life Brown was for many years the senior member of the English catholic episcopate. For forty years together he was in a very literal and primitive sense a bishop in poverty. Rising all through his long life invariably at 5 A.M., he persistently travelled, preached, wrote, saved, and begged for his flock. And with such good effect did he spend himself in their interests that, instead of the nineteen chapels and nineteen priests he had found in his huge vicariate of the Welsh district, he left in his comparatively much smaller diocese of Newport and Menevia fifty-eight churches and sixty-two priests. Brown died on 12 April 1880, shortly before the completion of his eighty-second year, at his residence in Bullingham, Herefordshire.

[Snow's Necrology of the English Benedictines from 1600 to 1883, p. 174; Men of the Time, 10th ed., p. 153; Maziere Brady's Episcopal Succession, pp. 337, 354, 424–6; Oliver's Collections illustrating the History of the Catholic Religion, &c., pp. 252, 253; The Downside Review, No. 1, July 1880, Memoir, pp. 4–16; Annual Register for 1880, p 160; Tablet, 17 April 1880, p. 498; Weekly Register, 17 April 1880, pp. 241, 246.] C. K.

BROWN or **BROWNE, ULYSSES MAXIMILIAN** VON (1705–1757), count of the holy Roman empire, baron de Camus and Mountany, and field-marshal in the imperialist armies, was son of Ulysses, baron Brown, an Irish colonel of cavalry in the Austrian army ennobled for his military services by the emperor Charles V, and was born at Basle on 23 Oct. 1705. He entered the imperial service at an early age and distinguished himself on several occasions. At the age of twenty-one he married the young Countess Marie Philippine von Martinez, daughter of George Adam Martinez, who for a short time was imperial vicegerent in the kingdom of Naples. Brown's influential connections, as well as his personal merits, secured his rapid advancement. At twenty-nine he commanded an Austrian infantry regiment in Italy, and a few years later, on the accession of the empress Maria Theresa, he was advanced to the rank of field-marshal lieutenant and appointed to command in Silesia. In the campaigns in Italy in 1743–8 he greatly distinguished himself, particularly at the battle of Piacenza, where he commanded the Austrian left, and mainly contributed to the success of the day. When the Austrians moved southward the city of Genoa opened its gates to him, and he subsequently commanded the imperialist troops that crossed the Var and entered France, establishing their outposts a few miles from Toulon. His withdrawal from Genoa was considered a masterly operation. After the convention of Nizza in 1749 he returned to Vienna, and held commands in Transylvania and Bohemia. He became a field-marshal in 1753. At the outbreak of the seven years' war he was in Silesia, and commanded the Austrians at the battle of Lobositz. Believing a dual command, as proposed by Maria Theresa, to be prejudicial to public interests, Brown offered to serve under the orders of Prince Charles of Lorraine, the empress's favourite, in Bohemia, and there, while heading a bayonet-charge of grenadiers on the Prussian line before the walls of Prague, on 6 May 1757, was struck by a cannon-shot, which shattered one of his legs. He was carried from the field, and died of his wound at Prague on 26 June following, leaving behind him the reputation of a consummate general and an able and successful negotiator. His biography was published in German and in French in 1757.

[Allgemeine Deutsche Biographie (Leipzig, 1876), iii. 369–73, the particulars in which are taken from Zuverlässige Lebensbeschreibung von U. M. Count von Brown (Leipzig and Frankfort, 1757); Baron O'Cahill's Geschichte der grössten Heerführer der neueren Zeit (Rastadt, 1785), ii. 264–316. English readers will find compendious notices of Count Brown's military operations in Sir E. Cust's Annals of the Wars of the Eighteenth Century (London, 1860–1); Carlyle's Frederick the Great.] H. M. C.

BROWN, WILLIAM (*d.* 1814), rear-admiral, of an old Leicestershire family, was made a lieutenant in the navy in 1788, and a commander in 1792, when he came home from the Mediterranean in command of the Zebra sloop. After sixteen months' uneventful service on the home station, in command of the Kingfisher and Fly sloops, he was advanced to post rank on 29 Oct. 1793. In 1794 he commanded the Venus frigate in the Channel fleet under Lord Howe, and in her was present at the action of 1 June, but without any opportunity of distinction. In 1795 he commanded the Alcmène, and,

though in feeble health, continued in her on the home station and the coast of Portugal till November 1797, when he was discharged to sick quarters at Lisbon. On his recovery, he was in March 1798 appointed by Lord St. Vincent to the Defence, of 74 guns, and on her being paid off in the following January he commissioned the Santa Dorothea.

In 1805 Brown commanded the Ajax, of 74 guns, and in her was present in the action off Cape Finisterre on 22 July; but by bearing up at the critical moment of the attack, in order to communicate with the admiral, during the prevalence of a fog, he weakened the English van, and must be considered as to some extent a cause of the unsatisfactory result of the action (James, *Naval History*, 1860, iii. 361). He afterwards, at the request of Sir Robert Calder, left the Ajax in command of the first lieutenant, and returned to England in order to give evidence at Calder's court-martial [see Calder, Sir Robert]. He was thus absent from Trafalgar, where the Ajax was commanded by Lieutenant Pilfold. Brown was afterwards for some time commissioner of the dockyards at Malta and at Sheerness. He attained his flag rank in 1812, and in June 1813 was appointed commander-in-chief at Jamaica, where he died, 20 Sept. 1814, after an illness of five days. He married a daughter of Mr. John Travers, a director of the East India Company, by whom he had several children.

[O'Byrne's Nav. Biog. Dict. under 'Charles Foreman Brown' and 'William Cheselden Browne;' Official Correspondence in the Public Record Office.] J. K. L.

BROWN, WILLIAM, D.D. (1766–1835), historical writer, was born in 1766. He was licensed by the presbytery of Stirling in 1791, was presented to the parish of Eskdalemuir by the Duke of Buccleuch in 1792, and fulfilled there the duties of minister for forty-three years. In 1797 he married Margaret Moffat, by whom he had three children. He received the degree of D.D. from the university of Aberdeen in 1816, and died on 21 Sept. 1835. He was the author of the 'Antiquities of the Jews' (2nd ed. 1826, 2 vols.), and wrote the 'Account of the Parish of Eskdalemuir' in the 'Statistical Account of Scotland.' His work on the Jews enters with great detail into their customs and religious ceremonials, but barely touches upon their political history or ethnical peculiarities.

[Hew Scott's Fasti Ecclesiæ Scoticanæ, vol. i. part ii. 635; Gent. Mag. new series, iv. 554; Chambers's Historical Newspaper.] N. G.

BROWN, WILLIAM (1777–1857), admiral in the navy of Buenos Ayres, a native of Ireland, accompanied his family to America in 1786, and, being there left destitute by the death of his father, obtained employment as cabin-boy on board a merchant ship. In 1796 he was pressed into an English man-of-war, and served for several years in the navy. Afterwards, having obtained the command of an English merchant ship, he came, in 1812, to Buenos Ayres, where he settled with his family. In 1814 he accepted a naval command in the service of the republic. He engaged a Spanish flotilla at the mouth of the Uruguay, and he fought another and more decisive action off Monte Video, capturing four of the Spanish vessels and dispersing the rest. He received the title of admiral, and fitted out a privateer, in which he cruised against the Spaniards in the Pacific. His ship was visited by an English man-of-war, sent to Antigua, and there condemned, but was afterwards restored on appeal to the home government. Brown lived in retirement at Buenos Ayres till December 1825, when Brazil declared war against the republic and blockaded the River Plate. On 4 Feb. 1826 Brown attacked the enemy of more than four times his material force, and drove them eight leagues down the coast. In February 1827 Brown engaged and almost totally destroyed a squadron of nineteen small vessels at the mouth of the Uruguay. On 9 April he put to sea with a few brigs, and was at once brought to action by a superior force of the enemy. Some of the brigs seem to have got back without much loss; Brown, though badly wounded, succeeded in running one ashore and setting fire to her; the other was reduced to a wreck and captured. The loss obliged the republic to enter on negotiations which resulted in a peace. In the civil war of 1842–5 Brown was again in command of the fleet of Buenos Ayres, and with a very inefficient force kept up the blockade of Monte Video, notwithstanding an order from the English commodore to throw up his command. In 1845, when the English and French squadrons were directed to intervene and restore peace to the river, their first step was to take possession of Brown's ships, thus reducing him to compulsory inactivity. He had no further service, but passed the rest of his life on his small estate in the neighbourhood of Buenos Ayres. He died on 3 May 1857. A powerful ironclad, named the Almirante Brown, still keeps his memory living in the navy of the Argentine republic.

[Mulhall's English in South America, p. 144 (with a portrait); Drake's Dict. of American

Biography; Memoirs of General Miller (1829); Armitage's History of Brazil, vol. i.; Chevalier de Saint-Roberts's Le Général Rosas et la Question de la Plata (1848, 8vo), p. 41; Mallalieu's Buenos Ayres, Monte Video, and Affairs in the River Plate (1844, 8vo), p. 27.] J. K. L.

BROWN, SIR WILLIAM (1784–1864), benefactor to Liverpool, eldest son of Alexander Brown of Ballymena, county Antrim, and Grace, daughter of John Davison of Drumnasole, was born at Ballymena on 30 May 1784. At twelve years of age he was placed under the care of the Rev. J. Bradley at Catterick, Yorkshire, whence in 1800 he returned to Ireland. Soon afterwards he sailed with his father and mother for the United States of America, and at Baltimore, where his father continued the linen trade in which he had been engaged in Ireland, received in the counting-house his commercial education. In a few years the house at Baltimore became the firm of Alexander Brown & Sons, consisting of the father and his sons, William, John, George, and James. In 1809 William returned to the United Kingdom, established a branch of the firm in Liverpool, and they shortly afterwards abandoned the exclusive linen business and became general merchants. The transactions of the firm soon extended so as to require further branches. James established himself at New York and John at Philadelphia, and on the death of their father the business, then the most extensive in the American trade, was continued by the four brothers, George remaining in Baltimore. The disastrous aspect of affairs in 1839 induced the brothers George and John, who had by this time realised ample fortunes, to retire from the firm, leaving William the eldest and James the youngest to continue the concern. They now became bankers in the sense of conducting transmissions of money on public account between the two hemispheres, and in this pursuit and the business of merchants they acquired immense wealth. In 1825 William took an active part in the agitation for the reform in the management of the Liverpool docks. He was elected an alderman of Liverpool in 1831, and held that office until 1838. He was the unsuccessful Anti-Cornlaw League candidate for South Lancashire in 1844. He was, however, returned in 1846, and continued to represent South Lancashire until 23 April 1859. He was the founder of the firm of Brown, Shipley, & Co., Liverpool and London merchants, and at one time was the chairman of the Atlantic Telegraph Company. His name is probably best known by the munificent gift which he bestowed on his adopted town. He erected the Free Public Library and Derby Museum at Liverpool, which was opened on 8 Oct. 1860, at a cost to himself of 40,000*l.*, the corporation providing the site and foundation and furnishing the building. At the inauguration of the volunteer movement in 1859 he raised and equipped at his own expense a corps of artillery, which ranked as the 1st brigade of Lancashire artillery volunteers. He was created a baronet on 24 Jan. 1863, and in the same year he served as sheriff for the county of Lancashire. He did not, however, live long to enjoy his honours, as he died at Richmond Hill, Liverpool, on 3 March 1864. He was always an advocate of free trade, and particularly favoured the idea of a decimal currency. On the proving of his will on 21 May 1864 the personalty was sworn under 900,000*l.*

He married, on 1 Jan. 1810, Sarah, daughter of Andrew Gibson of Ballymena; she died on 5 March 1858. The eldest son, Alexander Brown, having died on 8 Oct. 1849, the grandson, Lieutenant-colonel William Richmond Brown, succeeded to the baronetcy in 1864. Sir W. Brown was the author of a pamphlet entitled 'Decimal Coinage. A Letter from W. Brown, Esq., M.P., to Francis Shand, Esq., Chairman of the Liverpool Chamber of Commerce,' 1854.

[Gent. Mag. xvi. 657-8 (1864); Illustrated London News, xix. 70 (1851), with portrait; H. R. Fox Bourne's English Merchants (1866), ii. 299–301, 306–20.] G. C. B.

BROWN, WILLIAM LAURENCE (1755–1830), theological writer, was born at Utrecht in Holland, where his father was minister of the English church, 7 Jan. 1755. His father having been appointed professor of ecclesiastical history at St. Andrews, Scotland, the son studied at the university; but afterwards he proceeded to Utrecht, where, after completing his theological studies, he was in 1778 ordained minister of the English church. He obtained in 1783 the Stolpian prize at Leyden for an essay on the origin of evil, and various prizes from the Teylerian Society at Haarlem, the subject of one being 'On the natural Equality of Man.' In 1784 the university of St. Andrews conferred on him the degree of D.D. In 1788 he was appointed professor of moral philosophy and ecclesiastical history at Utrecht, and two years after he became rector of the university. Thereafter there was added to his duties the professorship of the law of nature.

Driven from Holland in 1795 by the French invasion, Brown with his wife and five children crossed the Channel in mid winter in an open boat, and after a stormy passage landed at London. The magistrates

of Aberdeen appointed him to the chair of divinity in Marischal College on the resignation of Dr. George Campbell, and in 1796 he also succeeded Campbell as principal of the university.

Brown soon became a conspicuous and influential member of the general assembly, sympathising mainly with the reforming party in the church. He made several contributions to literature after his arrival in Scotland, the most important being 'An Essay on the Existence of a Supreme Creator,' written in response to the offer of valuable prizes by the trustees of the late Mr. Burnett of Dens, Aberdeen, 2 vols. 8vo, 1816. Brown's essay obtained the first prize, amounting to 1,250*l.*, the second being awarded to the Rev. John Bird Sumner, afterwards archbishop of Canterbury. Another elaborate work was entitled 'A Comparative View of Christianity, and of the other forms of religion which have existed, and still exist, in the world, particularly with regard to their moral tendency,' 2 vols. 8vo, 1826. He died 11 May 1830.

Brown's works were written from the point of view of the time, and were marked by considerable ability; but the standpoint of discussion has altered so completely that now they have little more than an antiquarian interest.

[Catalogue of the Advocates' Library, Edinburgh; Hew Scott's Fasti, iii. 475; R. Chambers's Eminent Scotsmen.] W. G. B.

BROWNBILL, THOMAS ROBSON. [See Robson.]

BROWNE. [See also Broun and Brown.]

BROWNE, ALEXANDER (*fl.* 1660), miniature painter, engraver, and printseller, who lived in the reign of Charles II, painted the portrait of that monarch and that of the Prince of Orange. In 1675 he published 'Ars Pictoria, or an Academy treating of Drawing, Painting, Limning, and Etching,' fol., London. The designs are after foreign artists, and chiefly copied from Bloemart's drawing-book. Mr. J. Chaloner Smith, in his 'Catalogue of British Mezzotint Portraits,' enumerates forty-four plates after A. van Dyck and Sir Peter Lely, which were published by Browne 'at the blew balcony in Little Queen Street,' but do not bear any engraver's name. It has been conjectured, but on insufficient grounds, that these may be the work of Browne himself.

[Redgrave's Dictionary of Artists, 1878.] L. F.

BROWNE, Sir ANTHONY (*d.* 1548), politician, only son of Sir Anthony Browne, standard-bearer of England and constable of Calais, and of his wife Lady Lucy Nevill, daughter and coheiress of John Nevill, marquis Montacute, and niece of Richard, earl of Warwick, was knighted in 1523 after the successful siege of Morlaix. In 1524 he was made esquire of the body to King Henry VIII, and from that time until the death of Henry he became more and more the friend of his sovereign. In 1526 he was created lieutenant of the Isle of Man during the minority of Edward, earl of Derby. In 1528, and again in 1533, Browne was sent into France; on the first occasion to invest Francis I with the order of the Garter, and on the second to attend that king to Nice for the conference with the pope respecting the divorce of Henry VIII and Catherine of Arragon. In 1539 Browne was made master of the horse, and in 1540 he was created a knight of the Garter.

Battle Abbey was granted to Browne in 1538; he occupied the abbot's lodging, and razed to the ground the church, the cloisters, and the chapter-house. At the same time he received the priory of St. Mary Overy in Southwark, and the house which he built there was for generations the London residence of his descendants the Viscounts Montague. The manors of Godstow, of Send in Sussex, and of Brede, which included a considerable part of the town of Hastings, were also granted to Browne; and in 1543, on the death of his half-brother, Sir William Fitzwilliam, K.G., earl of Southampton, he inherited the Cistercian abbey of Waverley, the monasteries of Bayham near Lamberhurst and of Calceto near Arundel, the priory of Easebourne, and the estate of Cowdray, both close to Midhurst. Part of the magnificent mansion of Cowdray had already been built by the Earl of Southampton, but much was added to it by Browne.

In 1540 Browne was sent to the court of John of Cleves to act as proxy at the marriage of Henry VIII with Anne of Cleves. In 1543 he accompanied the Duke of Norfolk in an expedition against the Scots, and in the following year, as master of the horse, he attended Henry VIII at the siege of Boulogne. In 1545 he was made justice in eyre of all the king's forests north of the Trent, and in the same year he was constituted standard-bearer to Henry VIII as his father had been to Henry VII. During the last illness of Henry VIII Browne, with 'good courage and conscience,' undertook to tell the king of his approaching end. Henry

appointed him guardian to Prince Edward and to Princess Elizabeth, made him one of his executors, and left him a legacy of 300*l.* On the king's death Browne went to Hertford in order to tell the news to the young prince; and when Edward VI made his public entry into London, Browne, as master of the horse, rode next to him. But Browne survived Henry VIII only one year. On 6 May 1548 he died at a house which he had built at Byfleet in Surrey. He was buried with great pomp at Battle, under a splendid altar-tomb which he had himself prepared.

Browne was twice married. His first wife, whose effigy lies on the tomb at Battle beside his own, was Alys, daughter of Sir John Gage, K.G., constable of the Tower. By her he had seven sons and three daughters; the eldest son, Anthony, succeeded to his father's estates, and was created in 1554 Viscount Montague. Browne's second wife was Lady Elizabeth Fitzgerald, daughter of Gerald, ninth earl of Kildare, and better known as 'the fair Geraldine.' At the time of this marriage Browne was sixty, and the bride only fifteen years of age. Her two sons died in infancy. After the death of Browne his young widow married Sir Edward Clinton, first earl of Lincoln, and was buried with him in St. George's Chapel, Windsor.

[Collins's Peerage; Baronagium Genealogicum, 1732; Sussex Archæological Collections; Dallaway's History of Sussex.] J. A. E. R.

BROWNE, ANTHONY (1510?–1567), judge, son of Sir Wistan Browne of Abbesroding and Langenhoo in Essex, knight, and Elizabeth, daughter of William Mordaunt of Turvey in Bedfordshire, was born in Essex about 1510 and studied at Oxford, but left the university without taking any degree and entered at the Middle Temple, where he was appointed reader in the autumn of 1553, but did not read until Lent of the following year. In 1553 (28 June) he purchased of the Lady Anne of Cleves the reversion of the manor of Costedhall near Brentwood in Essex, which had formerly belonged to Thomas Cromwell. Being one of the magnates of Essex, he was commissioned with Lord Rich and others in 1554 to enforce the Statute of Heretics (2 & 3 Ph. & M. c. 6) against the puritans in that part of the country. He would seem to have been a person of no fixed religious opinions, at least if the evidence of Watts, a protestant, burned at Chelmsford in 1555, is to be credited. The story which is told both by Foxe and Strype is to the effect that Watts being asked by Browne whence he got his religious views, replied 'Even of you, sir; you taught it me, and none more than you. For in King Edward's days in open sessions you spoke against this religion now used—no preacher more. You then said the mass was abominable and all their trumpery besides, wishing and earnestly exhorting that none should believe therein, and that our belief should be only in Christ; and you then said that whosoever should bring in any strange nation to rule here it were treason and not to be suffered.' The same year Browne was active in bringing one William Hunter to the stake at Brentwood; and in the following year he received the thanks of the privy council 'for his diligent proceedings against' one George Eagles, *alias* Trudge-over-the-world, whom he had executed as a traitor, and was authorised 'to distribute his head and quarters according to his and his colleagues' former determination, and to proceed with his accomplices according to the qualities of their offences.' This Eagles was a tailor and itinerant preacher, who was convicted of treason for holding religious meetings, and hanged, drawn, and quartered. The earliest mention of Browne in the reports is under date Michaelmas term 1554, when he argued an important case in the common pleas. In 1555 (16 Oct.) he took the degrees of serjeant-at-law and king and queen's serjeant together. In 1558 (5 Oct.) he was appointed chief justice of the common bench, and at once had an opportunity of showing that he was capable of maintaining the prerogatives of that office with due tenacity. The office of exigenter of London and other counties having become vacant during the lifetime of Browne's predecessor, Sir R. Brooke, the queen, by letters patent of the same date as Browne's appointment, granted the office to a nominee of her own, one Coleshill. Browne refusing to admit Coleshill, and admitting his own nephew Scroggs, Elizabeth (who had acceded in the interim) in Michaelmas term 1559 directed the lord-keeper, Nicholas Bacon, to examine Coleshill's case. In the result the judges of the queen's bench were assembled, and unanimously decided that the action of Mary in granting the office was illegal, the right to do so being an integral part of the prerogative of the chief justice, and that, therefore, the title of Coleshill was null and void. Browne's patent had at first been renewed on Elizabeth's accession, but in consequence of his energetic conduct in enforcing the laws against heresy it was deemed advisable to degrade him, and accordingly (22 Jan.) Dyer was made chief justice and Browne reduced to the level of a puisne judge. In

1564 it is said that the queen offered the office of clerk of the hanaper to Browne, and that he refused it. In 1566 he was knighted by the queen at the Parliament House. He died on 16 May 1567 at his house in Essex. His wife, Joan, only daughter of W. Faringtop, died in the same year. Browne is credited by Doleman with having furnished Morgan Philipps with the legal authorities cited in his treatise in support of the title of the Queen of Scots to the succession to the English throne, of which the bishop of Ross (John Leslie) made considerable use in his work on the same subject. On the strength of this somewhat doubtful connection with literature, Wood accorded him a niche in the 'Athenæ Oxonienses.' Plowden speaks in very high terms of his legal learning and eloquence, quoting some barbarous elegiacs to the like effect.

[Nicolas's Testamenta Vetusta, 462; Wood's Athenæ Oxon. (Bliss), i. 356, 405, 433; Morant's Essex, i. 118, 120; Foss's Lives of the Judges; Strype's Memorials (fol.), ii. (pt. ii.) 509, iii. (pt. i.) 51, 196, 265, 340, (pt. ii.) 400; Narratives of the Reformation (Camden Society), 212, 237; Foxe's Martyrs (ed. 1684), iii. 157-9, 222, 700-2; Dugdale's Orig. 217; Dugdale's Chron. Ser. 90, 91; Wynne's Serj.-at-Law; Dyer's Reports, 175 *a*; Plowden's Reports, 249, 356, 376.]

J. M. R.

BROWNE, ANTHONY, first VISCOUNT MONTAGUE (1526–1592), was the eldest son of Sir Anthony Browne (*d.* 1548) [q. v.] and Alys his wife, daughter of Sir John Gage. He succeeded his father in 1548, inheriting with other property the estates of Battle Abbey and Cowdray in Sussex. Like his father he was a staunch Roman catholic, yet his loyalty to the crown was above suspicion, and he enjoyed the confidence and favour alike of Edward VI, Mary, and Elizabeth. He was knighted (with forty other gentlemen) at the coronation of Edward VI, and although he was sent to the Fleet in 1551 for hearing mass his imprisonment did not last long, for in 1552 he entertained the king in sumptuous style at Cowdray House. In the following year his wife, Lady Jane, daughter of Robert Ratcliff, earl of Sussex, died in giving birth to a son. He afterwards married Magdalen, a daughter of William, lord Dacre of Graystock and Gylesland, and by her had five sons and three daughters. In 1554, on the occasion of Mary's marriage with Philip of Spain, he was created a viscount, and chose the title of Montague, probably because his grandmother, Lady Lucy, had been daughter and coheiress of John Nevill, marquis Montacute. In the same year he was made master of the horse, and was sent to Rome on an embassy with Thirlby, bishop of Ely, and Sir Edward Carne (the three ambassadors representing the three estates of the realm), to treat with the pope concerning the reconciliation of the church of England to the papal see. In 1555 he was made a member of the privy council and a knight of the Garter, and in 1557 he acted as lieutenant-general of the English forces at the siege of St. Quentin in Picardy.

On the accession of Elizabeth, Montague lost his seat in the privy council, and he boldly expressed his dissent in the House of Lords from the Acts of Supremacy and Uniformity. Nevertheless he was employed two years afterwards, in 1561, on a special mission to the court of Spain, as one whom the queen 'highly esteemed for his great prudence and wisdom, though earnestly devoted to the Romish religion.' In 1562 he made a forcible and courageous speech in the House of Lords against the act entitled 'for the assurance of the queen's royal power over all estates and subjects within her dominions,' by which all persons were bound to take the oath of supremacy if required to do so by a bishop or by commissioners, incurring the penalties of præmunire for refusing to take it, and of high treason if the refusal was persisted in. Montague opposed the measure, not only on the ground that the queen's Roman catholic subjects were peaceably and loyally disposed, but also as being in itself 'a thing unjust and repugnant to the natural liberty of men's understanding . . . for what man is there so without courage and stomach, or void of all honour, that can consent or agree to receive an opinion and new religion by force and compulsion?'

He did not, however, forfeit the favour of Elizabeth. He was one of the forty-seven commissioners who sat on the trial of Mary Queen of Scots in 1587, and in 1588, when the queen reviewed her army at Tilbury Fort, Montague was the first to appear on the ground, leading a troop of two hundred horsemen, and accompanied by his son and grandson. Three years after the defeat of the Spanish Armada in August 1591 the queen paid a visit to Cowdray, where she was most magnificently entertained for nearly a week. In October of the following year Montague died, and was buried in Midhurst Church. A splendid table tomb of marble and alabaster, surmounted by a kneeling figure of himself and recumbent effigies of his two wives, was erected over his remains, but has since been removed to Easebourne Church, close to the entrance of Cowdray Park.

[Burnet's History of the Reformation (Pocock's edition), vols. ii. iii. and v.; Hallam's Constitutional Hist. i. 116, 117, 162; Nichols's Progresses

of Queen Elizabeth, vol. iii.; Mrs. Roundell's History of Cowdray, ch. iv.] W. R. W. S.

BROWNE, ARTHUR (1756?–1805), an Irish lawyer, born about 1756, was the son of Marmaduke Browne, rector of Trinity Church, Newport, Rhode Island, who in 1764 was appointed one of the original fellows of Rhode Island College, known from 1804 as Brown University. His grandfather, the Rev. Arthur Browne, born at Drogheda 1699, was educated at Trinity College, Dublin, becoming B.A. 1726 and M.A. 1729. In 1729 he emigrated, at Berkeley's persuasion, to Rhode Island, and was for six years the minister of King's Chapel, Providence, and in 1736 he became episcopal minister at Portsmouth, New Hampshire, and died 10 June 1773. Arthur Browne, the grandson, was educated at a school established in Newport by Dr. Berkeley. His father died from the privations of the voyage almost immediately after his return to Rhode Island from Ireland, whither he had repaired in order to enter his son at Trinity College, Dublin. Arthur Browne had previously been entered at Harvard College, Cambridge, Massachusetts, in 1771. At Trinity College he gained a scholarship in 1774, and took his B.A. degree in 1776. He was elected a junior fellow in 1777, proceeded M.A. 1779, and was called to the bar of Ireland. He graduated LL.B. (1780) and LL.D. (1784), and in 1784 became an advocate in the courts of delegates, prerogative, admiralty, and consistory, and for a long time held the vicar-generalship of the diocese of Kildare. He served as junior proctor of the university in 1784, and as senior proctor —having become a senior fellow in 1795— from 1801 to the time of his death. In 1783 he was returned to the Irish House of Commons as member for the university of Dublin, which he continued to represent in three parliaments until 1800. In 1785 Browne became regius professor of civil and canon laws, and afterwards published 'A Compendious View of the Civil Law,' &c. (1798), and 'A Compendious View of the Ecclesiastical Law, being the Substance of a Course of Lectures read in the University of Dublin,' &c., 8vo, Dublin, 1799, &c. A second edition, 'with great additions,' was published as 'A Compendious View of the Ecclesiastical Law of Ireland,' &c., 8vo, Dublin, 1803; and a 'first American edition from the second London edition, with great additions,' was published as 'A Compendious View of the Civil Law, and of the Law of the Admiralty,' &c., 2 vols. 8vo, New York, 1840. In addition to his chair of law Browne thrice held the regius professorship of Greek at Dublin (from 1792 to 1795, from 1797 to 1799, and from 1801 to 1805).

Browne was made king's counsel in 1795, became prime serjeant in 1802, and in 1803 was admitted a bencher of the Society of the King's Inns, Dublin. Browne was the last to hold the office of prime serjeant. He died on Saturday morning, 8 June 1805, in Clare Street, Dublin. He was twice married, and had by his first wife a daughter, and a family by his second wife, who, with five children, survived him.

When a college corps of yeomanry was formed on the appearance of the French in Bantry Bay in December 1796, Browne was unanimously elected to the command. In 1787 he defended the church of Ireland in spite of much abuse, and was a conscientious supporter of the union. Browne published, in imitation of Montaigne, two volumes of 'Miscellaneous Sketches, or Hints for Essays,' 8vo, London, 1798, the first of which was inscribed 'to his daughter, M. T. B.;' the second 'to the memory of Marianne,' his first wife. Browne also published, as a study in fancy and philology, 'Hussen O Dil. Beauty and the Heart, an Allegory; translated from the Persian Language,' &c., 4to, Dublin, 1801; and he was also the author of 'A Brief Review of the Question, Whether the Articles of Limerick have been violated?' 8vo, Dublin, 1788, a defence of the legislature against the calumnies with which it had been assailed during the session preceding its publication.

[Dublin University Calendar, 1833; Catalogue of Dublin Graduates, 1869; Smyth's Chronicle of the Law Officers of Ireland, 1839; Members of Parliament: Parliaments of Ireland, 1559–1800, 1877; Records of the State of Rhode Island, 1856–65; Faulkner's Dublin Journal, 11 and 13 June 1805; Walker's Hibernian Magazine, October 1805; Monthly Anthology, 1805; Ripley and Dana's American Cyclopædia, 1873–78; Duykinck's Cyclopædia of American Literature, 1877.] A. H. G.

BROWNE, DAVID (*fl.* 1638), a learned Scotchman, is known only by indications in his curious books on calligraphy. His first work was 'The New Invention, intituled Calligraphia or the Art of Fair Writing . . . by His Majesties Scribe, Master David Browne. Sainct Andrewes, 1622,' 12mo. It gives a copy of King James's letter granting the author 'the only licence and priviledge . . . under paine of 1000 pounds monie to be paid by the contraveners.' It is dedicated to the king, whose 'scribe' he calls himself. Its 270 pages comprise arguments and instructions full of heavy learning, wise saws, puerile illustrations, and the most common matters having

reference to writing. King James, when at Holyrood House, appears to have seen and approved of his wonderful exercises, illustrated by certain 'rare practices of a disciple,' a child only nine years old. His book gives spaces here and there to be filled up by his clerks for the various pupils or purchasers, but existing copies are without these necessary illustrations of the art. His second work, entitled 'The Introduction to the true understanding of the whole arte of expedition in teaching to write . . . Anno Dom. 1638,' 8vo, is more extraordinary than the other, as on the title-page he claims to teach his art in six hours, parades his own excellence beyond all others, and asserts that 'a Scotishman is more ingenious than one of another nation;' yet the book itself has little to do with calligraphy, and teaches nothing. There is one plate at the end of the book, a specimen of 'The new, swift, current, or speedy Italian writting,' very inferior in style and execution to the handiwork of other penmen of the century. At the time this book was published the author taught his art at 'the Cat and Fiddle in Fleet Street,' where 'Mary Stewart and her daughters also instructed young, noble, and gentlewomen in good manners, languages,' &c., by his direction. He afterwards removed to a country-house at Kemmington (*sic*), near the Newington Butts. The dates of his birth and death are not known.

[Browne's Works; Massey's Origin of Letters.]
J. W.-G.

BROWNE, EDWARD (1644–1708), physician, was the eldest son of Sir Thomas Browne of Norwich [q. v.], and was born in that city in 1644. He was educated at the Norwich grammar school and at Trinity College, Cambridge. He graduated M.B. at Cambridge 1663, and then returned to Norwich. A journal of this period of his life is extant, and gives an amusing picture of his diversions and occupations, and of life in Norwich. Browne often went to dances at the duke's palace, admired the gems preserved there, and learnt to play ombre from the duke's brother. He dissected nearly every day, sometimes a dog, sometimes a monkey, a calf's leg, a turkey's heart. He studied botany, read medicine and literature and theology in his father's library, and saw at least one patient. '16 Feb. Mrs. Anne Ward gave me my first fee, ten shillings.' A week after this important event Browne went to London. He attended the lectures of Dr. Terne, physician to St. Bartholomew's Hospital, whose daughter Henrietta he married in 1672. His notes of Dr. Terne's lectures exist in manuscript in the British Museum. When the lectures were ended, Browne returned to Norwich, and soon after started on his travels. He went to Italy and came home through France, and it is by his description of this and of several subsequent journeys that he is best known. In 1668 he sailed to Rotterdam from Yarmouth and went to Leyden, Amsterdam, and Utrecht, visiting museums, libraries, and churches, attending lectures, and conversing with the learned. He went on to Antwerp, and ended his journey at Cologne on 10 Oct. 1668. His next journey was to Vienna, where he made friends with the imperial librarian Lambecius, and enjoyed many excursions and much learned conversation. He seems to have studied Greek colloquially, and brought back letters from a learned Greek in his own tongue to Dr. Pearson, the bishop of Chester, and to Dr. Barrow, the master of Trinity. From Vienna Browne made three long journeys, one to the mines of Hungary, one into Thessaly, and one into Styria and Carinthia. Wherever he went he observed all objects natural and historical, as well as everything bearing on his profession. He sketched in a stiff manner, and some of his drawings are preserved (British Museum). At Buda he came into the oriental world, and at Larissa he saw the Grand Seigneur. Here he studied Greek remains, and followed in imagination the practice of Hippocrates. He returned to England in 1669, but made one more tour in 1673 in company with Sir Joseph Williamson, Sir Leoline Jenkins, and Lord Peterborough. He visited Cologne, Aix-la-Chapelle, Liège, Louvain, Ghent, Bruges, and other towns of the Low Countries, and saw all that was to be seen. He published in London in 1673 a small quarto volume called 'A Brief Account of some Travels in Hungaria, Styria, Bulgaria, Thessaly, Austria, Servia, Carynthia, Carniola, and Friuli;' another volume appeared in 1677, and in 1685 a collection of all his travels in one volume folio. It contains some small alterations and some additions. In 1672 he published in 12mo a translation of a 'History of the Cossacks,' and he wrote the lives of Themistocles and Sertorius in Dryden's 'Plutarch,' published in 1700.

In 1667 Browne had been elected F.R.S., and in 1675 was admitted a fellow of the College of Physicians. He lived in Salisbury Court, Fleet Street (*College of Physicians Lists*), and became physician to the king. He was elected physician to St. Bartholomew's Hospital 7 Sept. 1682 (*MS. Journal, St. Barth. Hosp.*); was treasurer of the College of Physicians 1694–1704, and president 1704–1708. He had a large practice, and enjoyed the friendship of many men in power. A Grub Street writer attributes part of his good

fortune to the favour of one of Charles II's mistresses; but the statement has no foundation in fact. Browne's professional success was due to his general capacity and interesting conversation. His note-books show that he laboured hard at his profession, and that through good introductions he early became known to many physicians, surgeons, and apothecaries. In 1673 he had already met in consultation thirteen physicians and ten surgeons (*Sloane MS.* 1895). A great many letters and notes in his handwriting are to be found among the Sloane MSS. Amongst them is the earliest known copy of the 'Pharmacopœia' of St. Bartholomew's Hospital. It is dated 1670, and some of its prescriptions were the subject of correspondence between Browne and his father. Browne died at Northfleet, Kent (Munk, *Coll. of Phys.* i. 375), on 28 Aug. 1708, and left a son Thomas (1672–1710) [q.v.] and a daughter. He is buried at Northfleet. Browne's travels are spoken of by Dr. Johnson with small respect, and their style cannot be commended. The best that can be said of them is that they contain many interesting facts, and that their information is exact. They may be read with pleasure if viewed as a table of contents of the mind of a well-read Englishman of King Charles II's days. Browne had read a good deal of Greek as well as of Latin, the fathers as well as the classical authors. He was also well versed in new books; he had read Ashmole's 'Order of the Garter,' La Martinière's 'Arctic Travels,' and did not even despise the last new novel, but quotes the Duchess of Newcastle's 'New Blazing World' (*Travels*, ed. 1685, pp. 97, 99, 123) in the year of its publication. He loved his father, and inherited his tastes, and, if practice had not engrossed too much of his time, might have written books as good as the 'Vulgar Errors' or the 'Hydriotaphia.' Deeper meditations like those of the 'Religio Medici' were probably foreign to his nature. In a taste for every kind of information, in regard for his profession, in warm family affections, and in upright principles and conduct, he resembled his father; but the deeper strain of thought which is to be found in Sir Thomas Browne is nowhere to be traced in the writings of his eldest son.

[Sloane MSS. in British Museum, 1895–7; Wilkins's Works of Sir Thomas Browne; Munk's Coll. of Phys. 1878; Works.] N. M.

BROWNE, EDWARD (*d.* 1730), an eminent quaker, son of James Browne of Cork, was a native of that city. He was long an inhabitant of Sunderland, where he served his apprenticeship and afterwards rose to considerable opulence. In 1727 he built himself a commodious mansion, with several other dwelling-houses adjoining, intended for the residences of the captains of his ships and other persons in his employment. The mansion-house afterwards became the custom-house for the port of Sunderland. Browne died at Cork 27 Aug. 1730. 'Some Account of Edward Browne of Sunderland, with copies of manuscripts respecting him,' was printed for private circulation at Sunderland, 1821, 12mo, and reprinted for sale London, 1842, 12mo.

[Joseph Smith's Cat. of Friends' Books, i. 329; Richardson's Local Historian's Table Book (Hist. Div.), i. 329.] T. C.

BROWNE, FELICIA DOROTHEA. [See Hemans.]

BROWNE, GEORGE, D.D. (*d.* 1556), archbishop of Dublin, the chief instrument of Henry VIII in the Irish reformation, was originally a friar, and first emerges into notice in 1534, when, as provincial of the whole order of Austin Friars, he was employed, in conjunction with Hilsey, the provincial of the Dominicans, to minister the oath of succession to all the friars of London and the south of England (Dixon, *Hist. of the Church of England*, i. 214). He is said to have recommended himself to the king by advising the poor, who were beginning to feel the distress caused by the religious revolution, to make their applications solely to Christ. Within a year he was nominated to the see of Dublin, vacant by the murder of Archbishop Allen in the rising of Kildare in 1534; but it was not until another year had elapsed that he arrived in Ireland on 6 July 1536 (Hamilton, *Cal. of State Papers for Ireland*, p. 21; the life of Browne in the *Harleian Misc.* vol. v. places his arrival in December 1535). The Irish parliament, which had been sitting for two months, accepted all the principal acts by which England had declared herself independent of Rome. The only opposition to these sweeping measures was offered by the clergy, who claimed the power of voting in their own house upon bills which had passed the Irish commons, and carried this obstructive policy so far, under the leadership of their primate Cromer, the archbishop of Armagh, that it was found necessary to deprive them of their privilege (Dixon, ii. 179). A speech made by Browne on this occasion, declaring his vote for the king as supreme head of the Irish church, has been preserved (*Harl. Misc.* v. 559); and it was through him, as he boasted, that a separate act was passed

granting the first-fruits of all abbeys to the king, thus paving the way for the suppression of the Irish monasteries, which quickly followed. By these enactments the English reformation ready made was flung in a mass into the midst of a semi-barbarous and decaying country. Browne held a commission from Thomas Cromwell, the minister and vicegerent of Henry, to further 'the king's advantage;' and in this cause he laboured with diligence, journeying into various parts, preaching, publishing the royal articles and injunctions, and collecting the first-fruits and twentieths of the spiritualties which had been decreed to the king. He put forth a form of bidding bedes, or prayers, which is the earliest document in which the church of Ireland is conjoined with the church of England under royal supremacy (*Cal. of State Papers*, ii. 504; COLLIER, *Eccl. Hist. Records*, No. 40). Browne encountered not only the open hostility of many of his brethren, and especially of Staples, the bishop of Meath, but the detractions and suspicions of the rest of the Irish council. The lord-deputy Grey was his enemy, and treated him with contempt, calling him a 'polshorn friar,' and on one occasion putting him in prison. The king entertained the complaints that were sent to England against him of arrogance and inefficiency, and wrote him a severe letter, menacing him with disgrace; but Browne contrived to explain all accusations, except perhaps the one of receiving bribes. He must have been a man of some sagacity, for he predicted that the alteration of religion would cause 'the English and Irish race to lay aside their national old quarrels, and a foreigner to invade the nation' (Letters to Cromwell, May 1538, *Harl. Misc.* v. 561).

In the first years of Edward VI the reformation languished. Browne lay at the moment under the cloud of certain accusations of neglect of duty, alienation of leases, and 'undecent' conduct in preaching, which were preferred against him by another member of the Irish council, and seem never to have been fully explained (DIXON, iii. 406). It was not until 1550, after the full publication of the first English Prayer Book in 1549, that the attempt was resumed to impose on Ireland the English alterations of religion. By that time Bellingham had been succeeded by the second administration of Santleger, a man of easy temper, secretly attached to the old system. His instructions were to order the clergy to use the English service. Accordingly he somewhat incautiously summoned a convention of the bishops and clergy at Dublin, and thus brought about the curious scene which was the final protestation of the ancient independent Hibernian church before she assumed her English livery. The lord-deputy read the royal order for the service to be in English. 'Then,' exclaimed the primate Dowdall indignantly, 'any illiterate layman may say mass!' and after a warm altercation he left the meeting, followed by the greater number of his suffragans. Santleger then handed the order to Browne, who now assumed his natural position as head of the conforming party. 'This order, good brethren,' said he to the remaining clergy, 'is from the king and from our brethren the fathers and clergy of England; to him I submit, as Jesus did to Cæsar, in all things lawful, asking no questions why or wherefore, as owning him our true and lawful king.' On the Easter day following the English service was used for the first time in the cathedral church of Dublin, Browne preaching the sermon. To the Irish people the change from Latin to English was a change from one unknown tongue to another, for English maintained itself with difficulty even in the pale, though the use of it was commanded by penal statutes. The churches were emptier than ever, and the malcontent clergy were aided by papal emissaries, and the Jesuit missionaries gained ground (MACGEOGHAN, *Hist. of Ireland*). The prelates, however, who followed Dowdall gradually conformed; and when, in the middle of the same year, 1550, Dowdall went from his see, declaring that he would not be bishop where there was no mass, none of his brethren imitated his example. His place, after a vacancy of two years, was filled by Goodacre, an Englishman sent by Cranmer, who was consecrated by Browne at Christ Church. At the same time the primacy of all Ireland, the ancient dignity of the see of Armagh, was claimed by Browne, and transferred by royal patent to Dublin.

Browne had complained to the authorities in England of the remissness of Santleger in the reformation (Browne to Warwick, August 1551; HAMILTON, *Irish Cal.* p. 115). But to John Bale, who arrived in Ireland at the same time as Goodacre, Browne himself appeared remiss. The Bishop of Ossory has given him the character of an avaricious dissembler, hints that he was a drunkard and a profligate, and affirms that his complaints against Santleger were a device to get the primacy. 'As for his learning,' says Bale, 'he knows none so well as the practices of Sardanapalus; for his preachings twice in the year, of the ploughman in the winter, by "Exit qui seminat," and of the shepherd in the summer, by "Ego sum bonus pastor," they are so well known in Dublin that when he cometh into the pulpit they can tell the

sermon.' Bale was consecrated by Browne; and the bitterness between them began at the ceremony, which Bale affirmed that Browne performed very awkwardly, and desired to have deferred, in order to get the revenue for the see for the year. Their differences were renewed when, on the accession of Queen Mary, Bale was forced to quit Ossory and fly for his life to Dublin. Browne refused to allow him to preach there. 'Sitting on his ale-bench, with his cup in his hand, he made boast that I should not preach in his city' (BALE, *Vocation*, in *Harl. Misc.* vol. vi.) Browne's triumph was short. In the revolution under Mary his primacy was revoked, and, Goodacre being expelled from Armagh, Dowdall was reinstated in his see and title of primate of all Ireland, and the superior style afterwards stood firm in Armagh without revocation. By Dowdall Browne was extruded from Dublin as being a married man (WARE, *De Præsulib. Hib.* 120), and in two years his successor, Hugh Carwin, was appointed, September 1555. The death of Browne followed shortly afterwards. His character, which seems to have been insignificant, has been described by the Irish historians merely in accordance with their own prejudices.

[Besides the authorities above mentioned, see Mant's Hist. of Ireland; Mosheim gives a long account of Browne in his Ch. Hist.; the Life in the Harleian Misc. is also in the Phœnix, a series of scarce tracts in 2 vols., London, 1707; Christian Biography, 2 vols., London, 1835.]

R. W. D.

BROWNE, GEORGE, COUNT DE (1698–1792), Irish soldier of fortune, was descended from a family which could trace its descent to the time of the Conqueror, and had settled in Ireland at a very early period. His immediate ancestors were the Brownes of Camas, Limerick, where he was born 15 June 1698. He was educated at Limerick diocesan school. A catholic and a Jacobite, he, like several of his other relations, sought scope for his ambition in a foreign military career. In his twenty-seventh year he entered the service of the elector palatine, from which he passed in 1730 to that of Russia. He distinguished himself in the Polish, French, and Turkish wars, and had risen to the rank of general, with the command of 30,000 men, when he was taken prisoner by the Turks. After being three times sold as a slave, he obtained his freedom through the intervention of the French ambassador Villeneuve, at the instance of the Russian court, and, remaining for some time at Constantinople in his slave's costume, succeeded in discovering important state secrets which he carried to St. Petersburg. In recognition of this special service he was raised by Anna to the rank of major-general, and in this capacity accompanied General Lacy on his first expedition to Finland. On the outbreak of the Swedish war his tactical skill was displayed to great advantage in checking Swedish attacks on Livonia. In the seven years' war he rendered important assistance as lieutenant-general under his cousin Ulysses Maximilian, count von Browne [q. v.] His fortunate diversion of the enemy's attacks at Kollin, 18 June 1757, contributed materially to the allied victory, and in token of her appreciation of his conduct on the occasion Maria Theresa presented him with a snuff-box set with brilliants and adorned with her portrait. At Zorndorf, 25 Aug. 1758, he again distinguished himself in a similar manner, his opportune assistance of the right wing at the most critical moment of the battle changing almost inevitable defeat into victory. By Peter III he was named field-marshal, and appointed to the chief command in the Danish war. On his addressing a remonstrance to the czar against the war as impolitic, he was deprived of his honours and commanded to leave the country, but the czar repenting of his hasty decision recalled him three days afterwards and appointed him governor of Livonia. He was confirmed in the office under Catherine II, and for thirty years to the close of his life administered its affairs with remarkable practical sagacity, and with great advantage both to the supreme government and to the varied interests of the inhabitants. He died 18 Feb. 1792.

[Histoire de la Vie de G. de Browne, Riga, 1794; Ersch and Gruber's Allgemeine Encyclopädie, sect. i. vol. xiii. pt. i. pp. 112–13; Ferrar's History of Limerick.]

T. F. H.

BROWNE, HABLOT KNIGHT (1815–1882), artist and book-illustrator, who assumed the pseudonym of PHIZ, was born at Kennington, Surrey, on 15 June 1815, being the ninth son of Mr. William Loder Browne, a merchant, who came originally from Norfolk. The child was christened Hablot in memory of Captain Hablot, a French officer, to whom one of his sisters was betrothed, and who fell at Waterloo. Young Browne received his first education at a private school in Botesdale, Suffolk, kept by the Rev. William Haddock. In his earliest years he displayed so strong a bias for drawing that he was apprenticed to Finden the engraver. In London he found a congenial home in the house of an elder sister, who was married to Elhanan Bicknell [q. v.], afterwards

well known as a collector of Turner's and other pictures. Painting in water-colour soon became a passion with young Browne, who, having obtained his release from the monotonous work at Finden's, set up as a painter with a young friend of similar tastes. The rent of the attic which they shared was paid by the produce of their artistic labours. About this time Browne attended a 'life' school in St. Martin's Lane, where Etty was a fellow-student.

In 1832 Browne gained the silver Isis medal offered by the Society of Arts for the best illustration of an historical subject (*Trans.* xlix. pt. i. 24); and later another prize from the same society for an etching of 'John Gilpin's Race.'

In 1836 Browne first became associated with Charles Dickens, his senior by three years, in the illustration of Dickens's little work, 'Sunday as it is by Timothy Sparks.' This book was levelled at the fanatical Sabbatarians, and it gave the artist an opportunity of revealing his truly comical genius. In the same year began the publication of the 'Pickwick Papers,' the early portion of which was written to elucidate the drawings of cockney sporting life by Robert Seymour. On Seymour's death Dickens resolved to subordinate the plates to his text, and looking out for a sympathetic illustrator after Mr. Buss's unsuccessful attempt to follow Seymour, he negotiated with Browne and Thackeray, who both sent drawings to him. Browne was chosen, and was not long in conquering a world-wide reputation under the signature of 'Phiz.' For the first two plates he assumed the modest pseudonym 'Nemo,' but afterwards adopted that of 'Phiz' as more consonant to the novelist's 'Boz.' A 'verbal description' (see preface to *Pickwick*) of the scene to be depicted was frequently all that Browne received from Dickens. In some instances the conception of the artist unquestionably bettered that of the author. Those who in the days of his public readings in England and America heard Dickens represent the immortal Sam Weller as a loutish drawling humorist, were unable to recognise the brisk, saucy, ready cockney ostler sketched so cleverly by Phiz.

The association of Browne and Dickens continued throughout the publication of many novels. 'Martin Chuzzlewit' and 'David Copperfield' contain perhaps the etcher's most vigorous work. Occasionally differences of opinion would arise between author and artist. 'Paul and Mrs. Pipchin,' in 'Dombey and Son,' 'really distressed' Dickens, 'it was so frightfully and wildly wide of the mark.' On the other hand Micawber in 'David Copperfield' 'was capital,' and Skimpole was 'made singularly unlike the great original,' a result which the author doubtless very much desired.

In 1837 Browne made a trip to Flanders, accompanied by Dickens, and in the following year they went together into Yorkshire and made studies for 'Nicholas Nickleby.' The sketch of Squeers was taken from the life. The 'Tale of Two Cities' was the last work by Dickens that Browne illustrated.

For many years the artist kept up the practice of sending water-colour drawings to the exhibitions at the British Institution and the Society of British Artists. To the exhibition of cartoons in Westminster Hall in 1843 he sent a large design of 'A Foraging Party of Cæsar's Forces surprised by the Britons,' and No. 65 in the same exhibition, 'Henry II defied by a Welsh Mountaineer,' is attributed to him. His oil paintings were imperfect in their technical execution. Two large oil pictures, however, in the Loan Exhibition of his works in 1883 attracted much attention: No. 81, 'Les trois vifs et les trois morts,' painted in 1867; and No. 128, 'Sintram and Death descending into the Dark Valley,' painted in 1862. He had had no regular training except for a short period in the 'life' school in St. Martin's Lane. He never worked after that from a model either of man or horse. He took great delight in horses and horsemanship, and at the height of his fortunes, when living at Croydon and Banstead, he regularly followed the hounds. In his illustrations of Lever's novels the staple is almost invariably the description of wild feats of horsemanship. 'I wish I could draw horses like Browne,' Leech was once heard to say. 'Harry Lorrequer,' 'Charles O'Malley,' 'Jack Hinton,' and 'Tom Burke' bear witness to 'Phiz's' versatility in his graphic treatment of the horse, while 'The O'Donoghue,' 'The Barringtons,' and 'Con Cregan' contain some of his best designs. Browne went over to Brussels to confer with Lever on the designs for 'Jack Hinton,' and the two men became intimate. Lover, who was of the party, wrote that 'they did nothing all day, or, in some instances, all night, but eat, drink, and laugh.' Occasionally Lever had his grumble over Browne's plates: 'The supper scene in No. 2 of "Lorrequer" showed the hero as another "Nicholas Nickleby," and plagiarisms, he begged to say, were the author's prerogative.' Again, in a moment of severe respect for the proprieties of life, he wrote, 'The character of my books for uproarious people and incident I owe mainly to master Phiz.' In the Irish scenes he thought

Browne was not familiar enough with the national physiognomy, and begged him to go and study O'Connell's 'Tail' in the House of Commons (*Lever's Life*, i. 225, 228, 237, 295).

In the illustrations to Smedley's 'Frank Fairleigh' and 'Lewis Arundel' the horse frequently plays a part. Browne's power in producing strong effects of black and white are well shown in the illustrations to some of Ainsworth's romances, particularly in 'Old St. Paul's.'

For thirty years Browne laboured with few intervals of rest save the hunting season and occasional travels. His principal recreation was painting, and in 1867 he had just finished on a broad canvas the 'Three Living and the Three Dead,' when he was struck with paralysis, the immediate cause of which was exposure to a strong draught in his bedroom at the seaside. He survived fifteen years, and with characteristic tenacity continued to work at plates. His mind was clear and well stored with anecdotes of the eminent men he had known. But his hand had lost its cunning. For a few of his latter years he received a small pension from the Royal Academy, which had previously been held by George Cruikshank. In 1880 he removed with his family from London to West Brighton, and there died on 8 July 1882. He was buried on the summit of the hill at the north side of the Extramural Cemetery, Brighton.

In person Browne was handsome and strongly built. His disposition was modest and retiring, but he had a fund of quiet humour and was a charming companion with intimates. When he was about to leave his residence at Croydon for another, he made a bonfire of all the letters he had received from Dickens, Lever, Ainsworth, and others, because they were almost solely about illustrations (*Lever's Life*, ii. 51 note). He was happily married in 1840 to Miss Reynolds, and at his death left five sons and four daughters.

[Thompson's Life and Labours of H. K. Browne, 1884; Phiz, a Memoir by F. G. Kitton, 1882; Forster's Life of Charles Dickens, iii., 1874; Fitzpatrick's Life of Charles Lever, 1879.] R. H.

BROWNE, HENRY (1804–1875), classical and biblical scholar, son of the Rev. Henry John Browne, rector of Crownthorpe, Norfolk, was born in 1804. He was educated at Corpus Christi College, Cambridge, where he gained Bell's university scholarship in 1823; he graduated B.A. in 1826, and M.A. in 1830. From 1842 to 1847 he was principal of the theological college, Chichester; on 9 Dec. 1842 he was collated to the prebendal stall of Waltham in Chichester cathedral; in 1843 he was appointed examining chaplain to the bishop of Chichester; and in 1854 he was preferred to the rectory of Pevensey in the same diocese. Here he remained till his death, 19 June 1875. Besides editions and translations of the classics, Browne applied himself chiefly to the elucidation of sacred chronology. His published works are numerous: 1. 'Ordo Sæclorum, a treatise on the Chronology of Holy Scripture.' The argument, which is subtle, is mainly on the same lines as Clinton's, and the latest contemporary knowledge of oriental archæology is brought to bear on the biblical statements (1844). 2. 'Examination of the Ancient Egyptian Chronographies,' commenced in 1852 in Arnold's 'Theological Critic.' 3. 'Remarks on Mr. Greswell's "Fasti Catholici"' (1852). This is a criticism which aims at completely annihilating the conclusions of Greswell. 4. He translated for the 'Library of the Fathers' seventeen short treatises of St. Augustine, in conjunction with C. L. Cornish, and also St. Augustine's Homilies on the Gospel and First Epistle of St. John (1838, &c.) 5. Several volumes of Greek and Latin classics for Arnold's 'School and College Series' (1851, &c.) 6. A translation of Madvig's 'Greek Syntax' (1847). 7. 'A Handbook of Hebrew Antiquities' (1851). 8. 'An English-Greek Lexicon,' conjointly with Rädersdorf (1856). 9. 'Hierogrammata' (1848). The aim is to show that Egyptian discoveries do not invalidate the Mosaic account. He was also the author of several articles in the last edition (1862–6) of Kitto's 'Cyclopædia of Biblical Literature.'

[Men of the Time, ninth edition; Le Neve's Fasti (Hardy), i. 285; British Museum Catalogue.] A. G–N.

BROWNE, ISAAC HAWKINS, the elder (1705–1760), poet, was born on 21 Jan. 1705 at Burton-on-Trent, of which parish his father—a man of private fortune and the holder of other ecclesiastical preferments—was vicar. Receiving his first education at Lichfield, he passed to Westminster School, and thence in 1721 to Trinity College, Cambridge, where he obtained a scholarship and took the degree of M.A. About 1727 he began the study of law at Lincoln's Inn, but though called to the bar he did not seriously prosecute the practice of his profession. Through the influence of the Forester family he was twice returned (1744, 1747) to the House of Commons for the borough of Wen-

lock, Shropshire, near to which was his own estate. He was during his parliamentary career (1744–54) a supporter of Pelham's whig ministry. Before this time he had written a poem of some length on 'Design and Beauty,' addressed to Highmore the painter, and among his other productions 'A Pipe of Tobacco,' an ode in imitation of Pope, Swift, Thomson, and other poets then living, had gained a considerable measure of popularity. His principal work, published in 1754, was a Latin poem on the immortality of the soul—'De Animi Immortalitate'—which received high commendation from the scholars of his time. Of this there have been several English translations, the best known of which is by Soame Jenyns. After a lingering illness he died in London on 14 Feb. 1760. An edition of his poems was published by his son [see BROWNE, ISAAC HAWKINS, the younger] in 1768. Browne had little aptitude for professional or public life, but he was a man of lively talents and varied accomplishments. The humour of some of his lighter pieces has not wholly evaporated, and the gaiety of his genius is vouched by contemporaries of much wider celebrity. Warburton, praising the poem on the soul, adds that it 'gives me the more pleasure as it seems to be a mark of the author getting serious' (NICHOLS, *Illustr. of Lit.* ii. 33). Mrs. Piozzi reports Dr. Johnson as saying of Browne that he was 'of all conversers the most delightful with whom I ever was in company; his talk was at once so elegant, so apparently artless, so pure and so pleasing, it seemed a perpetual stream of sentiment, enlivened by gaiety and sparkling with images' (MRS. PIOZZI, *Anecdotes of Dr. Johnson*, 1786). And fifteen years after Browne's death Johnson is found thus illustrating the proposition that a man's powers are not to be judged by his capacity for public speech: 'Isaac Hawkins Browne, one of the first wits of this country, got into parliament and never opened his mouth' (BOSWELL, *Johnson*, 5 April 1775). In the 'Tour to the Hebrides,' two years earlier, Boswell writes (5 Sept. 1773): 'After supper Dr. Johnson told us that Isaac Hawkins Browne drank freely for thirty years, and that he wrote his poem "De Animi Immortalitate" in some of the last of these years. I listened to this with the eagerness of one who, conscious of being himself fond of wine, is glad to hear that a man of so much genius and good thinking as Browne had the same propensity.' This story is confirmed to some extent by Bishop Newton, who speaks of Browne's 'failings,' and draws a parallel between him and Addison: 'They were both excellent companions, but neither of them could open well without having a glass of wine, and then the vein flowed to admiration.' According to the same authority, Browne died of consumption (*Life of Thomas Newton, D.D., Bishop of Bristol.* Written by himself, 1782).

[Biog. Brit. (Kippis), ii. 647; Return of Members; authorities quoted in the text.]

J. M. S.

BROWNE, ISAAC HAWKINS, the younger (1745–1818), only child of Isaac Hawkins Browne the elder [q.v.], was born 7 Dec. 1745. He was educated at Westminster School and Hertford College, Oxford. Long after taking his M.A. in 1767, he kept his rooms at Oxford and frequently resided there; in 1773 he received the degree of D.C.L. Having made a tour on the continent, he settled on his property in Shropshire, and in 1783 served as sheriff for the county. In 1784 he entered the House of Commons as member for Bridgnorth, which he represented for twenty-eight years (1784–1812); he was a supporter of Pitt. Like his father, he seems to have had no gift for oratory, but when he spoke 'his established reputation for superior knowledge and judgment secured to him that attention which might have been wanting to him on other accounts.' In 1815 he published, anonymously, 'Essays, Religious and Moral;' this work he afterwards acknowledged, and an edition published two years later bears his name. His 'Essays on Subjects of important Inquiry in Metaphysics, Morals, and Religion' (1822) were not published till after his death; if the seriousness of his mind is shown by the spirit of this volume, his exactness and capacity for taking pains are illustrated by the array of authorities by which the text is supported. Bishop Newton (*Life of Thomas Newton, D.D., Bishop of Bristol*, 1782) speaks of him as 'a very worthy, good young man, possessed of many of his father's excellencies without his failings,' and this portrait is completed by a contemporary biographer, who, mentioning that Charles James Fox was a fellow-student with Browne and of the same college, is careful to add that they formed no intimacy, 'their pursuits, habits, and connections being of a widely different character.' In 1768 he edited his father's poems in two editions, the best of which, with plates by Sterne, was not for sale. This edition, it may be presumed, contained the memoir of his father, which he is said to have issued with his works; in any case there is no memoir in the edition offered to the public, which is the only one generally accessible, though

the materia] facts in the life of Browne the elder in the 'Biographia Britannica' were, as appears from an acknowledgment in that work, supplied by his son. Browne was twice married (1788 and 1805), his first wife being the daughter of the Hon. Edward Hay, son of the seventh earl of Kinnoul. Browne died in London 30 May 1818.

[Gent. Mag. lxxxviii. part ii. 179.]

J. M. S.

BROWNE or **BROWN, JAMES** (1616–1685), theologian, son of a father of the same names, of Mangotsfield, Gloucestershire, matriculated at Oxford as a student of Oriel in 1634, and took his B.A. degree in 1638. He then left the university, and is said to have become a chaplain in the parliamentarian army and to have been an eager disputant. On the Restoration he conformed. He wrote: 1. 'Antichrist in Spirit,' a work answered by George Fox in his 'Great Mystery of the Great Whore,' pp. 259, 260, where the author's name is spelt Brown. 2. 'Scripture Redemption freed from Men's Restrictions,' 1673, and printed with it. 3. 'The Substance of several Conferences and Disputes . . . about the Death of our Redeemer.'

[Wood's Athenæ Oxon. (ed. Bliss), iv. 504; Fox's Great Mystery (ed. 1659), 259.] W. H.

BROWNE, JAMES, LL.D. (1793–1841), journalist and author, was the son of a manufacturer at Coupar Angus, and was born at Whitefield, parish of Cargill, Perthshire, in 1793. He was educated for the ministry of the church of Scotland at the university of St. Andrews, where he specially distinguished himself in classics. After obtaining license to preach he spent some time on the continent as tutor in a private family. On his return to Scotland he acted as assistant classical master in Perth Academy, officiating at the same time as interim assistant to the minister of Kinnoul, Perthshire. About this time he published anonymously a 'History of the Inquisition,' which obtained a large circulation, and in 1817 he printed a sermon preached on the death of the Princess Charlotte. Either because he found his work uncongenial, or because he saw little prospect of obtaining a parish, he resolved to study for the bar. He passed advocate in 1826, and received the degree of LL.D. from the university of St. Andrews; but failing to obtain a practice at the bar he gradually turned his attention wholly to literature. For some time he acted as editor of the 'Scots Magazine,' and in 1827 he became editor of the 'Caledonian Mercury,' to which in the same year he contributed certain articles which assisted to bring to light the Burke and Hare murders. During his editorship of the 'Mercury' he became involved in a dispute with Mr. Charles Maclaren, editor of the 'Scotsman,' with the result that they fought a duel, in which neither was injured. In 1830 he resigned the editorship of the 'Mercury,' and started the 'North Britain;' but after the discontinuance of that paper he resumed the editorship of the 'Mercury.' When the issue of the seventh edition of the 'Encyclopædia Britannica' was resolved upon, he was appointed assistant editor. In his books and in his newspaper articles the excitability of his temperament was mirrored in a boisterous and blustering mode of expression, cleverly caricatured in an article in 'Blackwood' (vol. xviii.), entitled 'Some Passages in the Life of Colonel Cloud.'

He was the author of: 1. 'A Sketch of the History of Edinburgh,' attached to Ewbank's 'Picturesque Views of Edinburgh,' 1823–5. 2. 'Critical Examination of Macculloch's Work on the Highlands and Islands of Scotland,' 1826. 3. 'Aperçu sur les Hiéroglyphes d'Egypte,' Paris, 1827; a French translation of articles contributed to the 'Edinburgh Review.' 4. 'Remarks on the Study of the Civil Law, occasioned by Mr. Brougham's late attack on the Scottish Bar,' 1828. 5. A popular and interesting 'History of the Highlands and of the Highland Clans,' in four volumes, 1st ed. 1835–8, 2nd ed. 1845. By his excessive literary labours he overtasked his strength and induced a severe attack of paralysis, from which his recovery was never more than partial. He died April 1841 at Woodbine Cottage, Trinity, near Edinburgh, and was buried in Duddingstone churchyard. In his later years he became a convert to the Roman catholic faith, and he wrote a tractate, entitled 'Examination of Sir Walter Scott's Opinions regarding Popery,' which was published posthumously in 1845.

[Caledonian Mercury, 10 April 1841; Gent. Mag. new ser. xv. 662; Anderson's Scottish Nation, ii. 400–1; Encyc. Brit. 9th ed. iv. 389.]

T. F. H.

BROWNE, JOHN (1642–1700?), surgeon, was born in 1642, probably at Norwich, where he lived in the early part of his life. He was of a surgical family, being, as he says, 'conversant with chirurgery almost from my cradle, being the sixth generation of my own relations, all eminent masters of our profession.' Among these relations was one William Crop, an eminent surgeon in Norfolk. He was acquainted with the celebrated

Sir Thomas Browne of Norwich [q.v.], who wrote commendatory letters prefixed to two of his namesake's books, but there is no mention of any kinship between them. Browne studied at St. Thomas's Hospital, London, under Thomas Hollyer, but after serving as a surgeon in the navy settled down at Norwich. In 1677 he published his book on tumours, and in the following year migrated to London, being about the same time made surgeon in ordinary to King Charles II. On the occasion of a vacancy for a surgeon at St. Thomas's Hospital, the king sent a letter recommending him for the appointment, and he was elected by the governors on 21 June 1683, 'in all humble submission to his majesty's letter,' though the claims of another surgeon, Edward Rice, who had taken charge of the hospital during the plague of 1665, when all the surgeons deserted their posts, were manifestly superior. This royal interference did not in the end prove a happy circumstance for Browne. In 1691 complaints arose that the surgeons did not obey the regulations of the hospital, and pretended that being appointed by royal mandamus they were not responsible to the governors. In the changed state of politics, and under the guidance of their able president, Sir Robert Clayton, the governors were determined to maintain their authority, and on 7 July 1691 they 'put out' the whole of their surgical staff, including Browne, and appointed other surgeons in their place. Browne appealed to the lords commissioners of the great seal, and the governors were called upon to defend their proceedings. The decision apparently went in their favour, for in 1698 Browne humbly petitioned the governors to be reinstated, though without success. Browne managed to continue in court favour after the revolution, and was surgeon to William III. He died probably early in the eighteenth century.

Browne was a well-educated man, and in all likelihood a good surgeon, as he was certainly a well-trained anatomist according to the standard of the day. His books show no lack of professional knowledge, though they are wanting in originality. The most notable perhaps is 'Charisma Basilicon, or an Account of the Royal Gift of Healing,' where he describes the method pursued by Charles II in touching for the 'king's evil,' with which as the king's surgeon he was officially concerned. Though full of gross adulation and a credulity which it is difficult to believe sincere, it is the best contemporary account of this curious rite as practised by the Stuart kings, and gives statistics of the numbers of persons touched (amounting between 1660 and 1682 to 92,107). His treatise on the muscles consists of six lectures, illustrated by elaborate copper-plates, of which the engraving is better than the drawing. It is probably the first of such books in which the names of the muscles are printed on the figures. Browne's portrait, engraved by R. White, is prefixed in different states to each of his books.

He wrote: 1. 'A Treatise of Preternatural Tumours,' 8vo, London, 1678 (with plates). 2. 'A Complete Discourse of Wounds,' 4to, London, 1678 (plates). 3. 'Adeno-Choiradelogia, or an Anatomick-Chirurgical Treatise,' &c., 8vo, London, 1684; in three parts with separate titles, viz. (1) 'Adenographia, or an Anatomical Treatise of the Glandules;' (2) 'Chœradelogia, or an exact Discourse of Strumaes or King's Evil Swellings;' (3) 'Charisma Basilicon, or the Royal Gift of Healing Strumaes, &c., by Contact or Imposition of the Sacred Hands of our Kings of England and of France.' 4. 'Myographia Nova, or a graphical description of all the Muscles in the Human Body; with one and forty copper-plates,' London, 1684; 2nd ed. Lugd. Batavorum, 1687; 3rd ed. London, 1697; 4th ed. London, 1698. 5. 'The Surgeon's Assistant,' 8vo, London, 1703.

[Browne's Works; Archives of St. Thomas's Hospital.] J. F. P.

BROWNE, JOHN (1741–1801), engraver, was born at Finchfield, Essex, 26 April 1741. He was the posthumous son of the rector of Boston, Norfolk, and was educated at Norwich. In 1756 he was apprenticed to John Tinney, the engraver, who was also William Woollett's master. With Tinney he remained till 1761, and then placed himself under Woollett, many of whose plates were commenced by Browne. On leaving Woollett he engraved a series of plates after N. Poussin, P. P. Rubens, Claude Lorraine, and other eminent masters. Browne practised exclusively as an engraver of landscape, and attained to a high degree of excellence in that department. He was elected an associate engraver of the Royal Academy in 1770, and exhibited thirteen plates between 1767 and 1801. He died in West Lane, Walworth, 2 Oct. 1801. The following are some of his most important works, which are to be seen in our national collection of prints: 'The Watering Place,' after Rubens; 'The Forest,' after Sir George Beaumont; 'St. John the Baptist in the Wilderness,' after S. Rosa; 'A View of the Gate of the Emperor Akbar at Secundrii,' after Hodges; 'The Cascade,' after G. Poussin; and four plates from his own designs, 'Morning,' 'Evening,' 'After

Sunset,' and 'Moonlight;' also several large plates after Claude Lorraine.

[Redgrave's Dictionary of Artists, 1878.]
L. F.

BROWNE, JOSEPH (*fl.* 1706), physician, has been generally described as a charlatan. His origin is unknown, and the particulars of his personal history are scanty, but it is probable that he was the Joseph Browne of Jesus College, Cambridge, who proceeded M.B. 1695; that he took the degree of M.D. does not appear, though he assumed the title. In 1706 he was twice convicted for libelling Queen Anne's administration. The first of these occasions, when he was fined forty marks and ordered to stand in the pillory, was for the publication of 'The Country Parson's Honest Advice to that judicious and worthy Minister of State my Lord Keeper.' In a letter addressed to Secretary Harley, 'occasioned by his late committment to Newgate,' he denies the authorship of this pamphlet, of which at the same time he gives a professedly disinterested explanation. He also speaks of Harley as having 'not only treated him like a patriot, but given him friendly advice.' For thus undertaking the office of political interpreter he was again fined forty marks and ordered to stand in the pillory twice. He has been described 'as a mere tool of the booksellers and always needy' (GRANGER, *Biog. Hist. of England* (Noble's continuation), ii. 232). It is at any rate certain that he was an industrious writer, and that his effrontery may be discerned through an obscure and rambling style. He wrote and lectured against Harvey's theory of the circulation of the blood, and he continued the 'Examiner' after it had been dropped by Mrs. Manley, who had succeeded Swift and others; 'consequently it became as inferior to what it had been as his abilities were to theirs' (*ib.*) Following the fashion of the time, he sought the patronage of great people, and was bold and importunate in his applications. Thus his 'Modern Practice of Physick vindicated' (two parts, 1703–4) is dedicated to the Duke of Leeds without permission, for he was 'jealous it might be denied him.' He hopes, however, the duke will 'pardon the ambition I have of publishing to the world that I am known to your grace.' A similar motive led him to dedicate his 'Lecture of Anatomy against the Circulation of the Blood' (1701) to 'His Excellency Heer Vrybergen, Envoy Extraordinary from the States-General.' His 'Practical Treatise of the Plague' (1720) has a prefatory epistle to an eminent medical authority of that day, Dr. Mead, and his last known publication, also on the plague, was addressed to the president and members of the Royal College of Physicians, with which body he was not affiliated. Beyond the date of this publication (1721) there is no trace of him.

[Brit. Mus. Cat.; Granger's Biog. Hist. of England, continuation by Noble, ii. 232; Notes and Queries, 3rd ser. i. 465, ii. 13.] J. M. S.

BROWNE, JOSEPH (1700–1767), provost of Queen's College, Oxford, son of George Browne, yeoman, was born at a place called the Tongue in Watermillock, Cumberland, educated at Barton school, and admitted commoner of Queen's College, Oxford, on 21 March 1716–17, the expense of his education being, it is said, partly defrayed by a private benefactor. He was elected tabarder on the foundation of his college, and, having graduated M.A. on 4 Nov. 1724, became a chaplain there. He was elected fellow 1 April 1731, and became a successful tutor; took the degree of D.D. 9 July 1743, and was presented by the college with the living of Bramshot, Hampshire, 1746. In that year he was appointed professor of natural philosophy, and held that office until his death. He was instituted prebendary of Hereford on 9 June of the same year (he was afterwards called into residence), and on 13 Feb. 1752 was collated to the chancellorship of the cathedral. On 3 Dec. 1756 he was elected provost of Queen's College. From 1759 to 1765 he held the office of vice-chancellor of the university. He had a severe stroke of palsy 25 March 1765, and died on 17 June 1767. He edited 'Maffei S. R. E. Card. Barberini postea Urbani VII Poemata,' 1726.

[Hutchinson's History of Cumberland, i. 426, 427; Wood's History and Antiquities of the Colleges and Halls (Gutch), 149, app. 172, 173; History of the University, ii. 871; Le Neve's Fasti (Hardy), i. 494, 496. The lives of Dr. Browne in Chalmers's and Rose's Biographical Dictionaries are taken from Hutchinson's Cumberland.] W. H.

BROWNE, LANCELOT (*d.*1605), physician, was a native of York. He matriculated at St. John's College, Cambridge, in May 1559, graduated B.A. in 1562–3, and M.A. in 1566. In 1567 he was elected fellow of Pembroke Hall; in 1570 received the license of the university to practise physic. He took a leading part in the opposition to the new statutes of the university promulgated in 1572, and in 1573 was made proctor. He was created M.D. in 1576, and after this would appear to have moved to London, as on 10 June 1584 he was elected fellow of the

College of Physicians. He was censor in 1587, and several times afterwards; an elect in 1599; and a member of the council of the college in 1604–5; but died in 1605, probably shortly before 11 Dec. Browne was physician to Queen Elizabeth, to James I, and to his queen. He is not known to have written anything except a commendatory letter in Latin prefixed to Gerarde's 'Herbal' (first edition, 1597). He was one of those entrusted by the College of Physicians in 1589 with the preparation of a pharmacopœia, and in 1594 was on a committee appointed for the same object, but for some reason the work was stopped, and not resumed till twenty years afterwards, when Browne was no longer living.

[Cooper's Athenæ Cantabrigienses, ii. 421; Munk's Coll. of Phys. (2nd ed.) ii. 86.]

J. F. P.

BROWNE, LYDE (*d.* 1787), the elder, virtuoso, was a director of the Bank of England, having a town house in Foster Lane, City, and a country house at Wimbledon. He commenced the antique-art collections for which he was distinguished about 1747. He became F.S.A. on 5 April 1752; he resigned the fellowship in 1772. In April 1768 he was elected director of the Bank of England. By that year he had gathered together at his Wimbledon house as many as eighty-one rare statues and other precious examples of Greek and Roman art. Browne's art treasures were described in a Latin catalogue, 8vo, published in 1768, together with the sources whence some of them were obtained. By 1779 Browne had largely increased his collection. An Italian catalogue of it (4to, Rivingtons) was published in that year, and this speaks of 236 pieces as being the choicest of Browne's possessions, and comprising some said to be 'd' uno stile il più sublime' and in perfect preservation. About 1786 Browne arranged to sell the whole of these treasures (or a portion, it is not clear) to the Empress of Russia, and the price he was to be paid was 22,000*l.* Choosing a merchant in St. Petersburg, on the recommendation of some friends, to receive and transmit this sum of money, Browne had 10,000*l.* of it duly forwarded, but the balance was never sent, owing to the merchant's bankruptcy. The loss caused Browne much depression, and he soon afterwards (10 Sept. 1787) died of apoplexy.

His Wimbledon mansion was tenanted after his death by Henry Dundas (Lord Melville), and subsequently by the Earl of Aberdeen and by Lord Lovaine (Lysons, *Environs*, Supplement, p. 96).

[Gent. Mag. 1787, vol. lvii. pt. ii. p. 840, under 'Brown;' Bibliotheca Typographica Britannica, x. 64; Catalogus Veteris Ævi varii, &c.; Catalogo dei più scelti e preziosi Marmi, &c.; Lysons's Environs, i. 540, Supplement, 96; private information.]

J. H.

BROWNE, LYDE (*d.* 1803), the younger, lieutenant-colonel 21st royal Scots fusiliers, who was killed by Emmett's mob in Dublin in 1803, entered the army as cornet in the 3rd dragoons 11 June 1777, and obtained his troop in the 20th light dragoons, a corps formed during the American war out of the light troops of some other cavalry regiments, and which was disbanded in 1783, when he was placed on half pay. He was brought on full pay in the 40th foot in May 1794, and served with that regiment in the West Indies, and became major in the 4th (Nicholl's) West India regiment in 1797. His subsequent commissions were major 90th foot, 1798; lieutenant-colonel 35th foot, with which he served at Malta, 1800; lieutenant-colonel 85th foot, 1801; and lieutenant-colonel 21st fusiliers, 25 Jan. 1802. The latter regiment was stationed in Cork Street, Thomas Street, and Coombe Barracks in July 1803, and Browne was repairing thither to join his men on the alarm being given at dusk on 23 July, when he was shot dead by some of the same mob which immediately afterwards murdered the aged Lord Kilwarden in an adjoining street.

[Annual Army Lists; Trimen's Hist. Rec. 35th Foot (Southampton, 1874); H. Stooks-Smith's Alph. List Officers, 85th Lt. Inf. (London, 1850); Cannon's Hist. Rec. 21st Fusiliers.]

H. M. C.

BROWNE, MOSES (1704–1787), poet, born in 1704, was originally a pen-cutter. His earliest production in print was a weak tragedy called 'Polidus, or Distress'd Love,' and an equally weak farce 'All Bedevil'd, or the House in a Hurry,' neither of which was ever performed by regular actors or in a licensed theatre. His earliest studies were patronised by Robert, viscount Molesworth, and his poems of 'Piscatory Eclogues,' 1729, were dedicated to Dodington, afterwards Lord Melcombe. They were reissued with other works in 1739 under the title of 'Poems on various Subjects,' and again in 1773 as 'Angling Sports, in nine Piscatory Eclogues.' Browne found a kind friend in Cave, the proprietor of the 'Gentleman's Magazine,' and for a long time he was the principal poetical contributor to that periodical. The prize of 50*l.* offered by Cave for the best theological poem was awarded to Browne by Dr. Birch; it is printed, with other prize poems of his composition, in the 'Poems on various Subjects.'

Browne was an enthusiastic angler, and in 1750, at the suggestion of Dr. Johnson, brought out an edition of Walton and Cotton's 'Compleat Angler,' adding to it 'a number of occasional notes.' These were of value, but unfortunately the original text was altered to suit the taste of the age. Other editions appeared in 1759 and 1772, the former giving rise to a controversy with Sir John Hawkins, who was also an editor of that work. Browne's volume, 'Works and Rest of the Creation, containing (1) an Essay on the Universe, (2) Sunday Thoughts,' was published in 1752, and was several times reprinted, the last edition being in 1806. Through the encouragement of the Rev. James Hervey he took orders in the English church and became curate to Hervey at Collingtree in 1753. The small living of Olney was given to Browne by Lord Dartmouth in the same year, but as the poet had a large family—Cowper says 'ten or a dozen' children, Hervey with greater precision 'thirteen'—he was forced to accept in 1763 the chaplaincy of Morden College, and to be non-resident at Olney. At a still later date he became the vicar of Sutton in Lincolnshire. Browne died at Morden College 13 Sept. 1787, his wife, Ann, having predeceased him on 24 March 1783, aged 65. A tablet to his memory is in Olney Church. John Newton was his curate there from 1764 to 1780, when Thomas Scott succeeded him.

He was the author of several sermons and the translator of 'The Excellency of the Knowledge of Jesus Christ, by John Liborius Zimmermann,' which passed through three editions (1772, 1773, and 1801). At the command of the Duke and Duchess of Somerset he wrote in 1749 a poem on their seat of 'Percy Lodge,' but it was not given to the world until 1755. Had they lived, this poor poet would have been better provided for.

[Gent. Mag. 1736, pp. 59–60, 1787 pp. 286, 840, 932; Biog. Dram. (1812), i. 75; Westwood's Bibl. Piscatoria (1883), pp. 43–4, 221–2; Nichols's Lit. Anecd. ii. 21, 436, v. 36–7, 51–3; Hawkins's Johnson, p. 46; Hervey's Letters, i. and ii.; Southey's Cowper, i. 243–4, iv. 154; Abbey and Overton's English Church, ii. 331.]

W. P. C.

BROWNE, PATRICK (1720?–1790), author of the 'Civil and Natural History of Jamaica,' was the fourth son of Edward Browne of Woodstock, co. Mayo, Ireland, and was born about 1720. In 1737 he was sent to reside with a relative in Antigua, but ill-health compelling him to return to Europe he went to Paris, where he commenced the study of physical science, especially botany. Afterwards he removed to Leyden, where he continued his studies, obtaining the degree of M.D. 21 Feb. 1743 (Peacock, *English Students at Leyden*, p. 14). At Leyden he made the acquaintance of Gronovius, and began a correspondence with Linnæus, which continued till his death. After practising his profession for two years in London he returned to the West Indies, spending some months in Antigua and other sugar islands, and thence proceeding to Jamaica. Here he occupied himself with the study of the geology, botany, and natural history of the island. In 1755 he published a new map of Jamaica, and in 1756 'Civil and Natural History of Jamaica' in folio, ornamented with forty-nine engravings, a map of the island, and a map of the harbour of Port Royal, Kingston, &c. All the copperplates as well as the original drawings used in the work were consumed in the great fire in Cornhill 7 Nov. 1765, and consequently the second edition of the book published in 1769, with four new Linnæan indexes, is without illustrations. In June 1774 he published in 'Exshaw's London Magazine' a 'Catalogue of the Birds of Ireland, whether natives, casual visitors, or birds of passage, taken from observation, classed and disposed according to Linnæus;' and in August of the same year a 'Catalogue of Fishes observed on our coasts, and in our lakes and rivers.' He left in manuscript a 'Catalogue of the Plants now growing in the Sugar Islands,' and a 'Catalogue of such Irish Plants as have been observed by the author, chiefly those of the counties of Mayo and Galway.' He died at Rushbrook, co. Mayo, 29 Aug. 1790, and was interred in the family burying-place at Crossboyne, where there is a monument to his memory with an inscription written by himself.

[Walker's Hibernian Mag. 1795, pt. ii. pp. 195–7.]

T. F. H.

BROWNE, PETER (*d.* 1735), divine, was born in co. Dublin soon after the Restoration; entered Trinity College in 1682; became fellow in 1692, and provost in August 1699. He was made bishop of Cork and Ross in January 1710. He became first known as a writer by an attack upon Toland, who had published in 1696 his 'Christianity not Mysterious.' Browne made one of the best known replies to this work; and Toland was in the habit of boasting that he had thus made Browne a bishop (Toland, Life prefixed to *Collection of several Pieces*, 1726, p. xx). Browne held that Toland was beyond the pale of toleration (Amory, *Memoirs*, &c., i. 85). He afterwards published a full elaboration of his argument in the 'Procedure, Extent, and Limits of Human Understanding,' 1728;

and in 'Things Supernatural and Divine conceived by Analogy with things Natural and Human,' 1733. The argument in these books resembles one afterwards put forward by Dean Mansel. It is adopted from Archbishop King's sermon on predestination (1709, and republished with notes by Archbishop Whately, 1821). According to Browne we can have no direct knowledge at all of the real nature of the Divine attributes, though we may have an 'analogical' knowledge through revelation. The doctrine was intended at first to upset Toland's argument against mystery as being equivalent to nonsense. Berkeley, in his 'Alciphron' (third dialogue, 1732), urged that it really led to atheism. Browne replies to Berkeley at great length in the 'Analogy.' Berkeley says (4 April 1734) that he did not answer the last attack, as the book had excited little notice in Ireland. Browne also took part in a controversy about the practice of drinking to the 'glorious and immortal memory.' He maintained it to be a superstitious rite in various pamphlets: 'Drinking in Remembrance of the Dead, being the substance of a discourse delivered to the clergy of the diocese of Cork,' 1713; second part, 1714; 'An Answer to a Rt. Rev. Prelate's Defence of, &c.,' 1715; a 'Discourse of Drinking Healths, wherein the great evil of the custom is shown,' 1716; and 'A Letter to a Gentleman in Oxford on the subject of Health-drinking,' 1722. Swift refers to this in his letters to Sheridan (28 and 29 June 1725), and says that the bishop is a 'whimsical gentleman.' Browne died 25 Aug. 1735, and was buried at Ballinaspic, near Cork, where he had spent 2,000*l.* on a house which he left to his successors in the bishopric. His body was exhumed 12 Jan. 1861, in consequence of a report that it had been stolen, and found so perfect that the resemblance to his portrait in the palace at Cork was recognisable. It was reinterred under the new cathedral church of St. Finbar, Cork. He is described as a man of austere and simple habits, lavish and secret in his charities, and a very impressive preacher. His sermons, in two volumes, were published in 1742. He left various writings in manuscript, including a third volume of the 'Analogy,' a tract 'On the Use and Abuse of Metaphysicks in Religion,' and some other tracts and sermons.

[Fraser's Berkeley, iv. 18, 222, 234; Mant's Church of Ireland, ii. 193; Amory's Memoirs of several Ladies, &c., i. 85; Ware's Bishops of Ireland (Harris), 571, 572; Ware's Writers of Ireland (Harris), 296, 297.] L. S.

BROWNE, Sir RICHARD (*d.* 1669), parliamentary general, a citizen of London, is described as a 'woodmonger' in the list of adventurers for the reconquest of Ireland, to which enterprise he subscribed 600*l.* He took up arms for the parliament, and obtained a command in the trained bands. In September 1642 he disarmed the royalist gentry of Kent (Vicars, i. 163). In December 1642 he served under Waller, and his regiment was the first to enter the breach at the capture of Winchester (*ib.* i. 229). In July 1643 he was charged with the suppression of the rising which took place in Kent in connection with Waller's plot, and crushed the insurgents in a fight at Tunbridge (16 July 1643, *ib.* iii. 12). On 23 Dec. 1643 the parliament appointed Browne to the command of the two regiments (the white and the yellow) sent to reinforce Waller's army, and he shared the command at the victory of Alresford (29 March 1644). In the following summer, by an ordinance dated 8 June, he was constituted major-general of the forces raised for the subduing of Oxford, and commander-in-chief of the forces of the three associated counties of Berkshire, Buckinghamshire, and Oxfordshire (Rushworth, iii. pt. ii. 673). With three regiments of auxiliaries raised in London he took up his headquarters at Abingdon, where 'he was a continual thorn in the eyes and goad in the sides of Oxford and the adjacent royal garrisons' (Vicars, *England's Worthies*, 101). The parliamentary 'Diurnals' are full of his exploits, while the royalist tracts and papers continually accuse him of plundering the country and ill-treating his prisoners. An attempt was made by Lord Digby to induce him to betray his charge, but it met with signal failure (September to December 1644, Rushworth iii. pt. ii. 808–16).

In May 1645 Browne was employed for a short time in following the king's movements, but was recalled to take part in the first siege of Oxford (June 1645). He took part in the final siege of that city in the summer of 1646. On the conclusion of the war he was appointed one of the commissioners to receive Charles from the Scots (5 Jan. 1647, Rushworth, iv. pt. i. 394). While at Holmby he was, according to Anthony Wood, 'converted by the king's discourses' (*Annals*, ii. 474). He was at Holmby when the king was seized by Cornet Joyce, and told the soldiers 'that if he had had strength we should have had his life before we brought the king away. "Indeed," said the cornet, "you speak like a gallant and faithful man;" but he knew well enough he had not the strength, and therefore spake so boldly' (Rushworth, iv. 516). Browne was elected member for Wycombe amongst the recruiters, and in

1647 was also chosen sheriff of London. Clarendon describes him as having 'a great name and interest in the city, and with all the presbyterian party' (*Rebellion*, x. 70). With the majority of his party he changed sides in 1648, was accused by the army of confederating with the Scots and the secluded members for the invasion of England (6 Dec.), arrested (12 Dec.), expelled from the House of Commons, and deprived of his sheriffdom and other posts (WALKER, *History of Independency*, ii. 39; RUSHWORTH, iv. pt. ii. 1354–61). For several years he remained in prison at Windsor, Wallingford, Warwick, Ludlow, and other places. In the account of his sufferings which he gave in parliament in March 1659 he says: 'I was used worse than a cavalier; taken and sent away prisoner to Wales; used with more cruelty than if in Newgate; in a worse prison than common prisoners. My wife and children could not come under roof to see me. My letters could not pass. The governor demanded my letters; I said he should have my life as soon. I defended them with my weapon' (BURTON, *Diary*, iv. 263). This imprisonment lasted for five years. In 1656 Browne was one of the members excluded from parliament for refusing to take the engagement demanded by the Protector (see Protest of 22 Sept. in WHITELOCKE). In Richard Cromwell's parliament he was one of the members for London, and found at length, in March 1659, an opportunity for securing redress. On 26 March 1659 the House of Commons annulled the vote of 4 Dec. 1649 disabling him from the office of alderman, and ordered the payment of 9,016*l.* still owing to him from the state. In the summer of 1659 he was implicated in Sir George Booth's rising, and his arrest ordered, but he succeeded in lying hid at Stationers' Hall, 'by the faithful secrecy of Captain Burroughes' (HEATH's *Chronicle*, p. 737). The votes then passed against him were annulled on 22 Feb. 1660 (*Journals*; and PEPYS, *Diary*). Browne was one of the persons with whom Whitelocke took counsel for the furtherance of his scheme of persuading Fleetwood to recall the king (WHITELOCKE, 22 Dec. 1659). Browne was chosen by the city as one of the deputation to Charles II, and headed the triumphal procession which brought the king back to London with a troop of gentlemen in cloth of silver doublets. His services were liberally rewarded by the king, who conferred the honour of knighthood on both him and his eldest son. He was also elected lord mayor on 3 Oct. 1660. During his mayoralty Venner's insurrection took place, and the vigour he showed in suppressing it gained him fresh advancement. The city rewarded him with a pension of 500*l.* a year (7 Aug. 1662, KENNET, p. 739), and the king created him a baronet. He died on 24 Sept. 1669, 'at his house in Essex, near Saffron Walden' (*Obituary of Richard Smyth*, p. 83). He was a brave soldier, and the charges of rapacity and cruelty brought against him by the royalist pamphleteers can hardly be regarded as proved. A greater blot on his fame is his conduct at the trial of the regicides. Browne repeated against Adrian Scroop words tending to justify the king's execution which Scroop had spoken in a casual conversation, and this testimony excited a feeling in the high court and the parliament which cost Scroop his life (WOOD, *Athenæ*, ii. 74, ed. 1721; KENNET, *Register*, p. 276).

[Vicars's Parliamentary Chronicle; Rushworth's Historical Collections; Kennet's Register. Vicars's England's Worthies (1647) contains a sketch of Browne's career and a portrait. The correspondence with Lord Digby was printed in a pamphlet entitled The Lord Digby's Design on Abingdon (4to, 1644), and several of Browne's relations of different battles and skirmishes were published contemporaneously.] C. H. F.

BROWNE or **BROWN, RICHARD** (*fl.* 1674–1694), physician, was educated at Queen's College, Oxford, but graduated at Leyden, where he was admitted 20 Sept. 1675, being then fifty years old. He became a licentiate of the College of Physicians on 30 Sept. 1676. His principal writings, some of which bear on the title-page 'by Richard Browne, Apothecary of Oakham,' are: 1. 'Medicina Musica; or a Mechanical Essay on the Effects of Singing, Music, and Dancing on Human Bodies; with an Essay on the Nature and Cure of the Spleen and Vapours,' London, 1674, new edition 1729. 2. 'Περὶ Ἀρχῶν, Liber in quo Principia Veterum evertuntur, et nova stabiliuntur,' London, 1678. 3. 'Prosodia Pharmacopœorum, or the Apothecary's Prosody,' London, 1685. 4. 'English Grammar,' London, 1692. 5. 'General History of Earthquakes,' London, 1694. A small book entitled 'Coral and Steel, a most Compendious Method of Preserving and Restoring Health, by R. B., M.D.,' no date, is doubtfully assigned to the same R. Brown.

[Munk's Coll. of Phys. (1878), i. 391.] G. T. B.

BROWNE, SIR RICHARD (1605–1683), diplomatist, born in 1605, was the only son of Christopher Browne of Sayes Court, Deptford, and Thomasine Gonson, whose father and grandfather, Benjamin and William Gonson, had been treasurers of the navy. The father of Christopher, Sir Richard

Browne, knight, was in the service of the Earl of Leicester while governor of the Netherlands, and held the appointment of clerk of the green cloth under Elizabeth and James I. Richard Browne was educated at Merton College, Oxford. After travelling on the continent, and especially, as it would seem, in France, he returned to England, and was sworn clerk of the council to King Charles I on 27 Jan. 1640–1. In the same year he was sent on two diplomatic missions, to the Queen of Bohemia and the Elector Palatine, and to Henry Frederick, prince of Orange. In July 1641 Browne entered on the chief occupation of his life, being at that date appointed king's resident at the court of France, in succession to the Earl of Leicester. This appointment he held for no less than nineteen years, acting as the representative both of Charles I and of his exiled son. Browne was a staunch royalist, and his loyalty was thoroughly tried. During the whole of his diplomatic career in France he seems to have been practically obliged to give his services gratuitously. More than once he is found writing anxiously for some payment of his allowances, while on one occasion he complained bitterly that he had not even 'the wherewithal to provide himself out of mourning a new coat and liveries.' The sum due to him for his allowance as resident was stated, after the Restoration, to amount to 19,732*l*., of which only 7,668*l*. had been paid or deducted as a fine on the lease to him of Sayes Court. An attempt made in 1649 by Augier, 'the agent for the rebels,' to bribe the king's resident if he would 'serve the new state, and discover what came to his knowledge of the Louvre councils,' was, however, indignantly repelled. 'I replied,' wrote Browne at the time, 'that I took it very ill that he or any should dare to make any such overture to me . . . that I held his masters the most execrable villains that were ever upon the face of the earth, and that if his majesty—now that I had spent my whole estate in this my last eight years' service—were neither able nor willing to use me, I would retire into some remote, cheap corner of the world, where, feeding only upon bread and water, I and mine would hourly pray for his majesty's re-establishment.' But probably Browne's greatest service in the eyes of the royalists was his maintenance of the public service and liturgy of the church of England during the exile of the English king. In his large house in Paris, Browne erected a chapel which was much frequented by many well-known English divines and other exiles. On the Trinity Sunday of 1650 John Evelyn was present at a service in this chapel, when the ordination took place of two Englishmen—Durell, afterwards dean of Windsor, and Brevint, afterwards dean of Durham; the Bishop of Galloway officiated, and the sermon was preached by the Dean of Peterborough. It is recorded that divers bishops, doctors of the church, and others who found an asylum in Browne's house at Paris, were accustomed, in their disputes with papists and sectaries, at a time when the church of England seemed utterly lost, 'to argue for the visibility of the church,' solely from the existence of Browne's chapel and congregation. About 1652–3 Browne also purchased a piece of ground for the interment of protestants who died in or near Paris.

A selection from Browne's correspondence has been published in the appendix to Bray's edition of Evelyn's 'Diary and Correspondence;' the most important portion of it consists of the letters which passed privately between himself and Sir Edward Hyde (afterwards Earl of Clarendon), principally from February 1652 to August 1659. In the correspondence very frequent mention is made of the 'prizes' captured, after the death of Charles I, by the privateers of Scilly and Jersey. Those islands being then in the hands of the parliamentary forces, the freebooters were compelled to bring their prizes into the ports of France, and, in return for the sanction of the royal commission, were called upon to pay certain dues into the exchequer of the exiled English king (see Bray's notes to the Hyde and Browne Correspondence in vol. iv. of Evelyn). In the collection of these dues Charles experienced great difficulties, and from the close of 1652 to 1654 Browne was actively engaged in Brittany, at Brest and Nantes, endeavouring to collect the sums owing to the king. On 1 Sept. 1649 Browne had been created a baronet by Charles II, in virtue of a dormant warrant sent to him by Charles I in February 1643. On 19 Sept. 1649 he had also received from Charles II the honour of knighthood.

At the Restoration the king's resident returned to England, landing at Dover 4 June 1660. He continued to hold office as clerk of the council until January 1671–2. The remainder of his life was spent (according to Wood, *Fasti Oxon.*) at Charlton in Kent, where he passed his time 'in a pleasant retiredness and studious recess.' For some few months before his decease he suffered from gout and dropsy, and died on 12 Feb. 1682–3, at Sayes Court, Deptford. He was buried in the churchyard of St. Nicholas, Deptford, his funeral being attended by the brethren of

the Trinity corporation, of which he had been master. Browne married Elizabeth, daughter of Sir John Prettyman of Dryfield in Gloucestershire. Their only daughter, Mary, became the wife of the well-known John Evelyn.

The Sir Richard Browne of this article should be carefully distinguished from Alderman Sir Richard Browne (*d.* 1669) [q. v.]

[Evelyn's Diary and Correspondence (ed. Bray) passim and Browne's Correspondence thereto subjoined; Monumental Inscriptions at Deptford, printed in Lysons's Environs of London, vol. iv.; Wood's Fasti (Bliss), pt. i. pp. 439-40; Calendar of State Papers, Domestic, especially from 1640–1 to 1663.] W. W.

BROWNE, ROBERT (1550?–1633?), the earliest separatist from the church of England after the Reformation, and now claimed as the first exponent of their principle of church government by the modern congregationalists in England and America, was born at Tolethorpe in Rutland about the middle of the sixteenth century, though the exact date of his birth is unknown. The family from which he sprang had been settled at Stamford in Lincolnshire since the fourteenth century. They had amassed considerable wealth, filled positions of trust and importance, and were recognised county magnates before the fifteenth century had closed. One of them, John Browne, a merchant of the staple, and a rich alderman of Stamford, built the church of All Saints in that town at his sole expense, and a brass in memory of him and his wife still exists in the church he erected. This man's son, Christopher Browne of Tolethorpe, was high sheriff for the county of Rutland in the reign of Henry VII, and his son, grandfather of the subject of this article, received a curious patent from Henry VIII, allowing him to wear his hat in the royal presence when he pleased. Robert was the third child of Mr. Anthony Browne of Tolethorpe, by Dorothy, daughter of Sir Philip Boteler of Watton Woodhall, Hertfordshire, and was connected more or less closely through both parents with some of the most wealthy and influential families in England. In Cecil, lord Burghley, whose family had been connected with Stamford for generations, and who on more than one occasion acknowledged Browne as a kinsman, he found a friend indeed when he most needed his protection and support.

Browne is said to have entered at Corpus Christi College, Cambridge, in 1570, and to have taken his B.A. degree in 1572. Both statements can hardly be true, and—as he certainly did take the B.A. degree in 1572, when his name was placed eightieth on the list—it is probable that he matriculated first at some other college and migrated to Corpus for some reason which must remain unknown to us. Thomas Aldrich, one of the leaders of the puritan party at Cambridge, was master of Corpus at this time, having been elected, on the recommendation of Archbishop Parker, 3 Feb. 1569–70. The college was in a flourishing condition, due in a great measure to the favour shown to it by the primate, who had himself held the mastership from 1544 to 1553. It is hardly conceivable that Browne between the time of his entry at Corpus and the taking of his degree should have been admitted to the household of the unfortunate Thomas Howard, fourth duke of Norfolk, still less that he should in any sense have been the duke's domestic chaplain in June 1571, as Strype asserts he was. The duke at this time was deeply pledged to the papal party, of which he was soon to be acknowledged as the ostensible leader, and he was the last man just at this time to have extended his patronage to a young firebrand like Browne, whose violent denunciation of all that was 'popish' was quite ungovernable and at any rate unrestrained. It is far more probable that Strype has confused Robert Browne with another man of the same name upon whom Cecil doubtless had his eye—the man who two months later was implicated when the Ridolfi conspiracy was discovered, and who was to be the bearer of the bag of money which was intended for Lord Herries but never reached his hands. After taking his degree Browne appears to have gone to London, where he supported himself as a schoolmaster, and delivered his soul on Sundays by preaching in the open air in defiance of the rector of Islington, in whose parish it was that his auditors assembled. About 1578, the plague being more than usually violent in London, his father ordered him to return to Tolethorpe; but unable to remain long without active employment, he grew tired of the quiet home, and again went up to Cambridge, probably with a view to taking the higher degrees, or on the chance of a fellowship falling to him. At this time he came under the influence of Richard Greenham, rector of Dry Drayton, six or seven miles from Cambridge, a clergyman of great earnestness and conspicuous ability, who had remarkable influence upon the more devout and ardent young men in the university then preparing for holy orders. Browne was probably placed for a while under Greenham as a pupil in his family, and the elder man soon perceived that the younger one had gifts of no ordinary kind. Beginning by allowing

him to take a prominent part in the religious exercises of his household, which was a large one, he went on to encourage him to preach in the villages round, without taking the trouble to get the bishop's license, though it is almost certain that he must have been previously ordained. Soon the fame of his eloquence and enthusiasm extended itself, and he was invited to accept the cure of a parish in Cambridge, probably St. Benet's, adjoining his own college, where he preached fervently and effectively for some months; at the end of that time he 'sent back the money they would have given him, and also gave them warning of his departure.' His congregation were not 'as yet so rightly grounded in church government' as they should be. In other words, he could not persuade them to follow him as far as he desired to go. It was at this point in his career that he first became possessed with the notion that the whole constitution of ecclesiastical government was faulty and needed a radical reform. Ordination, whether episcopal or presbyterian, was to his mind an abominable institution: to be authorised, licensed, or ordained, by any human being was hateful. When his brother obtained for him the necessary license from Cox, bishop of Ely, and paid the fees, Browne lost one of the necessary documents, threw the other into the fire, and proceeded openly to preach in Cambridge, wherever he had the opportunity, 'against the calling and authorising of preachers by bishops,' protesting that though he had been fortified with the episcopal license, he cared not one whit for it and would have preached whether he had been provided with it or not. If the ecclesiastical government of the bishops in their several sees was bad, not less objectionable did the whole structure of the parochial system seem to him, harmful to religion and a bondage from which it was high time that the true believers should be set free. 'The kingdom of God,' he proclaimed, 'was not to be begun by whole parishes, but rather by the worthiest, were they never so few.' Already he had persuaded himself distinctly that the christian church, so far from being a corporation comprehensive, all-embracing, and catholic, was to be of all conceivable associations the most narrow, exclusive, and confined in its influence and its aims. It was to be a society for a privileged and miraculously gifted few, a witness immeasurably less for divine truth than against the world, which was lying in wickedness, and which Browne seems to have considered he had little concern with, little call to convert from the errors of its ways.

While vehemently and incessantly proclaiming this new theory of ecclesiastical polity—and at this time it was a very new theory—his health broke down, and while still suffering from illness he was formally inhibited from preaching by the bishop. Browne, with characteristic perversity, told the bishop's officer that he was not in a position to preach just then; if the circumstances had been different, 'he would no whit less cease preaching' for the episcopal inhibition. Soon after this he heard that there were certain people in Norfolk who were 'very forward' in their zeal for a new reformation, and consumed by his desire to spread his views of the importance of a separation of the godly from the ungodly, he felt called to go down to East Anglia. It was just at this time that a former acquaintance and fellow-collegian of his, one Robert Harrison, returned to Cambridge, or paid a brief visit to the university. Harrison, who was Browne's senior by some years, had recently been dismissed from the mastership of Aylsham school in Norfolk for some irregularity or nonconformity, but had been fortunate enough to obtain another resting-place as master of St. Giles's [?] Hospital in the city of Norwich. Harrison's visit to Cambridge resulted in a renewal of an old intimacy and in a closer union between two enthusiasts who had much in common. It ended by Browne leaving Cambridge and taking up his residence for a time in Harrison's house at Norwich. Gradually Browne, gaining ascendency over his friend, used him as a coadjutor, the two working together—pretty much as Reeve and Muggleton did a century later—and round them there soon gathered a small company of believers who, accepting Browne as their pastor, called themselves 'the church,' as others have done before and since, and separated from all other professing christians, who 'were held in bondage by anti-christian power, as were those parishes in Cambridge by the bishops.' The disciples became generally known as Brownists. Edmund Freake was bishop of Norwich at this time, and it was not long before he took action against the new sect. On 19 April 1581 he forwarded certain articles of complaint 'against one Robert Browne' to Lord Burghley, in which he set forth that 'the said party had been lately apprehended on complaint of many godly preachers, for delivering unto the people corrupt and contentious doctrine,' and further that he was seducing 'the vulgar sort of people, who greatly depended on him, assembling themselves together to the number of one hundred at a time in private houses and conventicles to hear him, not without danger of some evil effect.' It was not at

Norwich but at Bury St. Edmunds that Browne had produced this effect, and it is probable that he had been led to move into Suffolk by finding that at Norwich the power of the bishop was too strong for him, or that the clergy of the city, then deeply affected with Genevan proclivities and as a body very zealous in their ministerial duties, were by no means willing to befriend or co-operate with a sectary who began by assuming that they were all in the bonds of iniquity. Lord Burghley returned a prompt reply to the bishop's letter of complaint, but as promptly sent back his kinsman to Bury with a kindly excuse for him, and a suggestion that his indiscretions proceeded 'of zeal rather than malice.' Browne was no sooner released than he returned to the old course, and the bishop every day received some fresh complaint and became more and more irritated. In the following August he again wrote a strong letter to the lord treasurer, in which he said that his duty 'enforced him most earnestly to crave his lordship's help in suppressing' this disturber of his diocese. Again Burghley stood his friend, and when, a little after, Browne was brought before the archbishop, even the primate could not keep his prisoner, and he was set at liberty only to return to his followers with his influence over them increased tenfold. The truth is that the time was hardly favourable for exercising exceptional severity against a zealot of this character, who was for ever declaiming against papistry and Roman errors. The Jesuit mission to England had only just collapsed by the apprehension of Campion on 10 July. Parsons was still at large, and the rack was being employed pretty freely in the Tower upon the wretched men who, if they had succeeded in nothing else, had succeeded in rousing the anti-papal feelings of the masses and the alarm of such statesmen as looked with apprehension upon a revival of catholic sentiment. Nevertheless it became evident that the little congregation, the 'church' which prized above all things human the privilege of having their 'pastor' present with them, could hardly continue its assembly if Browne were to be continually worried by citations and imprisonment at the will of one after another of the stiff sticklers for uniformity; and when they had sought about for some time for a retreat where they might enjoy liberty of worship unmolested, they emigrated at last in a body to Middleburg in the autumn of 1581. Cartwright and Dudley Fenner were the accredited ministers of the English puritan colony at Middleburg, but Browne and his exclusive congregation were in no mood to ally themselves with their fellow-exiles. All other professing christians might come to him, he certainly would not go to them. To the amazement and grief of Cartwright he found in the newcomers no friends but aggressive opponents, and a paper war was carried on, Browne writing diligently and printing what he wrote as fast as the funds could be found. Harrison too rushed into print, and the books of the two men were sent over to England and circulated by their followers so sedulously—for not all the Norwich congregation had emigrated—that a royal proclamation was actually issued against them in 1583, and two men were hanged for dispersing the books and one for the crime of binding them!

Meanwhile the violent and imperious character of Browne led him into acts and words which were not favourable to harmony even in his own little company of devoted followers, and that which any outsider who watched the movement must have foreseen to be inevitable happened at last; the Middleburg 'church' broke up, and Browne towards the close of 1583 turned his back upon Harrison and the rest, and set sail for Scotland accompanied by 'four or five Englishmen with their wives and families,' so much already had the 'church' shrunk from its earlier proportions.

Arrived in Scotland Browne began in the old way, denouncing everything and everybody concerned in matters religious or ecclesiastical, and he had scarcely been a month in the country before he was cited to appear before the kirk of Edinburgh, and on his behaving himself with his usual arrogance and treating the court with an insolent defiance he was thrown into the common gaol till time should be given to two theologians who were appointed to examine and report upon his books. Meanwhile some secret influences had been brought to bear in his favour, and just when it was confidently expected that this mischievous troubler would be condemned and silenced, to the surprise of all he was set at liberty, why, none could explain. Browne appears to have remained some months or even longer in Scotland, but he made no way, left no mark, and gained no converts. In disgust at his reception he delivered his testimony against the Scotch in no measured terms, shook off the dust of his feet against them, and setting his face southwards was once more printing and publishing books in the summer of 1584. Once more he was thrown into prison and kept there for some months, and once more Burghley interposed, became security for his good conduct, effected his

release, and actually interceded for him in a letter to his father, who was still alive. Browne returned to Tolethorpe much broken in health by his long imprisonment. On recovering his strength his former habits and temper returned, and old Anthony Browne, vexed and provoked by his son's contumacy, applied to Burghley and obtained his sanction for his son's removal to Stamford, possibly under the eye of some relatives, members of the Browne or Cecil families. But such men as this are incorrigible. In the spring of 1586 he had left Stamford and was preaching as diligently as ever at Northampton—as diligently and as offensively—and on being cited by Howland, bishop of Peterborough, to appear before him, Browne took no notice of the citation, and was excommunicated for contempt accordingly.

This seems to have been the turning-point of his strange career. Whether it was that Browne was prepared to suffer in his person all sorts of hardships, but had never thought of being *cast* out of the church from which he gloried in urging others to *go* out, and thus was startled and confused by the suddenness and unexpected form of the sentence that had been pronounced; whether his disordered imagination began to conjure up some vague, mysterious consequences which might possibly ensue, and on which he had never reflected before; or whether his fifteen years of restless onslaught upon all religions and all religious men who would not follow nor be led by him, had almost come to be regarded by himself as a conspicuous failure, and he had given up hope and lost heart, it is impossible to say. Certain it is that from this time he ceased to be a disturber of the order of things established, and his 'church' or 'churches' were compelled to seek elsewhere for their 'pastors' and guides. In November 1586 Browne was elected to be master of Stamford grammar school, certain pledges being exacted from him for good behaviour and certain conditions being extorted for the restraining him from troubling the world with the expression of his peculiar views. To these conditions he affixed his signature, and he began at once to discharge his new duties. He continued master of Stamford school for five years, and resigned his mastership only on his being presented to the rectory of Achurch in Northamptonshire, a benefice which was in the gift of Lord Burghley, who two years before had made interest, but to no purpose, with the Bishop of Peterborough to obtain some preferment for his kinsman. At Achurch Browne continued to reside for more than forty years, doing his duty in his parish with scrupulous fidelity and preaching frequently and earnestly to his people; and though doubtless many unfriendly eyes were watching him, he never again brought upon himself the charge of nonconformity or of being a disturber of the peace of the church. His end was a sad one; it must be read in the words of Thomas Fuller, the facts of the narrative having never been disputed or disproved: '. . . As I am credibly informed, being by the constable of the parish (who chanced also to be his godson) somewhat roughly and rudely required the payment of a rate, he happened in passion to strike him. The constable (not taking it patiently as a castigation from a godfather, but in anger as an affront to his office) complained to Sir Rowland St. John, a neighbouring justice of the peace, and Browne is brought before him. The knight, of himself, was prone rather to pity and pardon, than punish his passion; but Browne's behaviour was so stubborn, that he appeared obstinately ambitious of a prison, as desirous (after long absence) to renew his familiarity with his ancient acquaintance. His *mittimus* is made; and a cart with a feather-bed provided to carry him, he himself being too infirm (above eighty) to go, too unwieldy to ride, and no friend so favourable as to purchase for him a more comely conveyance. To Northampton gaol he is sent, where, soon after, he sickened, died, and was buried in a neighbouring churchyard; and it is no hurt to wish that his bad opinions had been interred with him' (Fuller, *Church History*, bk. ix. sect. vi.) Fuller is wrong in the date of Browne's death; an entry in his hand is still to be seen in the parish register of Achurch made on 2 June 1631, and his successor in the living was not instituted till 8 Nov. 1633. His burial-place is unknown.

Browne's wife was Alice Allen, a Yorkshire lady; by her he had four sons and three daughters. The hateful story that he ill-used his wife in her old age is in all probability an infamous slander. Browne was very fond of music, and besides being himself 'a singular good lutenist,' he taught his children to become performers. On Sundays 'he made his son Timothy bring his viol to church and play the bass to the psalms that were sung.' Browne's issue eventually inherited the paternal estate at Tolethorpe, and his last descendant died on 17 Sept. 1839, as widow of George, third earl Pomfret.

That so powerful and intelligent a body as the congregationalists should desire to affiliate themselves on to so eccentric a person as Browne, and to claim him as the first enunciator of the principles which are distinctive

of their organisation, will always appear somewhat strange to outsiders. Into discussions on church polity, however, it is not our intention to enter. The last three works quoted among the authorities at the end of this article will give the reader as full a view as he can desire of the congregationalist standpoint. Mr. Dexter's most able and learned volume contains an exhaustive account of the literature and bibliography of the whole subject, and his elaborate monograph on Browne's life has materially added to our knowledge of the man's curious career. Here too will be found by far the most complete list of his writings and some valuable extracts from hitherto unknown works which prove him to have been a man of burning enthusiasm and one who, as we might have expected, could at times burst forth into passages of fiery and impetuous eloquence which must have been extraordinarily effective in their day, however much they may appear to us no more than vehement rhetoric.

[Blore's Hist. and Antiq. of the County of Rutland, 1813, p. 93, &c.; Fuller's Worthies (Rutland); Lamb's Masters's Hist. of Corpus Christi Coll. Cambridge, pp. 123 et seq., 460; communication from Dr. Luard, Registrar of Camb. Univ.; Cal. State Papers, Dom. 1547–1580, p. 421; Froude's Hist. Engl. x. 289–90; Strype's Parker, ii. 68; Cooper's Athenæ Cantab. ii. 177, 178; Fuller's Church Hist. bk. ix., cent. xvi., sect. vi., §§ 1–7, 64–9; Lansdowne MSS., quoted by all modern writers, No. xxxiii. 13, 20; Hanbury's Historical Memorials relating to the Independents, 1839, vol. i. ch. ii.; John Browne's Hist. of Congregationalism in Norfolk and Suffolk (1877), chs. i–iii.; Dexter's Congregationalism of the last Three Hundred Years, as seen in its Literature, New York, 1880.]

A. J.

BROWNE, SAMUEL (1575?–1632), divine, born at or near Shrewsbury, became a servitor or clerk of All Souls College, Oxford, in 1594, at the age of nineteen, graduated B.A. 3 Nov. 1601, and M.A. 3 July 1605, took orders, and in 1618 was appointed minister of St. Mary's Church, Shrewsbury, 'where he was much resorted to by precise people for his edifying and frequent preaching' (Wood). In spite, however, of this notice of his ministry in the 'Athenæ Oxon.,' Browne can scarcely have been a puritan, for in the curious little book entitled 'The Looking-glasse of Schisme, wherein by a briefe and true Narration of the execrable Murders done by Enoch ap Evan, a downe-right Nonconformist . . . the Disobedience of that Sect . . . is plainly set forth' (1635), the author, Peter Studley, minister of St. Chad's, Shrewsbury, speaks of him with great respect, and says that during the thirteen years of his ministry he was 'rudely and unchristianly handled' by the disloyal and schismatical party in the town, and that finally, 'by an invective and bitter Libell, consisting of fourteene leaves in quarto cast into his garden, they disquieted his painefull and peaceable soule, and shortened the date of his troublesome pilgrimage.' Browne died in 1632, and was buried at St. Mary's on 6 May. He published 'The Sum of Christian Religion by way of Catechism,' 1630, 1637, 8vo, and 'Certain Prayers,' and left at his death several sermons which he wished printed.

[Wood's Athenæ Oxon. (Bliss), ii. 531; Fasti (Bliss), i. 290, 306; Studley's Looking-glasse of Schisme, 180–1; Phillips's History and Antiquities of Shrewsbury, 100; Some Account of the Ancient and Present State of Shrewsbury (ed. 1810), 216, 217.]

W. H.

BROWNE, SAMUEL (*d.* 1668), judge, was the son of Nicholas Browne of Polebrooke, Northamptonshire, by Frances, daughter of Thomas St. John, third son of Oliver, lord St. John. He was thus first cousin to Oliver St. John, chief justice of the common pleas during the protectorate. He was admitted pensioner of Queens' College, Cambridge, 24 Feb. 1614, entered as a student at Lincoln's Inn 28 Oct. 1616, where he was called to the bar 16 Oct. 1623, and elected reader in Michaelmas term 1642. Two years previously he had been returned to parliament as member for the united boroughs of Clifton, Dartmouth, and Hardness in Devonshire. In the articles laid before the king at Oxford in 1642, with a view to negotiations for peace, the appointment of Browne to a seat on the exchequer bench was suggested. In November of the same year he was made one of the commissioners of the great seal. In March 1643–4 he was appointed one of the committee to which the management of the impeachment of Laud was entrusted. His speech on this occasion has not been preserved, but from the constant references which Laud makes to it he appears to have put the case against the archbishop in a very effective way. After the trial was ended (2 Jan. 1644–5) he was deputed, with Serjeants Wilde and Nicolas, to lay before the House of Lords the reasons which, in the opinion of the commons, justified an ordinance of attainder against the archbishop. This had already been passed by the commons, and the upper house immediately followed suit. In July 1645 a paper was introduced to the House of Commons, emanating from Lord Savile, and containing what was in substance an impeachment of Denzil Hollis and Whitelocke,

of high treason in betraying the trust reposed in them in connection with the recent negotiations at Oxford, of which they had had the conduct. After some discussion the matter was referred to a committee, of which Browne was nominated chairman. The affair is frankly described by Whitelocke as a machination of the independents, designed to discredit the presbyterian party, of which both Hollis and himself were members; and as he accuses Browne of displaying a strong bias in favour of the impeachment, it may be inferred that at this time he had the reputation of belonging to the advanced faction. The charge was ultimately dismissed. In October of the following year Browne delivered the great seal to the new commissioners then appointed, the speakers of the two houses. In September 1648 he was one of ten commissioners nominated by the parliament to treat with the king in the Isle of Wight. On the receipt of letters from the commissioners containing the king's ultimatum, the House of Commons, after voting the king's terms unsatisfactory, resolved 'that notice be taken of the extraordinary wise management of this treaty by the commissioners.' Next day Browne was made a serjeant-at-law and justice of the king's bench by accumulation. The latter dignity, however, he refused to accept, whether out of timidity or on principle it is impossible to determine. After this no more is heard of him until the Restoration, when he was readmitted serjeant-at-law (Trinity term 1660), and shortly after (Michaelmas term) raised to the bench as justice of the common pleas, and knighted 4 Dec. He died in 1668, and was buried at Arlesey in Bedfordshire, where he had a house. He married Elizabeth, daughter of John Meade of Nortofts, Finchingfield, Essex.

[Wotton's Baronetage, iv. 178; Dugdale's Orig. 256, 324; Willis's Not. Parl. iii. 243; Dugdale's Chron. Ser. 114, 115; Parl. Hist. ii. 606, iii. 70, 182; Cobbett's State Trials, iv. 347, 443, 449, 464–470, 509, 554–7, 599; Whitelocke's Mem. 154, 156, 160, 226, 334, 342, 378; Commons' Journ. iii. 734; Siderfin's Rep. i. 3, 4, 365; Le Neve's Pedigrees of Knights (Harleian Society, vol. viii.), 122; Cal. State Papers, Dom. (1640), 103; Morant's Essex, ii. 366; Lysons's Bedfordshire, 40; Foss's Lives of the Judges.] J. M. R.

BROWNE, SIMON (1680–1732), divine, was born at Shepton Mallet, Somersetshire; educated under Mr. Cumming, and at the academy of Mr. Moor at Bridgewater. He began to preach before he was twenty, and after being a minister at Portsmouth became, in 1716, pastor of the important congregation in the Old Jewry, London. In 1720 he published 'Hymns and Spiritual Songs,' and in 1722 a volume of sermons. In the Salters' Hall controversy (1719) Browne had taken the side of the non-subscribers, who resisted the imposition of a Trinitarian test. This led to a rather sharp controversy in 1723 with the Rev. Mr. Thomas Reynolds in regard to the dismissal of a preacher. About the same time the simultaneous loss of his wife and only son (or, according to another story, the accidental strangling of a highwayman) unhinged his mind; and though his faculties remained perfect in other respects he became persuaded that God had 'annihilated in him the thinking substance,' and that his words had no more sense than a parrot's. He tried by earnest reasoning to persuade his friends that he was 'a mere beast.' He gave up his ministry, retired to Shepton Mallet, and amused himself by translating classical authors, writing books for children, and composing a dictionary. 'I am doing nothing,' he said, 'that requires a reasonable soul. I am making a dictionary; but you know thanks should be returned to God for everything, and therefore for dictionary-makers.' He took part, however, in the controversies of the time, as an opponent of the deists from a rationalist point of view. In 1732 he published 'a sober and charitable disquisition concerning the importance of the doctrine of the Trinity,' &c., 'A Fit Rebuke to a Ludicrous Infidel, in some remarks on Mr. Woolston's fifth discourse,' &c., with a preface protesting against the punishment of freethinkers by the magistrate; and a 'Defence of the Religion of Nature and the Christian Revelation,' &c., in answer to Tindal's 'Christianity as old as the Creation,' a concluding part of which appeared in 1733 posthumously. To the last of these works he had prefixed a dedication to Queen Caroline, asking for her prayers in his singular case. He was 'once a man,' but 'his very thinking substance has for more than seven years been continually wasting away, till it is wholly perished out of him.' This was suppressed at the time by his friends, but afterwards published by Hawkesworth in the 'Adventurer,' No. 88. Browne died at the end of 1732, leaving several daughters.

[Biog. Britannica; Atkey's Funeral Sermon; Town and Country Magazine for 1770, p. 689; Adventurer, No. 88; Gent. Mag. xxxii. 453; Protestant Dissenters' Magazine, iv. 433, v. 111; Leland's View, i. 110, 130; Wilson's Dissenting Churches, i. 165, iii. 338–57, where is a full list of his works.] L. S.

BROWNE, THEOPHILUS (1763–1835), unitarian clergyman, born at Derby in 1763, entered as a student at Christ's College, Cambridge, graduated B.A. and M.A., took

orders, and was admitted a fellow of Peterhouse on 15 July 1785. In December 1793 he was presented to the college living of Cherry Hinton, Cambridgeshire. While vicar of this country parish he adopted the positions of the Priestley school of unitarians, and resigned his living. In 1800 he became minister of the presbyterian congregation at Warminster. In 1807 he left Warminster for the post of classical and mathematical tutor at Manchester College, York. At midsummer, 1809, Browne left York to become minister of the Octagon Chapel, Norwich. He had preached at Norwich as a candidate in the previous January, and appears to have dissatisfied the college authorities by doing so without notice to them. His ministry at Norwich was unhappy; he is said to have 'magnified his office,' and not to have understood the dislike of his congregation to anything in the shape of a dogmatic creed. He took his stand upon his vested right to a small endowment, and was paid for his resignation at the end of 1810. He did not at once leave Norwich. A letter from him, dated Colgate, Norwich, 10 March 1812, appears in the 'Monthly Repository,' in which he says he will be at liberty to take a congregation at the end of March, and offers to go on six months' trial. He was minister at Congleton from 1812 to 1814. For a short time he acted as a supply at Chester, but removed to Barton Street Chapel, Gloucester, in 1815. He established a fellowship fund at Gloucester on 1 Nov. 1818, and a year or two afterwards created some consternation by proposing that unitarian fellowship funds should invest in state lotteries, with a view to gaining windfalls for denominational purposes. He remained at Gloucester till the close of 1823. From this time he resided at Bath, preaching only occasionally. He took great interest in education, and was president of the Bath Mechanics' Institution. His friend Brock speaks of him as 'conscientious almost to a fault,' and very generous to the poor. He lost his wife Anne, three years his senior, on Christmas day, 1834, and died, after a short illness, on 20 May 1835. He was buried at Lyncomb Vale, near Bath. There is a tablet to his memory in Trim Street Chapel, Bath. He published: 1. 'Eight Forms of Prayer for Public Social Worship,' Bath, 1803, 12mo. 2. 'Plain and Useful Selections from the Books of the Old and New Testament,' 1805, 8vo (intended as a lectionary, but not much esteemed; Browne projected a sequel to be taken from the apocrypha). 3. 'Religious Liberty and the Rights of Conscience and Private Judgment grossly violated,' &c., 1819, 12mo, and a sermon. The terms in which he dedicated this pamphlet to the Rev. T. Belsham, 'to whom, if to any, may be justly applied the title Head of the Unitarian Church,' gave great offence to his co-religionists. Besides these he edited: 1. Select parts of William Melmoth's 'Great Importance of a Religious Life' (originally published in 1711). 2. A selection of 'Sermons' (1818, 12mo) by Joshua Toulmin, D.D. 3. 'Devotional Addresses and Hymns' (1818, 12mo), by William Russell of Birmingham.

[G. B. B. (George Browne Brock) in Chr. Reformer, 1835, pp. 507 seq., see also p. 806; Monthly Repos. 1812, pp. 64, 272, 1818, p. 750, 1819, pp. 18, 300, 1820, p. 392; Murch's Hist. of Presb. and Gen. Bapt. Churches in W. of Eng. 1835, pp. 13, 16, 92; Taylor's Hist. of Octagon Chapel, Norwich, 1848, p. 55; Roll of Students, Manch. New Coll. 1868; Pickford's Brief Hist. of Congleton Unit. Chapel, 1883, p. 12; manuscript correspondence of Rev. C. Wellbeloved, in possession of G. W. R. Wood, Manchester; information from Rev. J. K. Montgomery, Chester.]

A. G.

BROWNE, THOMAS (*d.* 1585), headmaster of Westminster, was born about 1535, and educated at Eton, whence he proceeded to King's College, Cambridge, in 1550. He graduated B.A. in 1554–5, M.A. in 1558, and B.D. in 1559. In the 'Alumni Etonenses' (p. 166) he is styled S.T.P. Wood (*Athenæ*, iii. 1004) also calls him a doctor of divinity. He was presented by the provost and scholars of King's College to the rectory of Dunton-Waylett in Essex, which he held from 18 April 1564 till his death (NEWCOURT, ii. 231). In 1564 he was appointed to the head-mastership of Westminster School. In the following year he was made a canon of the church of Westminster, and acted for some time as sub-dean (LE NEVE, iii. 350; WIDMORE, *Antiq. of West.* p. 219). Browne was next promoted to the rectory of St. Leonard, Foster Lane, on the presentation of the dean and chapter of Westminster, 11 July 1567 (NEWCOURT, i. 394). This preferment he resigned when presented, 7 June 1574, to the rectory of Chelsea, by Anne, duchess dowager of Somerset and Francis Newdigate (NEWCOURT, i. 586). He had meanwhile resigned the mastership of Westminster in 1570 (so WELCH, *Alumni West.*; WIDMORE, p. 227, gives 1569 as the date). In 1584, when it was proposed to translate Aylmer to the vacant see of Ely, and promote Day, the provost of Eton, to London, the names of Mr. Browne and Mr. Blithe were submitted for the provostship in a scheme sent by Whitgift to the queen (STRYPE, *Whitgift*, i. 337), but the scheme

fell through, and Browne died in the following year (1585) on 2 May (Le Neve, iii. 350). He was buried in the north transept of the abbey (Widmore, 219, 227), or according to Faulkner in the cloisters (*Chelsea*, i. 179). In the register of Chelsea parish for 3 April 1576 is found the baptism of Gabriel, son of Thomas Browne, Pars. (Faulkner, ii. 119). Browne was the author of occasional poems in Latin and English verse. 1. A Latin poem, prefixed to Edward Grant's 'Spicilegium Græcæ Linguæ' (1577). 2. A similar poem in John Prise's 'Defensio Historiæ Britannicæ' (1573). 3. A Latin poem on the death of the two Dukes of Suffolk (1552). 4. 'Thebais, a tragedy.' 5. A poem in English on Peterson's 'Galateo' (1576) (v. Ames, ii. 903). 6. Wood (*Athenæ*, ii. 130) mentions verses by a Thomas Browne, prebendary of Westminster, in Twyne's translation of Humphrey Lloyd's 'Breviary of Britain.' 7. Prefixed to a sermon by Richard Curteys, bishop of Chichester, preached before the queen at Greenwich in 1573–4, there is a 'Preface,' written according to the title-page by one T. B., and signed 'Thomas Browne B.D. at Westminster.' This is probably the work of the man under notice.

[Cooper's Athenæ Cantab. i 510; Tanner's Bibl. Brit.; Welch's Alumni Westmonast. p. 9; Harwood's Alumni Eton. p. 166; Newcourt's Repertorium, i. 394, 586, 923, ii. 231; Wood's Athenæ Oxon. (Bliss), ii. 231, iii. 1004; Faulkner's Chelsea, i. 179, ii. 119; Widmore's Antiquities of Westminster, pp. 219, 227; Strype's Whitgift, i. 337; Ames (Herbert), ii. 903; Curteys's Sermon before the Queen at Greenwich, 1573–4; Le Neve, iii. 350.] A. G–n.

BROWNE or **BROWN**, **THOMAS** (1604?–1673), divine, a native of Middlesex, was elected student of Christ Church, Oxford, in 1620, took the degree of M.A. in 1627, was proctor of the university in 1636, and took the degree of B.D. and was appointed domestic chaplain to Archbishop Laud in 1637. A sermon of his on John xi. 4 was highly offensive to the puritans, and they were indignant at his appointment to a canonry at Windsor in 1639. This sermon was found in manuscript in Laud's study when the archbishop's papers were seized, and appears not to have been printed. Browne held the rectories of St. Mary Aldermary and Oddington in Oxfordshire. Being forced by the puritans to leave his cure in London, he joined the king at Oxford, was made his chaplain, and received the degree of D.D. by letters patent 2 Feb. 1642. On the overthrow of the royal cause he took shelter in Holland, and was appointed chaplain to the Princess of Orange. At the Restoration he recovered his benefices. In 1661 he was recommended for the provostship of Eton, but the king passed him by. He died in 1673 and was buried at Windsor. He published 'Tomus alter et idem, a History of the Life and Reign of that famous Princess Elizabeth,' a translation of vol. ii. of Camden's 'Annals,' to which he added an 'Appendix containing animadversions upon several passages,' 1629; a sermon preached before the University of Oxford, 1634; 'Concio ad Clerum,' or 'A Discourse of the Revenues of the Clergy . . . in a sermon preached . . . before the university upon taking a B.D. degree 8 June 1637,' preserved in 'The Present State of Letters,' where it is described as 'a notable specimen of the learning, wit, and pulpit oratory of that time;' 'A Key to the King's Cabinet, or Animadversions upon the three printed Speeches of Mr. L'Isle, Mr. Tate, and Mr. Browne, spoken at a Common Hall in London, 3 July 1645,' Oxford, 1645; 'A Treatise in defence of Hugo Grotius,' Hague, 1646; 'The Royal Charter granted unto Kings by God Himself,' London, 1649 (Hearne); 'Dissertatio de Therapeuticis Philonis,' published with 'The Interpretation of the Two Books of Clement by other writers,' 1689.

[Wood's Athenæ Oxon. (ed. Bliss) iii. 1003; Walker's Sufferings of the Clergy, pt. ii. 93; Present State of Letters (ed. Andrew Reid), vi. art. 21, 199–219; Hearne's Collections (ed. Doble), 102, 363 (Oxford Hist. Soc.)] W. H.

BROWNE, Sir **THOMAS** (1605–1682), physician and author, was born in London, in the parish of St. Michael, Cheapside, on 19 Oct. 1605. His father was a mercer at Upton, Cheshire, but came of a good family. From a pedigree (printed by Wilkin) in the College of Arms, we learn that his mother was Anna, daughter of Paul Garraway of Lewes, Sussex. His father died prematurely; his mother, who had received 3,000*l.* as a third part of her husband's property, married Sir Thomas Dutton, and left her young son completely under the care of rapacious guardians. Having been educated at Winchester College, Browne was sent at the beginning of 1623 as a fellow-commoner to Broadgate Hall (now Pembroke College), Oxford. He was admitted to the degree of B.A. on 31 June 1626, and proceeded M.A. on 11 June 1629. Turning his attention to the study of medicine, he practised for some time in Oxfordshire; afterwards, throwing up his practice, he accompanied his stepfather (who held some official position) to Ireland on a visitation of the forts and castles. From Ireland he passed to France and Italy; stayed at

Montpellier and Padua, where were flourishing schools of medicine; and on his return through Holland was created doctor of medicine at Leyden *circ.* 1633. His name is not found in the list of Leyden students, for the Thomas Browne who graduated on 22 Aug. 1644 (see PEACOCK'S *Leyden Students*) must certainly have been another person; but the register is in a faulty state. Having concluded his travels, he established himself as a physician at Shipden Hall, near Halifax. In 1637 he removed to Norwich. Wood states that he was induced to take this step by the persuasions of Dr. Thomas Lushington, formerly his tutor, then rector of Burnham Westgate, Norfolk; but, according to the author of the life prefixed to 'Posthumous Works,' 1712, he migrated at the solicitations of Sir Nicholas Bacon of Gillingham, Sir [or Dr.] Justinian Lewyn, and Sir Charles le Gros of Crostwick. Probably both statements are correct. A few months after he had settled at Norwich, Browne was incorporated doctor of medicine at Oxford on 10 July 1637. His fame was now established, and 'he was much resorted to for his skill in physic' (WHITEFOOT). In 1641 he married Dorothy, fourth daughter of Edward Mileham of Burlingham St. Peter. She bore twelve children (of whom one son and three daughters survived their parents), and died three years after her husband. Whitefoot describes her as 'a lady of such symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism.'

The famous treatise 'Religio Medici' was surreptitiously published in 1642. It was probably written in 1635, during Browne's residence at Shipden Hall. He states, in the preface to the first authorised edition, published in 1643: 'This, I confess, about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leisurable hours composed.' In pt. i. § xli. he says: 'As yet I have not seen one revolution of Saturn, nor hath my pulse beat thirty years;' and again, in pt. ii. § xi., we find: 'Now for my life it is a miracle of thirty years.' The author's manuscript was passed among his private friends, by whom frequent transcripts were made with more or less inaccuracy, and at length two surreptitious editions in octavo were printed in 1642 by Andrew Crooke. There is some doubt as to which of these editions is to be entitled the *editio princeps* (see Greenhill's Introduction to the facsimile of the first edition of 'Religio Medici,' 1883). In 1643 appeared the first authorised edition, with a preface, in which Browne informs us that he had 'represented into the world a full and intended copy of that piece which was most imperfectly and surreptitiously published before.' By transcription the work had become 'successively corrupted, until it arrived in a most depraved copy at the press.' The alterations in the authorised edition mainly consist of corrections of textual errors; but Browne also took occasion to modify various positive assertions. The treatise, on its appearance in 1642, immediately secured attention. It was commended by the Earl of Dorset to the notice of Sir Kenelm Digby, who reviewed it in a lengthy paper of 'Observations.' Hearing that these 'Observations' had been put to press, Browne sent Digby a courteous letter (dated 3 March 1642–3), in which he stated that the treatise was unworthy of such notice, that it had been intended as a private exercise, and that the surreptitious edition was corrupt; and he concluded with a request that the 'Observations' should not be published until the authorised edition appeared. On 20 March Digby replied that on the receipt of Browne's letter he had at once sent instructions to the printer not to proceed with the 'Observations,' which were hastily put together in one sitting—the reading of the treatise and the composition of the 'Observations' having occupied only the space of twenty-four hours. Notwithstanding Digby's instructions to the printer, the animadversions (pp. 124, 8vo) were published without delay. When the authorised edition of 'Religio Medici' appeared there was prefixed an admonition (signed 'A. B.'): 'To such as have or shall peruse the "Observations" upon a former corrupt copy of this book,' in which Digby is severely reprehended. The admonition is written much in Browne's style, and there is reason to doubt whether it was prefixed (as 'A. B.' professes) 'without the author's knowledge.' In the preface Browne endeavours to secure himself against criticism by observing that 'many things are delivered rhetorically, many expressions merely tropical, and therefore many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of reason.' It is clear that he was not without misgivings as to how his treatise would be received. Wilkin protests against the view favoured by Dr. Johnson, that Browne procured the anonymous publication of the treatise in 1642 in order to try its success with the public before openly acknowledging the authorship. The authorised edition, in any case, was issued by the publisher of the surreptitious edition. The probability is that, though Browne did not

personally procure the publication of the anonymous editions, he took no active steps to hinder it. A Latin translation of 'Religio Medici' (from the edition of 1643), by John Merryweather, was published in 1644. It immediately passed through two editions at Leyden, and was twice reprinted in the same year at Paris. From an interesting letter (dated 1 Oct. 1649) of Merryweather to Browne it appears that there was considerable difficulty in finding a publisher for the translation. In the first instance Merryweather offered it to a Leyden bookseller named Haye, who submitted it to Salmasius for approbation. Salmasius kept it for three months, and then returned it with the remark that 'there were indeed in it many things well said, but that it contained many exorbitant conceptions in religion, and would probably find but frowning entertainment, especially amongst the ministers;' so Haye refused to undertake the publication. Finally, after it had been offered in two other quarters, it was accepted by Hackius. In 1645 Alexander Ross published 'Medicus Medicatus: or the Physician's Religion cured by a Lenitive or Gentle Potion,' in which he attacked both Browne and Digby—the former for his application of 'rhetorical phrase' to religious subjects, for his leaning towards judicial astrology, and generally on the score of heresy; the latter for his Romanism and metaphysics. Browne did not reply to this attack, but issued in the same year a new edition of his treatise. A Latin edition, with prolix notes by 'L. N. M. E. M.,' i.e. Levinus Nicolaus Moltkius (or Moltkenius) Eques Misniensis (or Mecklenbergensis or Megalopolitanus), was published in 1652. To an English edition, published in 1656, were appended annotations by Thomas Keck. The title-page of the annotations has the date 1659, but the preface is dated March 1654. Dutch, French, and German translations appeared respectively in 1665, 1668, and 1680. Merryweather's version contributed to make the book widely known among continental scholars. Guy Patin (*Lettres*, 1683, Frankfort, p. 12), in a letter dated from Paris 7 April 1645, writes: 'On fait icy grand état du livre intitulé "Religio Medici." Cet auteur a de l'esprit. Il y a de gentilles choses dans ce livre,' &c. Browne's orthodoxy was vigorously assailed abroad for many years, and vigorously defended. The editor of the Paris edition (1644) of Merryweather's translation was convinced that Browne, though nominally a protestant, was in reality a Roman catholic; but the papal authorities judged otherwise, and placed the treatise in the 'Index Expurgatorius.' Samuel Duncon, a quaker residing at Norwich, conceived the hope of inducing Browne to join the Society of Friends. It is not surprising that such divergence of opinion should have existed in regard to the purport of Browne's speculations; for the treatise appears to have been composed as a *tour de force* of intellectual agility, an attempt to combine daring scepticism with implicit faith in revelation. At the beginning of the treatise the author tells us that he was 'naturally inclined to that which misguided zeal terms superstition,' and that he 'could never hear the Ave Mary bell without an elevation.' After stating that he subscribes to the articles and observes the constitutions of the church of England, he adds: 'In brief, where the Scripture is silent the church is my text; where that speaks, 'tis but my comment; where there is a joint silence of both, I borrow not the rules of my religion from Rome or Geneva, but the dictates of my own reason.' He deprecates controversies in matters of religion, asserting that he has 'no taint or tincture' of heresy; after which announcement he proceeds with evident relish to discuss seeming absurdities in the scriptural narrative. In the course of the treatise he tells us much about himself. He professes to be absolutely free from national prejudices: 'all places, all airs, make unto me one country; I am in England everywhere and under any meridian.' The one object that excites his derision is the multitude, 'that numerous piece of monstrosity, which, taken asunder, seem men and the reasonable creatures of God, but, confused together, make but one great beast and a monstrosity more prodigious than Hydra.' For the sorrows of others he has quick sympathy, while he is so little afflicted by his own sufferings that he 'could lose an arm without a tear, and with a few groans be quartered into pieces.' He understands six languages, besides the patois of several provinces; he has seen many countries, and has studied their customs and polities; he is well versed in astronomy and botany; he has run through all systems of philosophy, but has found no rest in any. As 'death gives every fool gratis' the knowledge which is won in this life with sweat and vexation, he counts it absurd to take pride in his achievements. Like other great men of his time, Browne believed in planetary influence: 'At my nativity my ascendant was the watery sign of Scorpius; I was born in the planetary hour of Saturn, and I think I have a piece of that leaden planet in me.' He is not 'disposed for the mirth and galliardise of company,' yet in one dream he

can compose a whole comedy. Discoursing leisurely in this vein of whimsical semi-seriousness, from time to time he allows his imagination free scope, and embodies the loftiest thought in language of surpassing richness.

At the outbreak of the civil wars Browne's sympathies were entirely with the royalists. He was among the 432 principal citizens who in 1643 refused to contribute to the fund for regaining the town of Newcastle, but there is no evidence to show that he gave any active assistance to the king's cause. His great work, 'Pseudodoxia Epidemica, or Enquiries into very many received tenets and commonly presumed truths, which examined prove but Vulgar and Common Errors,' appeared in 1646 (fol.) On the composition of this treatise, which contains an extraordinary amount of learning and research, he must have been engaged for many years. In the preface he apologises for having undertaken single-handed a work which well deserved 'the conjunction of many heads.' He knows how difficult it is to eradicate cherished beliefs from men's minds; but he does not despair of gaining a favourable hearing. His professional employment has been at once a hindrance and advantage in the pursuit of his investigations; for though physicians are led in the course of their professional practice to the discovery of many truths, they have not leisure to arrange their materials or make 'those infallible experiments and those assured determinations which the subject sometimes requireth.' He had originally determined to publish his treatise in Latin, but considering that his countrymen, especially the 'ingenuous gentry,' had a prior claim upon his services, he had abandoned his intention and written in English. Readers, however, must be prepared to find the style somewhat difficult; neologism is unavoidable in the conduct of such inquiries—besides, the writer is addressing not the illiterate many, but the discerning few. To modern readers 'Vulgar Errors' presents an inexhaustible store of entertainment. The attainment of scientific truth was not for Browne the sole object; it is in the discussion itself that he delights, and the more marvellous a fable is, the more sedulously he applies himself to the investigation of its truth. Though he professed his anxiety to dispel popular superstitions, Browne was himself not a little imbued with the spirit of credulity. He believed in astrology, alchemy, witchcraft, and magic, and he never abandoned the Ptolemaic system of astronomy. The subject may perhaps have been suggested by a hint in Bacon's chapter on the 'Idols of the Understanding.' Both at home and abroad the treatise attracted immediate attention. In 1652 Alexander Ross published 'Arcana Microcosmi . . . with a refutation of Dr. Browne's "Vulgar Errors," the Lord Bacon's "Natural History," and Dr. Harvey's Book "De Generatione," "Comenius," and others, &c.,' in which he shows amusing persistence in defending the absurdest of superstitions. John Robinson, a fellow-townsman of Browne and a physician, passed some not unfriendly animadversions on 'Vulgar Errors' in his 'Ventilatio Tranquilla' appended to 'Endoxa,' 1656 (englished in 1658). Isaac Gruter proposed to translate Browne's treatise into Latin, and addressed to him five letters (preserved in Rawlinson MS. D. 391) on the subject, but the translation was never accomplished.

Browne's fame for encyclopædic knowledge being now firmly established, his aid was frequently solicited by scholars engaged on scientific or antiquarian inquiries. The bulk of his correspondence has perished, but enough remains to show that he spared neither time nor trouble in answering inquiries addressed to him. One of his earliest correspondents was Dr. Henry Power, afterwards a noted physician of Halifax, to whom he addressed in 1647 a letter of advice as to the method to be pursued in the study of medicine. There is extant a letter of Power's to Browne, dated 15 Sept. 1648, from Christ's College, Cambridge, in which he expresses a desire to reside for a month or two at Norwich in order to have the advantage of Browne's personal guidance, for at Cambridge there are 'such few helpes' that he fears he will 'make but a lingering progresse.' Another of his correspondents was Theodore Jonas, a Lutheran minister residing in Iceland, who came yearly to England and, in gratitude for some professional directions against the leprosy, never failed before his return to visit Browne at Norwich. Sir Hamon L'Estrange, of Hunstanton, equally zealous as a naturalist and as a parliamentarian, showed his admiration of Browne by sending him in January 1653-4 eighty-five pages of manuscript 'Observations on the Pseudodoxia' (preserved in Sloane MS. 1839). His advice was sought in 1655 by a botanist of reputation, William How, who, after serving as an officer in a royalist cavalry regiment, had established himself as a physician, first in Lawrence Lane, and afterwards in Milk Street. By the death of Joseph Hall, bishop of Norwich, in September 1656, Browne was deprived of a dear friend. He attended the bishop in his last illness. In 1658 Browne entered into correspondence

with John Evelyn and William Dugdale. The correspondence with Evelyn was begun at the request of Mr. (afterwards Sir) Robert Paston, created earl of Yarmouth in 1673. At this time (January 1657–8) Evelyn was preparing for publication a work to be entitled 'Elysium Britannicum,' and he was anxious to receive assistance from Browne. The tract, 'Of Garlands,' and perhaps the 'Observations on Grafting,' were written at Evelyn's request. Though only a few letters have been preserved, the correspondence appears to have been kept up for some years. In 'Sylva' Evelyn gives an extract from a letter which Browne addressed to him in 1664. The correspondence with Dugdale relates to the treatise 'On Embanking and Draining,' which Dugdale was then preparing for publication.

In 1658 appeared (1 vol. 8vo) 'Hydriotaphia. Urn Burial; or a Discourse of the Sepulchral Urns lately found in Norfolk' and 'The Garden of Cyrus; or the Quincuncial Lozenge, net-work plantations of the Ancients, artificially, naturally, mystically considered.' The former treatise is dedicated to Thomas Le Gros of Crostwick; the latter to Sir Nicholas Bacon of Gillingham. In 'Hydriotaphia' Browne discusses with great learning the burial-customs that have existed in various countries at various times. More than one quotation is made from Dante; he was among the very few men of his time who had read the 'Inferno.' The concluding chapter is a solemn homily on death and immortality, unsurpassed in literature for sustained majesty of eloquence. Lamb was an enthusiastic admirer of 'Hydriotaphia.' The 'Garden of Cyrus' is the most fantastic of Browne's writings. Beginning with the garden of Eden, he traces the history of horticulture down to the time of the Persian Cyrus, who is credited with having been the first to plant a quincunx, though Browne discovers the figure in the hanging gardens of Babylon, and supposes it to have been in use from the remotest antiquity. The consideration of a quincuncial arrangement in horticulture leads him to a disquisition on the mystical properties of the number five. He finds (in Coleridge's words) 'quincunxes in heaven above, quincunxes in earth below, quincunxes in the mind of man, quincunxes in tones, in optic nerves, in roots of trees, in leaves, in everything.' At the end of the 'Garden of Cyrus' Browne inserted a note disclaiming the authorship of a book called 'Nature's Cabinet unlocked,' which had been impudently published under his name.

Browne took a lively interest in the training of his children. His eldest son was Edward [q. v.] Thomas, the second son, was sent in 1660 at the age of fourteen, unaccompanied, to travel in France. Among the Rawlinson MSS. (D. 391) are transcripts made by Mrs. Elizabeth Lyttleton of letters written by Browne to 'honest Tom' (as the address always runs) between December 1660 and January 1661–2. The postscript of one letter concludes: 'You may stay your stomack with little pastys sometimes in cold mornings, for I doubt sea larks will be too dear a collation and drawe too much wine down; be warie, for Rochelle was a place of too much good fellowship and a very drinking town, as I observed when I was there, more than other parts of France.' There appears to have been a perfect understanding between father and son. The youth joined the navy in 1664, and had a brief but brilliant career. He disappears from 1667. There are extant two of his letters to his father, written in May 1667, which prove him to have been a man of scholarly attainments as well as a gallant officer. Browne cherished the memory of his lost son, and often alludes to him in letters of later years. Whitefoot states that two of Browne's daughters were sent to France, but we have no account of their travels. In 1669 Browne's daughter Anne had been married to Edward Fairfax, grandson of Thomas, lord viscount Fairfax. She and her husband spent the Christmas of 1669 under her father's roof, and the visit was either prolonged or repeated, for the registers of St. Peter's, Norwich, contain entries of the birth and burial of their first child, Barker Fairfax, on 30 Aug. and 5 Sept. 1670.

An unfortunate practical illustration of Browne's credulity was given in 1664, when Amy Duny and Rose Cullender were arraigned for witchcraft before Sir Matthew Hale at Bury St. Edmunds. Browne, who was in court at the time of the trial, having been requested by the lord chief baron to give his opinion on the case, declared 'that the fits were natural, but heightened by the devils co-operating with the malice of the witches, at whose instance he did the villainies;' and he mentioned some similar cases that had lately occurred in Denmark. It is supposed that this expression of opinion helped in no slight degree to procure the poor women's conviction (Hutchinson, *Historical Essay concerning Witchcraft*, 118–20).

In December 1664 Browne was admitted socius honorarius of the College of Physicians, receiving his diploma on 6 July 1665. In 1666 he presented to the Royal Society some fossil bones found at Winterton in Norfolk. Two years afterwards he sent some informa-

tion on the natural history of Norfolk to Dr. Christopher Merrett, who was then contemplating a third and enlarged edition (which never appeared) of his 'Pinax Rerum Naturalium Britannicarum.' He also lent a number of coloured drawings to Ray, who acknowledged in his editions of Willoughby's 'Ornithology' and 'Ichthyology' the assistance that he had received from Browne, but was at no pains to return the drawings.

On 28 Sept. 1671, Charles II paid a state visit to Norwich. He was anxious to confer the dignity of knighthood as a memorial of the visit on one of the leading inhabitants. As the mayor declined the honour, Browne was knighted. Early in October Evelyn, who was staying at Euston as the guest of the Earl of Arlington, drove over with Sir Thomas Clifford to join the royal party at Norwich. His chief desire was to see Browne, and he has left a brief but interesting account of a visit paid to 'that famous scholar and physitian.' He found the house and garden 'a paradise and cabinet of rarities, and that of the best collections, especially medails, books, plants, and natural things.' He took particular notice of Browne's extensive collection of birds' eggs. After inspecting the rarities, he was conducted round the city by Browne, who pointed out to him whatever was worthy of observation. In the following year Browne bore personal evidence (in a note dated 20 July 1672) to the marvellous precocity of William Wotton [q. v.] He communicated in March 1672–3 to Anthony à Wood through Aubrey some notices concerning his former tutor, Dr. Lushington, and others, also some biographical particulars about himself. In answer to inquiries of Elias Ashmole respecting Dr. John Dee, he sent some curious information that he had derived from the alchemist's son, Dr. Arthur Dee, himself a firm believer in alchemy, who had resided at Norwich for many years.

Browne published nothing after 1658, but he appears to have had the intention of collecting his scattered manuscript tracts for publication. In the biographical notice of himself that he sent through Aubrey to Wood, he says that he had 'some "Miscellaneous Tracts" which may be published.' To the close of his life he continued to make observations and experiments. His last extant letter to his son Edward was written on 16 June 1682. It is a gossipy letter, relating to his daughter Elizabeth, who had married Captain George Lyttleton, and was settled in Guernsey. Dr. Edward Browne wrote on 3 Oct. to ask his father to 'thinke of some effectuall cheape medicines for the hospitall.' A few days afterwards Browne was seized with a sharp attack of colic, to which he finally succumbed on 19 Oct., the day on which he completed his seventy-seventh year. He was buried in the church of St. Peter Mancroft at Norwich, where a mural monument was erected to his memory by his widow. In August 1840, while some workmen were digging a vault in the chancel of the church, his coffin-lid was broken open by a blow from a pickaxe. The bones were found to be in good preservation, and the fine auburn hair had not lost its freshness (*Proceedings of the Archæological Institute*, 1847). On the brass coffin-plate was found a curious inscription (perhaps written by his son) which supplied matter for antiquarian controversy. His skull is now kept under a glass case in the museum at the Norwich hospital.

Browne left considerable property, both real and personal. On 2 Dec. 1679 he prepared a will, by which ample provision was made for his widow and his two unmarried daughters, Elizabeth and Frances. Elizabeth was married some time before his death to Captain Lyttleton. At the request of Dame Dorothy Browne 'Some Minutes for the Life of Sir Thomas Browne' were drawn up by his old and intimate friend the Rev. John Whitefoot, rector of Heigham. In these 'Minutes' we are told that Browne's 'stature was moderate, and habit of body neither fat nor lean, but *εὔσαρκος*.' He was simple in his dress, and 'kept himself always very warm, and thought it most safe so to do.' His modesty 'was visible in a natural habitual blush, which was increased upon the least occasion, and oft discovered without any observable cause.' He attended church very regularly and read the best English sermons, but had no taste for controversial divinity. He was liberal 'in his house entertainments and in his charity.' It has been already mentioned that he subscribed towards building a new library in Trinity College, Cambridge. Kennet (*Register*, p. 345) records another instance of his generosity—that he contributed 130*l.* towards the repairs of Christ Church, Oxford. From Rawlinson MS. D. 391 we learn that he gave 12*l.* 'towards the building of a new school in the college near Winton.'

Various writings of Browne were published posthumously. In 1684 appeared a collection of 'Miscellany Tracts,' 8vo, under the editorship of Archbishop Tenison, who states in the preface that he 'selected them out of many disordered papers and disposed them into such a method as they were capable of.'

These tracts chiefly consist of letters in reply to inquiries of correspondents. A copy that belonged to Wilkin contains a manuscript note by Evelyn: 'Most of these letters were addressed to Sir Nicholas Bacon.' The contents are: 1. 'Observations upon several Plants mentioned in Scripture.' 2. 'Of Garlands and Coronary or Garland Plants,' against which in Evelyn's copy is the note: 'This letter was written to me from Dr. Browne; more at large in the Coronarie plants.' 3. 'Of the Fishes eaten by our Saviour with his Disciples after his Resurrection from the Dead.' 4. 'An Answer to certain Queries relating to Fishes, Birds, and Insects.' 5. 'Of Hawks and Falconry, ancient and modern.' 6. 'Of Cymbals,' &c. 7. 'Of Ropalic or Gradual Verses,' &c. 8. 'Of Languages, and particularly of the Saxon Tongue.' 9. 'Of Artificial Hills, Mounts, or Burrows in many parts of England,' addressed to 'E. D.,' an evident mistake for 'W. D.,' i.e. William Dugdale. 10. 'Of Troas,' &c. 11. 'Of the Answers of the Oracle of Apollo at Delphos to Crœsus, King of Lydia,' from which tract (as from a passage of 'Religio Medici') it appears that Browne believed in the satanic origin of oracles. 12. 'A Prophecy concerning the Future State of several Nations.' 13. 'Musæum Clausum, or Bibliotheca Abscondita,' a whimsical *jeu d'esprit*, suggested (as Warburton supposed) by Rabelais' catalogue of the books in the library of St. Victor. These tracts were republished in the 1686 folio of Browne's works. The fine and solemn 'Letter to a Friend upon occasion of the death of his intimate friend' was issued in 1690 as a folio pamphlet by Dr. Edward Browne. It closes with a string of maxims which reappear with slight variations in 'Christian Morals.' A manuscript copy of the 'Letter,' differing largely from the printed text, is preserved in Sloane MS. 1862. In 1712 appeared 'Posthumous Works of the learned Sir Thomas Browne, knt., M.D., late of Norwich: printed from his original manuscripts,' &c. The volume opens with a short life of Browne, to which are appended Whitefoot's 'Minutes,' and the diploma given to Browne by the College of Physicians when he was chosen socius honorarius. The miscellanies embrace: 1. 'An Account of Island, *alias* Iceland, in the year 1662.' 2. 'Repertorium, or some Account and Monuments in the Cathedral Church of Norwich,' written in 1680. In the preface to the 1684 collection Archbishop Tenison, speaking of Browne's unpublished manuscripts, referred to this tract in the following terms: 'Amongst these manuscripts there is one which gives a brief account of all the monuments of the cathedral of Norwich. It was written merely for private use, and the relations of the author expect such justice from those into whose hands some imperfect copies of it are fallen, that, without their consent first obtained, they forbear the publishing of it. The truth is, matter equal to the skill of the antiquary was not there afforded.' 3. 'Concerning some Urnes found in Brampton Field, Norfolk, ann. 1667,' a supplement to 'Urn Burial.' 4. 'Some Letters which pass'd between Mr. Dugdale and Dr. Browne, ann. 1658; a letter "Concerning the too nice curiosity of censuring the Present or judging into Future Dispensations;" a note "Upon reading Hudibras."' 5. 'A Letter to a Friend,' &c. (originally published in 1690). The first edition of 'Christian Morals' was published in 1716 by Archdeacon Jeffery. It is supposed that this treatise was intended as a continuation of 'Religio Medici.' A correspondent of the 'European Magazine' (xi. 89) found in a copy of the 1686 edition of Browne's works a manuscript note by White Kennet stating, on information derived from Mrs. Lyttleton, that when Tenison returned Browne's manuscripts to Dr. Edward Browne the choicest papers, which were a continuation of his 'Religio Medici,' could not be found. This note is supported by the statement of Jeffery in the preface, that the reason why the treatise had not been printed earlier was 'because it was unhappily lost by being mislaid among other manuscripts for which search was lately made in the presence of the Lord Archbishop of Canterbury, of which his grace, by letter, informed Mrs. Lyttleton when he sent the manuscript to her.' It may be assumed with certainty that Browne never intended 'Christian Morals' for publication in its present shape. Of all his works it is the weakest, and has the appearance of being a collection of fragmentary jottings from notebooks—a piece of patchwork. Of course it contains some noble passages, but too often the thought is thin and the language turgid.

The manuscripts of Browne and of his son and grandson, Dr. Edward Browne and Dr. Thomas Browne, were sold after the death of the grandson. Most of them were purchased by Sir Hans Sloane, and are now preserved in Sloane MSS. 1825–1923. A full list of these manuscripts is given by Wilkin at the end of the fourth volume of the 1835 edition of Browne. All the pieces in the collection that could be shown to be by Browne were printed by Wilkin. Among these are: 1. 'Account of Birds, Fish, and

other Animals found in Norfolk.' 2. 'Oratio Anniversaria Harveiana,' written to be delivered by his son. 3. 'On the Ostrich,' a paper drawn up for his son's use. 4. 'On Dreams,' a striking fragment. 5. 'Observations on Grafting,' probably written for Evelyn. 6. 'Hints and Extracts' (from commonplace books), set down for the use of his son. 'They are not trite or vulgar,' says Browne, 'and very few of them anywhere to be met with. I set them not down in order, but as memory, fancy, or occasional observation produced them; whereof you may take the pains to single out such as shall conduce unto your purpose.' 7. 'De Enecante Garrulo,' a quaint specimen of humorous invective. From memoranda in Sloane MS. 1843 it appears that Browne meditated writing (1) 'A Dialogue between an Inhabitant of the Earth and of the Moon,' and (2) 'A Dialogue between two Twins in the Womb concerning the world they were to come into.' In the fourth chapter of 'Urn Burial' he observes: 'A dialogue between two infants in the womb concerning the state of this world might handsomely illustrate our ignorance of the next, whereof methinks we yet discourse in Plato's den, and are but embryo philosophers.' Whether the dialogues were ever actually written is uncertain. A 'Conjectural Restoration of the lost Dialogue between two Twins, by Sir Thomas Browne,' was published in 1855 by B. Docray. The 'Fragment on Mummies,' which Wilkin received without suspicion and printed in the fourth volume of Browne's Works (1835), was written by James Crossley. An anonymous manuscript play, called 'The Female Rebellion,' has been ascribed to Browne, without the slightest show of probability, by a correspondent of 'Notes and Queries' (5th ser. iii. 341–4). A few unpublished letters of Browne on professional subjects are preserved in private libraries (*Hist. MSS. Comm. Reps.*)

A very careful bibliography of 'Religio Medici' has been drawn up by Dr. Greenhill. He enumerates thirty-three English editions, ranging from 1642 to 1881. Of the Latin translation ten editions were published between 1644 and 1743; a Dutch translation appeared in 1665, and was reprinted in 1668 and 1683; a French translation, made from the Dutch, is dated 1668, and Watt mentions an edition in two volumes, 12mo, 1732; a German translation was published in 1680, and republished in 1746. In a letter to Aubrey, dated 14 March 1672-3, Browne states that the treatise had been already translated into high Dutch and Italian. No such Italian translation has been discovered. Five manuscript copies of 'Religio Medici' are known (see GARDINER's Preface to *Rel. Med.* 1845, p. vi note). 'Pseudodoxia Epidemica' was originally published (in pot folio) in 1646. The second edition, which is typographically the best, appeared in 1650. Two editions are dated 1658, one in folio, and the other (which includes 'Hydriotaphia' and 'The Garden of Cyrus') in quarto. The fifth edition, 1669, 4to, has a portrait of the author which bears little resemblance to the other portraits. The sixth edition, 1672, 4to, with a portrait by Van Hove, was the last that appeared in the author's lifetime, and contains his final corrections. A Dutch translation was published in 1668 by Gründahl, and a German translation in 1680 by Christian Knorr (Peganius). In the British Museum there is an Italian translation, in 2 vols. 12mo, published at Venice in 1737. The Italian translation was made (as we learn from the title-page) from the French; but the earliest French translation yet discovered is dated 1738. The first collective edition of Browne's works was published in 1686, fol. It contains everything that had been printed in his lifetime, together with the 'Miscellany Tracts' that Tenison had edited in 1683. 'Hydriotaphia' and the 'Garden of Cyrus,' originally published in 1658, reached their sixth edition in the folio of 1686. In 1736 Curll reprinted 'Hydriotaphia' and a portion of the 'Garden of Cyrus,' including in the same collection the tract on Brampton urns and the ninth of the miscellany tracts. No new edition of 'Hydriotaphia' appeared until 1822, when it was edited (with 'A Letter to a Friend' and 'Musæum Clausum') by James Crossley. The 'Garden of Cyrus' is included in Wilkin's editions of Browne's complete works; it has not been published in a separate form. Of a 'Letter to a Friend' Dr. Greenhill describes eleven editions, ranging from 1690 to 1869; his own edition, accompanying 'Religio Medici' (1881), is the twelfth. The 'Posthumous Works,' 1712, were not reissued in a separate form, but are included in Wilkin's editions. 'Christian Morals,' 1716, was republished in 1756, with a life of Browne by Dr. Johnson and notes. The editions of 1761 and 1765 are merely the unsold copies (with fresh title-pages) of the 1756 edition. 'Christian Morals' has been appended to several modern editions of 'Religio Medici.' The only complete collection of Browne's works is Pickering's edition in four volumes, 1835–6, edited by Simon Wilkin. This is a worthy edition of a great English classic. Wilkin spent twelve years in collecting and arranging his material; he spared himself no trouble and left no source of

information unexplored. The three-volume reprint, 1852, of Wilkin's edition is far inferior to the 1835 edition; some of the most interesting portions of the correspondence and several miscellaneous pieces are omitted. Dr. Greenhill's edition of 'Religio Medici,' 1881, displays great care and learning.

Portraits of Browne are preserved in the Royal College of Physicians, in the vestry of St. Peter's, Norwich, and at Oxford.

[Wood's Athenæ (Bliss), iv. 56–9; Wood's Fasti, i. 426, 451, 498; Life, and Whitefoot's Minutes, prefixed to Posthumous Works, 1712; Life by Dr. Johnson and Supplementary Memoir by Simon Wilkin; Blomefield's Norfolk, iii. 414, iv. 193–194; Works (ed. Wilkin), 1835–6; Greenhill's editions of Religio Medici, 1881 and 1883; Coleridge's Literary Remains, i. 241–8, ii. 398; Proceedings of the Archæological Institute, 1847; The Palatine Note-book, vol. iii. No. 34.]

A. H. B.

BROWNE, THOMAS (1672–1710), physician, was the son of Dr. Edward Browne [q. v.], president of the College of Physicians, and thus grandson of the author of 'Religio Medici.' He was born in London, and baptised on 21 Jan. 1672–3. His childhood was spent with his grandfather at Norwich, as is known from the numerous references to 'Tomey' in Sir T. Browne's correspondence with his son. He entered Trinity College, Cambridge, and proceeded M.B. in 1695, M.D. 1700. He was admitted a candidate of the College of Physicians on 30 Sept. 1704, and a fellow on 30 Sept. 1707 (Munk). In 1698 he married his cousin Alethea, daughter of Henry Fairfax, but had no issue. He inherited his father's estate at Northfleet, Kent, and (according to a statement in Le Neve's pedigree of the Brownes, printed in Wilkin's 'Life and Works of Sir T. Browne') died in 1710, in consequence of a fall from his horse. Browne was not eminent as a physician, and what interest attaches to his memory is chiefly through his family connections. He wrote, however, a curious account of an antiquarian tour through England in company with Dr. Robert Plot (historian of Oxfordshire, &c.), which exists in manuscript in the British Museum (Sloane 1899), and is printed in Wilkin's work above cited.

[Wilkin's Life and Works of Sir Thomas Browne, London, 1836, i.; Munk's Coll. of Phys. 2nd ed. ii. 18.]

J. F. P.

BROWNE, THOMAS (1708?–1780), Garter king-of-arms, the second son of John Browne of Ashbourne, Derbyshire, became Bluemantle pursuivant in 1737, Lancaster herald in 1743, Norroy king-of-arms in 1761, and Garter in 1774. He was the most eminent land surveyor in the kingdom, and was called 'Sense Browne,' to distinguish him from his contemporary, Lancelot Brown [q. v.], who was usually called 'Capability Brown.' At first he resided at his seat of Little Wimley, near Stevenage, Hertfordshire, which he received with his wife; afterwards he removed to Camville Place, Essendon, in that county. But he died at his town house in St. James's Street (now called Great James Street), Bedford Row, on 22 Feb. 1780. His portrait has been engraved by W. Dickinson, from a painting by N. Dance.

[Noble's College of Arms, 394, 395, 415, 422, 439; Evans's Cat. of Engraved Portraits, 13196; Bromley's Cat. of Engraved Portraits, 340; Gent. Mag. l. 103.]

T. C.

BROWNE, WILLIAM (1591–1643?), poet, second son of Thomas Browne, who is supposed by Prince to have belonged to the knightly family of the Brownes of Browne Hash in the parish of Langtree, near Great Torrington, Devonshire, was born at Tavistock in 1591. Wood states that he was educated at the grammar school of his native town, and 'about the beginning of the reign of James I' was sent to Exeter College, Oxford. On leaving Oxford (without a degree) he entered himself at Clifford's Inn, whence he migrated (November 1611) to the Inner Temple. A certain William Browne was granted on 18 April 1615 the place of pursuivant of wards and liveries during life; but we cannot be sure that it was the poet who received the sinecure, for at this time there were other William Brownes belonging to the Inner Temple. A William Browne of Chichester was admitted student in November 1588, and another of 'Walcott, Northants,' in November 1579 (*Students of the Inner Temple*, 1571–1625, pp. 32, 57). Browne's earliest publication was an elegy on Prince Henry, who died in November 1612. It was printed in 1613, with an elegy by Christopher Brooke [q.v.], in a small quarto, entitled 'Two Elegies, consecrated to the never-dying memorie of the most worthily admyred: most hartily loued; and generally bewayled Prince, Henry Prince of Wales,' 17 leaves. There is a manuscript copy of this elegy in the Bodleian. It was afterwards introduced, in a somewhat altered form, into the fifth song of the first book of 'Britannia's Pastorals.' The first book of the 'Pastorals' appears to have been composed before the poet had attained his twentieth year; for in the fifth song he writes—

O how (methinkes) the impes of Mneme bring
Dewes of Invention from their sacred spring!
Here could I spend that spring of Poesie
Which *not twice ten sunnes* have bestow'd on me.

The curiously engraved title-page of the first edition of book i., fol., bears no date, but the address to the reader is dated 'From the Inner Temple, June the 18, 1613.' Prefixed are commendatory verses (in Latin, Greek, and English) by Drayton, Selden, Christopher Brooke, and others; and the book is dedicated to Edward, lord Zouch. In 1616 appeared the second book, with a dedicatory sonnet to William, earl of Pembroke, and commendatory verses by John Glanvill, John Davies of Hereford, Wither, Ben Jonson, and others. The two books were republished in one vol. 8vo in 1625. A copy of the edition of 1625, containing manuscript additional commendatory verses by friends of the poet, was in the possession of Beloe, who printed the whole of the manuscript matter in the sixth volume of his 'Anecdotes of Literature.' The third book of the 'Pastorals' was not published in the author's lifetime; but Beriah Botfield [q.v.], while engaged in collecting materials for his work on 'Cathedral Libraries,' discovered a manuscript copy of it in the library of Salisbury Cathedral. In 1852 the manuscript was printed for the Percy Society, and it has since been reprinted in Mr. W. Carew Hazlitt's collective edition of Browne's works (2 vols. 1868). As the third book is much inferior to the first and second books, doubts were cast on its authenticity at the time of the publication of the manuscript; but this inferiority is probably due to the fact that the third book is in an unrevised state. 'Britannia's Pastorals' were greatly applauded at the time of their first appearance, and still hold a distinguished place in English poetry. Browne was an ardent admirer of Spenser, to whose memory he pays an eloquent tribute in the first song of the second book. Many passages are written in close imitation of Spenser, and it was from the study of the 'Faërie Queene' that he drew his fondness for allegory. The narrative is very vague and shadowy; and it is doubtful whether there is some real story of love troubles, or whether the characters are wholly fictitious. Browne is at his best when he leaves the narrative to take care of itself and indulges in pastoral descriptions. Few have shown a truer appreciation for the sights and sounds of the country, though his descriptions are sometimes weakened by the introduction of crowded details. He is particularly fond of drawing similes from the homeliest objects, and his quaint simplicity of imagery is not the least of his charms. The baldness of the narrative and the tediousness of the allegorising are forgotten when he sings of the trim hedgerows and garden walks of his native Devon. Browne has always been a favourite with the poets. Passages in Milton's 'L'Allegro' are imitated from the 'Pastorals;' Keats's early poems show clear traces of Browne's influence; and Mrs. Browning took some lines from 'Britannia's Pastorals' as the motto of her 'Vision of the Poets.' Browne was indeed, as Michael Drayton says of him in the epistle to Henry Reynolds, a 'rightly born poet.' There is preserved (in the library of Alfred H. Huth) a copy of the first edition of 'Britannia's Pastorals' containing notes in the handwriting of Milton. The volume was submitted to the scrutiny of experts, and there is no reason for doubting the authenticity of the notes, which are meagre and of no great interest. In 1614 appeared 'The Shepheards Pipe,' small 8vo, dedicated to Edward, lord Zouch. It contains seven eclogues by Browne, to which are appended eclogues by Christopher Brooke, Wither, and Davies of Hereford. In the first of Browne's eclogues is incorporated the story of Jonathas by Occleve, then printed for the first time. At the end of the eclogue Browne makes the following note:—'As this shall please I may be drawne to publish the rest of his workes, being all perfect in my hands.' Unfortunately the manuscripts were never published. The fourth eclogue is a smoothly written elegy (which may have supplied Milton with hints for 'Lycidas') on the death of Thomas Manwood, son of Sir Peter Manwood. In the fifth eclogue the poet addresses Christopher Brooke, urging him to write poetry of a higher strain. After the seventh eclogue there is a second title-page, 'Other Eglogves: by Mr. Brooke, Mr. Wither, and Mr. Davies.' The first piece is inscribed to Browne by Brooke; in the second (which is by Wither) Brooke and Browne are figured under the names of Cuttie and Willy; the third, which is by Davies, is entitled 'An Eclogue between young Willy the singer of his native Pastorals and old Wernocke his friend.' Then follows a third title-page, 'Another Eclogue by Mr. George Wither. Dedicated to his truely louing and worthy friend, Mr. W. Browne.' Browne's next work was the 'Inner Temple Masque,' on the subject of Ulysses and Circe, written to be represented by the members of that society on 13 Jan. 1614–15. As the books of the Inner Temple contain no mention of any expenses incurred by the performance, it is probable that the arrangements for the representation of the masque were at the last moment countermanded. The piece was printed for the first time in Davies's edition of Browne's works (3 vols. 1772), from a manuscript in Emmanuel College, Cambridge. Warton suggests, with little show of plausibility, that the 'Inner

Temple Masque' supplied Milton with 'the idea of a masque on the subject of Comus.'

Few facts are known about Browne's personal history. From Harleian MS. 6164 Sir Egerton Brydges discovered that he married the daughter of Sir Thomas Eversfield of Den, near Horsham, and had two sons, who died in infancy. He survived his wife and wrote an epitaph on her. At the beginning of 1624 he returned to Exeter College and became tutor to the Hon. Robert Dormer, afterwards earl of Carnarvon. In the 'Matriculation Book' is the entry, '30 Ap. 1624, William Browne, son of Thomas Browne, gentleman, of Tavistock, matriculated, age 33.' It is possible (though improbable) that he did not matriculate during his earlier residence. On 25 Aug. 1624 he received permission to be created master of arts, but the degree was not actually conferred until the 16th of the following November. In the public register of the university he is styled 'vir omni humana literarum et bonarum artium cognitione instructus.' Wood states that he was afterwards received into the family of the Herberts at Wilton, where he 'got wealth and purchased an estate.' In 1629 Samuel Austin [q. v.] of Lostwithiel dedicated to Browne, jointly with Drayton and Serjeant Pollexfen, the second book of his 'Urania.' Ashmole MS. 36 contains a copy of verses by Abraham Holland addressed 'To my honest father M. Michael Drayton and my new yet loved friend Mr. Will. Browne.' In November 1640 Browne was residing at Dorking, whence he addressed a letter (preserved in Ashmole MS. 830) to Sir Benjamin Ruddyerd. Among the Lansdowne MSS. (No. 777) is a collection of poems by Browne, first printed at the Lee Priory Press in 1815. The collection includes a series of fourteen sonnets to 'Cœlia,' in which the writer seems to refer to the death of his wife and to his second wooing; some tender epistles and elegies; six 'Visions,' on the model of Du Bellay; jocular and bacchanalian verses; epigrams and epitaphs. Among the epitaphs are found the famous lines 'Underneath this sable herse,' &c., which have been commonly attributed, on no better authority than Peter Whalley, to Ben Jonson. In 'Notes and Queries,' 1st ser. iii. 262, it was pointed out that in Aubrey's 'Memoires of naturall remarques in Wilts' the lines are stated to have been 'made by Mr. Williã Browne, who wrote the Pastoralls, and they are inserted there.' No new information was elicited by the recent discussion in the pages of the 'Academy' (Nos. 608–10, and 617). The Lansdowne MS. makes the epitaph consist of twelve lines; and in this form it is found in 'Poems written by the Right Honourable William, Earl of Pembroke' (1660) and Osborne's 'Traditional Memoirs of James I.' The epitaph certainly reads better as a single sextain; and Hazlitt makes the plausible suggestion, that 'whoever composed the original sextain . . . the addition is the work of another pen, namely, Lord Pembroke's.' Among the humorous poems in the Lansdowne MS. is the well-known 'Lydford Journey.' Prince in the 'Worthies of Devon' makes the poem consist of sixteen verses. The manuscript gives seventeen verses; and the copy in Thomas Westcote's 'View of Devonshire in 1630' (Exeter, 1845) contains nineteen verses. Comparing Westcote's text with the text of the Lansdowne MS., we get twenty verses (vide *Academy*, No. 623, p. 262).

After 1640 we hear no more of Browne. In the register of Tavistock, under date 27 March 1643, is an entry, 'William Browne was buried' (*Works*, ed. Hazlitt, i. xxxviii); but, as the name is so common, we cannot be sure that this William Browne was the poet. Another William Browne died at Ottery St. Mary in December 1645. From a passage in Carpenter's 'Geographia' (1635, p. 263) it has been frequently asserted that Browne intended to write a history of English poetry from the earliest times to his own day; but Carpenter's words, which are usually quoted at second hand and without reference to the context, do not bear this interpretation. What he says is: 'Many inferiour faculties are yet left, wherein our Devon hath displaied her abilities as well as in the former, as in Philosophers, Historians, Oratours, and Poets, the blazoning of whom to the life, especially the last, I had rather leave to my worthy friend Mr. W. Browne, who, as hee hath already honoured his countrie in his elegant and sweet Pastoralls, no question will easily bee intreated a little farther to grace it by drawing out the line of his Poeticke Auncasters beginning in Josephus Iscanus and ending in himselfe.' Wood, making no reference to Carpenter, writes: 'So was he expected and also intreated, a little farther to grace it [sc. his country] by drawing out the line of his poetic ancestors beginning in Josephus Iscanius and ending in himself; but whether ever published, *having been all or mostly written as 'twas said*, I know not.' Whether there is any truth or not in the italicised words, it is certain that the work would have been merely an account of Devonshire writers, not a complete survey of English poetry. Browne was a good antiquarian. In a marginal note at the beginning of the first book of 'Britannia's Pastorals' he corrects a passage

in the printed copy of William of Malmesbury from a manuscript copy in the hands of his 'very learned friend Mr. Selden.' Michael Drayton in the Epistle to Henry Reynolds speaks of Browne as one of his 'dear companions' and 'bosom friends.' To the second edition of the 'Polyolbion' (1622) Browne prefixed a copy of laudatory verses; and Drayton showed his respect for Browne by dedicating to him an elegy. Christopher Brooke's 'Ghost of Richard the Third,' 1614, and the later editions of Overbury's 'Wife,' contain poetical tributes by Browne, to whom may be safely assigned the commendatory verses, bearing the signature 'W. B.,' prefixed to Massinger's 'Duke of Millaine' (1623) and 'Bondman' (1624). Browne was also a contributor to 'Epithalamia Oxoniensia,' 1625. Like his friend Michael Drayton, whom he resembled in many respects, Browne possessed a gentleness and simplicity of character which secured him the affection and admiration of his contemporaries. Prince tells us that 'he had a great mind in a little body.' Whether this description is to be taken merely as a flower of speech, or whether the poet was of short stature, it would be difficult to determine.

Browne's works were edited in 1772, 3 vols. 12mo, by Thomas Davies the bookseller. The poems in Lansdowne MS. 777 were first printed by Sir Egerton Brydges at the Lee Priory Press. In 1868 a complete edition of Browne's works was edited for the Roxburghe Club, in 2 vols. 4to, by Mr. W. Carew Hazlitt.

[Memoir by W. C. Hazlitt prefixed to vol. i. of Browne's works, ed. 1868; Wood's Athenæ (Bliss), ii. 364–7; Wood's Fasti, i. 419; Boase's Reg. Exeter Coll. Oxon.; Prince's Worthies of Devon; Carpenter's Geographia, 1635, p. 263; Beloe's Anecdotes, vi. 58–85; Warton's Hist. of English Poetry, ed. 1871, iii. 321; Retrospective Review, ii. 149; Corser's Collectanea.] A. H. B.

BROWNE, WILLIAM (1628–1678), botanist, was born at Oxford, and trained at that university, where he graduated B.A. on 2 Nov. 1647, being described as of Magdalen College. On 2 July 1652 he was one of the examiners of Anthony à Wood for B.A. Conjointly with Dr. P. Stephen, principal of Magdalen Hall, he edited a new edition of Bobart's 'Catalogue of the Oxford Garden.' This is notable as being the first botanical book issued in this country which cites the pages of authors quoted. He took the degree of B.D. on 8 July 1665, and preached one of the university sermons at St. Mary's on 22 Aug. 1671. He died suddenly on 25 March 1678, and was buried in the outer chapel of Magdalen College, of which he was senior fellow.

[Wood's Fasti (Bliss), ii. 104, 282; Wood's Athenæ Oxon. (Bliss) Life, xx, lxx; Pulteney's Biog. Sketches of Botany (1790), i. 166–9.] B. D. J.

BROWNE, Sir WILLIAM (1692–1774), physician, was born in the county of Durham in 1692, and was the son of a physician. He entered Peterhouse, Cambridge, in 1707; graduated B.A. 1711, and M.A. 1714. In 1716, having received a license from the university, he began to practise medicine at Lynn, Norfolk, where he lived for over thirty years. He was considered to be eccentric, but he succeeded in making a fortune, and in 1749 he moved to London, where he lived for the rest of his life in Queen Square, Bloomsbury. In 1721 he took his M.D. degree at Cambridge. In 1725 he was admitted a candidate at the College of Physicians, and in the next year a fellow. On 1 March 1738–9 he was admitted a fellow of the Royal Society, and in 1748 he was knighted through the interest of the Duke of Montagu. After settling in London he passed through the various offices of the College of Physicians, and in 1765 and 1766 was president. At this time there was a violent dispute between the college and the licentiates. Browne was a defender of the privileges of the universities, and had offended the licentiates by a pamphlet in the dispute with Dr. Schomberg (a 'Vindication of the Royal College of Physicians,' 1753). Foote caricatured him on the stage in his farce 'The Devil on Two Sticks.' Browne sent Foote a card complimenting him on his accuracy, but sending his own muff to complete the likeness. He found it difficult to maintain his dignity at the college, and on one occasion, when he was holding the comitia, the licentiates forced their way tumultuously into the room. Resolving to avoid such an affront in future, he determined to resign his office instead of holding it for the usual term of five years. On quitting the chair he delivered a humorous address, which was published in Latin and English. In this he declared that he had found fortune in the country, honour in the college, and now proposed to find pleasure at the medicinal springs. He accordingly went to Bath, where he called upon Warburton at Prior Park. Warburton gives a ludicrous description of the old gentleman, with his muff, his Horace, and his spy-glass, who showed all the alacrity of a boy both in body and mind. He returned to London, where, on St. Luke's day 1771, he appeared

at Batson's coffee-house in a laced coat and fringed gloves to show himself to the lord mayor. He explained his healthy appearance by saying that he had neither wife nor debts. His wife had died on 25 July 1763, in her sixty-fourth year. Browne died on 10 March 1774. He was buried at Hillington, Norfolk, under a Latin epitaph written by himself. He left a will profusely interlarded with Greek and Latin, and directed that his Elzevir Horace should be placed on his coffin. He left three gold medals worth five guineas each to be given to undergraduates at Cambridge for Greek and Latin odes and epigrams. He also founded a scholarship of twenty guineas a year, the holder of which was to remove to Peterhouse.

Browne's only daughter Mary was second wife of William Folkes, brother of Martin Folkes, president of the Royal Society. In 1767 he presented his picture by Hudson to the College of Physicians.

Browne's works are as follows: 1. 'Translation of Dr. Gregory's Elements of Catoptrics and Dioptrics (with some additions),' 1715 and 1735. 2. 'Two Odes in imitation of Horace,' 1763 and 1765; the second written in 1741 on Sir Robert Walpole ceasing to be minister, and dedicated to the Earl of Orford, from whose family he had received many favours. 3. 'Opuscula varia utriusque linguæ,' 1765 (containing the Harveian oration for 1751, also published separately at the time). 4. 'Appendix altera ad opuscula,' his farewell oration, also published in English, 1768. 5. 'Fragmentum Isaaci Hawkins Browne, arm., sive Anti-Bolingbrokius,' translated for a second 'Religio Medici,' 1768 (the Latin of I. H. Browne from the poems published by his son in 1768, with English by W. B.) 6. 'Fragmentum completum,' 1769 (continuation of the last in Latin and English by W. B.) 7. 'Appendix ad Opuscula' (a Latin ode with English translations), 1770. 8. 'A Proposal on our Coin, to remedy all Present and prevent all Future Disorders,' 1771 (dedicated to the memory of Speaker Onslow). 9. 'A New Year's Gift, a Problem and Demonstration on the Thirty-nine Articles' (explaining difficulties which had occurred to him on having to sign the articles at Cambridge), 1772. 10. 'The Pill-plot, to Dr. Ward, a quack of merry memory,' 1772 (written at Lynn in 1734). 11. 'Corrections in Verse from the Father of the College on Son Cadogan's Gout Dissertation, containing False Physic, False Logic, False Philosophy,' 1772. 12. 'Speech on the Royal Society, recommending Mathematics as the paramount Qualification for their Chair,' 1772. 13. 'Elogy and Address,' 1773. 14. 'Latin Version of the Book of Job' (unfinished).

Browne's best known production is probably the Cambridge answer to the much better Oxford epigram upon George I's present of Bishop Moore's library to the university of Cambridge:—

> The king to Oxford sent a troop of horse,
> For tories own no argument but force;
> With equal care to Cambridge books he sent,
> For whigs allow no force but argument.

[Munk's Coll. of Phys. ii. 95; Nichols's Lit. Anecd. iii. 315–30; Letters from a late Eminent Prelate, p. 404.] L. S.

BROWNE, WILLIAM (1748–1825), gem and seal engraver, obtained the patronage of Catherine II, empress of Russia, who gave him much employment and appointed him her 'gem sculptor.' In 1788 he was living in Paris, where he worked for the royal family, but in the outbreak of the revolution in the following year returned to England. He was a frequent exhibitor at the Royal Academy between 1770 and 1823 of classical heads and portraits. Browne's talents met with but little recognition in his own country, and the finest specimens of his art were sent to Russia. Some of his portraits of eminent persons are in the royal collection at Windsor. He died in John Street, Fitzroy Square, 20 July 1825, aged 77.

[Redgrave's Dictionary of Artists (1878); MS. Notes in British Museum.] L. F.

BROWNE, WILLIAM GEORGE (1768–1813), oriental traveller, was born in London on 25 July 1768, and descended from an old Cumberland family. He was educated privately until entering at Oriel College, Oxford, where, receiving 'no encouragement and little assistance in his academical studies,' he diligently strove to educate himself. After leaving Oxford (B.A. 1789) he for a time pursued the study of the law, which he relinquished upon becoming independent by his father's death. His earnest though sedate temper was deeply stirred by the French revolution. He reprinted at his own expense a portion of Buchanan's treatise 'De Jure Regni apud Scotos,' and other political tracts, and seemed inclined to a public career, when his thoughts were diverted into a new channel by reading Bruce's travels and the first report of the African Association, and he resolved to devote himself to the exploration of Africa. Among his qualifications he enumerates 'a good constitution, though by no means robust, steadiness of purpose, much indifference to personal accommodations and

enjoyments, together with a degree of patience which could endure reverses and disappointments without murmuring.' He also possessed a fair acquaintance with the classics, and an elementary knowledge of chemistry, botany, and mineralogy. He arrived at Alexandria in January 1792, and after two months' residence proceeded westwards along the coast to visit the ruins at Siwah, which, with a candour rare among explorers, he pronounced not to be the remains of the temple of Jupiter Ammon. Rennell, who differed from him on this question, remarks that Browne's Ammonian expedition involved much more personal risk than Alexander's. He subsequently spent some time at Cairo, studying Arabic and investigating the political and social condition of the country, and visited the principal remains of Egyptian antiquity, now familiar, but in his time little known, to Europeans. Being prevented by war from entering Nubia, he turned aside to the vast Roman quarries at Cosseir on the Red Sea, which he explored in the disguise of an oriental. The war still continuing, he determined to accompany the great Soudan caravan to Darfur, a country not previously described by any European, from which he hoped to penetrate into Abyssinia. After encountering great hardships he reached Darfur in July 1793, only to fall sick of dysentery, to be robbed of most of his property, and to be detained by the sultan. He was not, however, imprisoned or personally ill-treated, and employed his enforced residence in examining the character and productions of the uninviting country, solacing his *ennui* by the education of two young lions. At length the sultan was induced to dismiss him by the fear of reprisals on Darfurian merchants in Egypt, and Browne returned with the caravan of 1796, having made no remarkable discoveries of his own, but having gained much information, especially on the course of the Nile, the correctness of which has been established by subsequent research. Having journeyed over Syria and through Asia Minor to Constantinople, he arrived in England in 1798, and published an account of his travels in 1800. The unfavourable reception of this valuable work was chiefly owing to the defects of the writer's style. As a traveller Browne is not only observant but intelligent and judicious, but his good sense deserts him when he takes the pen in hand, and he becomes intolerably affected and pedantic. His enthusiasm is unaccompanied by fancy or imagination, and his faithful registry of observations and occurrences is rarely enlivened by any gleam of descriptive power. His work was further prejudiced in the eyes of the public by the prominence given to physiological details and an eccentric encomium of eastern manners and customs at the expense of the civilisation of Europe. There is, nevertheless, an element of reason in Browne's paradox, and his favourable judgment of orientals after all he had undergone at their hands says much for his good temper and philosophic candour.

From 1800 to 1802 Browne travelled again in Turkey and the Levant generally, and collected much valuable information, partially published after his death in Walpole's 'Travels in various Countries of the East.' He spent the next ten years in England, 'leading the life of a scholar and recluse in the vast metropolis,' but intimate with several men of similar tastes, especially Smithson Tennant, the Cambridge professor of chemistry, who speaks of his 'soothing, romantic evening conversations.' In 1812 he again left England with the object of penetrating into Tartary by way of Persia. Travelling through Asia Minor and visiting Armenia, he proceeded in safety as far as Tabriz, which he left for Teheran towards the end of the summer of 1813, accompanied by two servants. According to one account these men returned a few days afterwards, declaring that Browne had been murdered by banditti. According to another, the discovery was made by the mehmandar, or officer charged to insure his safety, whom Browne had unfortunately preceded. His body could not be recovered, but his effects, excepting his money, were restored to the English ambassador, and after some time his bones, or what were represented as such, were brought to Tabriz and honourably interred. There seems no good reason for the suspicions entertained of the Persian government, and it remains a question whether the motive of the murder was plunder or fanaticism exasperated by Browne's imprudence in wearing a Turkish dress.

Browne is described as grave and saturnine, 'with a demeanour,' says Beloe, 'precisely that of a Turk of the better order.' Beneath this reserve he concealed an ardent enthusiasm, his attachments were warm and durable, he acted from the highest principles of honour, and was capable of great generosity and kindness. In politics he was a republican, in religion a free-thinker. His intellectual endowments were rather solid than shining, but he possessed in an eminent degree two of the traveller's most essential qualifications, exactness and veracity.

[Browne's Travels in Africa, Egypt, and Syria, 1800; Walpole's Travels in various

Countries of the East, 1820; Beloe's Sexagenarian, vol. ii.] R. G.

BROWNING, ELIZABETH BARRETT (1809–1861), poetess, was born at Burn Hall, Durham, on 6 March 1809. She was the eldest daughter of Edward Moulton, and was christened by the names of Elizabeth Barrett. Not long afterwards Mr. Moulton, himself succeeding to some property, took the name of Barrett. In after times Mrs. Browning signed herself at length as Elizabeth Barrett Browning. Her mother was Mary Graham, the daughter of a Mr. Graham, afterwards known as Graham Clarke of Feltham in Northumberland. Soon after the child's birth her parents brought her southwards to Hope End, near Ledbury in Herefordshire, where Mr. Barrett possessed a considerable estate, and had built himself a country house, with Moorish windows and turrets. It is described by one of his family as standing in a lovely park among trees and sloping hills all sprinkled with sheep. The house, too, was very beautiful, and this same lady remembers the great hall with the organ in it, and more especially 'Elizabeth's room,' a lofty chamber with a stained glass window casting lights across the floor, and upon little Elizabeth as she used to sit propped against the wall with her hair falling all about her face, a childlike fairy figure. Elizabeth was famed among the children for her skill with her white roses; she had a bower of her own all overgrown with their sprays. The roses are still blooming for the readers of the 'Lost Bower,' 'clear as once beneath the sunshine.'

Another favourite device of the child's was that of a man of flowers laid out in beds upon the lawn; a huge giant wrought of spade, 'eyes of gentianella's azure, staring, winking at the skies' (see 'Hector in the Garden'). Elizabeth's gift for learning was extraordinary; at eight years old she had a tutor and could read Homer in the original, holding her book in one hand and nursing her doll on the other arm. She has said herself that in those days 'the Greeks were her demi-gods.' 'She dreamed more of Agamemnon than of Moses her black pony.' At the same age she too began to write poems. When she was about eleven or twelve her great epic of the 'Battle of Marathon' was written in four books, and her father had it printed; 'papa was bent upon spoiling me,' she writes. A cousin remembers a certain ode, which the little girl recited to her father on his birthday about this time. This cousin used to pay visits to Hope End, where their common grandmother would also come and stay. The old lady did not approve of these readings and writings, and used to say she had far rather see Elizabeth's hemming more carefully finished off than hear of all this Greek. Elizabeth was growing up meanwhile under happy influences. She had brothers and sisters in her home, her life was not all study, she had the best of company, that of happy children, as well as of all bright and natural things. She was fond of riding, she loved her gardens, her woodland playground. As she grew older she used to drive a pony and go further afield. A child of those days flying in terror along one of these steep Herefordshire lanes, perhaps frightened by a cow's horns beyond the hedge, still describes being overtaken by a young girl in a pony carriage with a pale spiritual face and a profusion of dark curls, who suddenly caught her up into safety and drove rapidly away with her. All these scenes are turned to account in 'Aurora Leigh.' One day, when Elizabeth was about fifteen, the young girl, impatient for her ride, tried to saddle her pony alone, in a field, and fell with the saddle upon her, in some way injuring her spine so seriously that she was for years upon her back.

She was about twenty when her mother's last illness began, and at the same time some money catastrophe (the result of other people's misdeeds) overtook Mr. Barrett. He would not allow his wife to be troubled or told of this crisis in his affairs, and compounded at an enormous cost with his creditors, materially diminishing his income for life, so as to put off any change in the ways at Hope End until change could trouble the sick lady no more. After Mrs. Barrett's death, when Elizabeth was a little over twenty, they came away, leaving Hope End among the hills for ever. 'Beautiful, beautiful hills,' Miss Barrett wrote long afterwards from her closed sick room in London, 'and yet not for the whole world's beauty would I stand among the sunshine and shadow of them any more: it would be a mockery, like the taking back of a broken flower to its stalk' (see *Letters of E. B. Browning to R. H. Horne*).

The family spent two years at Sidmouth and then came to London, where Mr. Barrett bought a house at 74 Gloucester Place. Elizabeth Barrett had published the 'Essay on Mind' at seventeen years of age, 'Prometheus' and other poems at twenty-six; she was twenty-seven when the 'Seraphim' came out. Her continued delicacy kept her for months at a time a prisoner to her room, but she was becoming known to the world. 'Prometheus' is reviewed in the 'Quarterly Review' for 1840, and there Miss Barrett's name comes second among a list of the most

accomplished women of those days. Her noble poem on Cowper's grave was republished with the 'Seraphim,' on which (whatever her later opinion may have been) she at the time seems to have set small count; all the remaining copies of the book being locked away, she writes, in the 'wardrobe in her father's bedroom,' entombed as safely as Œdipus among the olives. In a surviving copy of this book, belonging to Mr. J. Dykes Campbell, there is an added stanza to the image of God, never yet printed, and many a faint correction in her delicate handwriting. From Gloucester Place Miss Barrett went an unwilling exile for her health's sake to Torquay, where the tragedy occurred which 'gave a nightmare to her life for ever.' Her brother had come to see her and to be comforted by her for some trouble of his own, when he was accidentally drowned, under circumstances of torturing suspense, which added to the shock. All that year the sea beating upon the shore sounded to her as a dirge, she says, in a letter to Miss Mitford. It was long before Miss Barrett's health was sufficiently restored to allow of her being brought home to Gloucester Place, where many years passed away in the confinement of a sick room, to which few besides the members of her own family were admitted. Among these exceptions were to be found Miss Mitford, who would travel forty miles to see her for an hour, Mrs. Jameson, and above all Mr. Kenyon, the 'friend and dearest cousin' to whom she afterwards dedicated 'Aurora Leigh.' Mr. Kenyon had an almost fatherly affection for her, and from the first recognised his young relative's genius. He was her constant visitor and link with the outside world. As Miss Barrett lay on her couch with her dog Flush at her feet, Miss Mitford describes her as reading 'books in almost every language,' giving herself heart and soul to poetry. She also occupied herself with prose, writing literary articles for the 'Athenæum,' and contributing to a modern rendering of Chaucer, which was then being edited by her unknown friend, Mr. R. H. Horne. These early letters of Mrs. Browning to Mr. Horne, published after her death with her husband's sanction, are full of the suggestions of her fancy; as for instance, 'Sappho who broke off a fragment of her soul for us to guess at.' Of herself she once writes (apparently in answer to some question of Mr. Horne's): 'My story amounts to the knife-grinder's, with nothing at all for a catastrophe! A bird in a cage would have as good a story; most of my events and nearly all my intense pleasure have passed in my thoughts.'

In 1843 Miss Barrett wrote the 'Cry of the Children,' so often quoted. It was suggested by the report of the commissioners appointed to investigate the subject of the employment of young children. In the early part of 1846 she assisted Mrs. Jameson, who was preparing a volume of collected papers, by contributing a translation from the 'Odyssey.' About this time Mr. Kenyon first brought Mr. Browning as a visitor to the house. It must have been about this time that Miss Barrett, writing to Mrs. Jameson, says, in a warm and grateful letter in the possession of Mrs. Oliphant: 'First I was drawn to you, then I was and am bound to you, but I do not move into the confessional notwithstanding my own heart and yours.'

In 'Lady Geraldine's Courtship' Miss Barrett had written of Browning among other poets as of the 'pomegranate which, if cut deep down the middle, shows a heart within blood-tinctured, of a veined humanity.' Very soon after their first acquaintance they became engaged, and were married in the autumn of the same year, 1846. The sonnets from the Portuguese are among the loveliest in the English language, and were written in secret by Mrs. Browning before her marriage, although they were not shown to her husband till long afterwards. He himself had once called her 'his Portuguese' (see Mrs. Browning's 'Caterina to Camoens'), and she had replied by writing these sonnets. There is a quality in them which is beyond words; an echo from afar which belongs to the highest human expression of feeling. Leigh Hunt may be quoted as expressing his wonder at the marvellous beauty, 'the entire worthiness and loveliness' of these sonnets. Some time in 1846 the doctors had declared that Miss Barrett's life depended upon her leaving England for the winter, and immediately after their marriage Mr. Browning took his wife abroad. Mrs. Jameson was at Paris when Mr. and Mrs. Browning arrived there. In the life of Mrs. Jameson, by her niece, Mrs. Macpherson, there is an interesting description of the meeting and the surprise, and of their all journeying together southwards by Avignon and Vaucluse. They came to a rest at Pisa, whence Mrs. Browning writes to her old friend, Mr. Horne, to tell him of her marriage, and she adds that Mrs. Jameson calls her, notwithstanding all the emotion and fatigue of the last six weeks, rather 'transformed' than improved. From Pisa the new married pair went to Florence, where they finally settled, and where their boy was born in 1849. Those among us who only knew

Mrs. Browning as a wife and as a mother have found it difficult to realise her life under any other conditions, so vivid and complete is the image of her peaceful home, of its fireside where the logs are burning, and the mistress established on her sofa, with her little boy curled up by her side, the door opening and shutting meanwhile to the quick step of the master of the house, and to the life of the world without, coming to find her in her quiet corner. We can recall the slight figure in its black silk dress, the writing apparatus by the sofa, the tiny inkstand, the quill-nibbed pen-holder, the unpretentious implements of her work. 'She was a little woman; she liked little things.' Her miniature editions of the classics are still carefully preserved, with her name written in each in her sensitive fine handwriting, and always her husband's name added above her own, for she dedicated all her books to him: it was a fancy that she had. Nathaniel Hawthorne, who visited Mrs. Browning at Florence, has described her as 'a pale small person scarcely embodied at all,' at any rate only substantial enough to put forth her 'slender fingers to be grasped, and to speak with a shrill yet sweet tenuity of voice.' 'It is wonderful,' he says, 'to see how small she is, how pale her cheek, how bright and dark her eyes. There is not such another figure in the world, and her black ringlets cluster down into her neck and make her face look whiter.' There is another description of Mrs. Browning by an American (also quoted in the papers of the Browning Society), 'a soul of fire enclosed in a shell of pearl,' and, in common with all who knew her best, the writer dwells on her sweetness of temper and purity of spirit.

Mrs. Browning has had readers worthy of her genius. The princess of poets, says George Macdonald, in idea she is noble, in phrase magnificent. When Wordsworth died, the 'Athenæum' urged that Mrs. Browning should succeed him as poet laureate. Mr. Ruskin and George Eliot were among her readers. 'I have lately read again with great delight Mrs. Browning's "Casa Guidi Windows,"' George Eliot writes (in the 'Memoirs' published by Mr. J.W. Cross); 'it contains, among other admirable things, a very noble expression of what I believe to be the true relation of the religious mind of the past to that of the present.' Hans Andersen was another of her devoted friends. Mrs. Browning writes of him to Mr. Thackeray 'as delighting us all, more especially the children.' The author of 'Vanity Fair' had a most special feeling of tender, admiring respect and affection for Mrs. Browning.

Among the Brownings' greatest friends in Italy were Mr. and Mrs. Story, with whom they lived during two or three summers at Siena in *villeggiatura*. Walter Savage Landor found first at Siena, and then at Florence, a refuge and a home with Mr. and Mrs. Browning after he had been left desolate—'a Lear whose own were unkind' (Colvin, *Life of Landor*). Landor finally settled down near the Brownings in Florence, being established by their care in the house of a former maid of Mrs. Browning's, who had married an Italian, and who was living close to Casa Guidi. Mr. Story has written an interesting letter about Casa Guidi prefixed to the American edition of Mrs. Browning's works. He describes the square ante-room with its pictures, and the pianoforte where 'her young Florentine' already strikes the keys, the little dining-room covered with tapestry, the large drawing-room where she always sat: 'It opens upon a balcony fitted with plants, and looks out upon the iron-grey church of Santa Felice' (Hawthorne speaks in his 'Memoirs' of listening from this room to the sound of the chanting from the opposite church). Mr. Story goes on to write of the tapestry-covered walls, and old pictures of saints that stare out sadly from their carved frames of black wood; of the 'large book-cases brimming over with learned-looking books, tables covered with more gaily bound volumes, the gift of brother authors, Dante's grave profile, a cast of Keats's face and brow taken after death, a pen-and-ink sketch of Tennyson, the genial face of John Kenyon, Mrs. Browning's good friend and relative, little paintings of the boy Browning, all attracted the eye in turn; a quaint mirror, easy chairs and sofas, a hundred nothings, were all massed in this room.' Mrs. Browning used to sit in a low armchair near the door; a small writing-table, strewn with writing materials and newspapers, was always by her side. It was here she wrote 'Casa Guidi Windows' and 'Aurora Leigh,' which the authoress herself calls 'the most mature of my works, the one into which my highest convictions of work and art have entered' (see preface of *Aurora Leigh*). The poem is full of beauty from the first page to the last. The opening scenes in Italy, the impression of light, of silence, the beautiful Italian mother, the austere father with his open books, the death of the mother, who lies laid out for burial in her red silk dress, the epitaph, 'Weep for an infant too young to weep much, when death removed this mother;' Aurora's journey to her father's old home, her lonely terror of England, the slow yielding of her nature to its silent beauty, her

friendship with her cousin, Romney Leigh, their saddening, widening knowledge of the burden and sorrow of the life around, and the way this knowledge influences both their fates, all is described with that irresistible fervour which is the translation of the essence of things into words—of their very soul into common life. When the manuscript of 'Aurora Leigh' was nearly finished, the Brownings came over to England for a time, and at Marseilles, by some oversight, the box was lost in which the manuscript had been packed. In this same box were also carefully put away certain velvet suits and lace collars, in which the little son was to make his appearance among his English relatives. Mrs. Browning's chief concern was not for her manuscripts, but for the loss of her little boy's wardrobe, which had been devised with so much tender motherly care and pride. Happily one of her brothers was at Marseilles, and the box was discovered stowed away in some cellar at the customs there. The happy influence of Mrs. Browning's marriage is shown in the added beauty and vivid flash of reality of her later poetry, although the husband and wife carefully abstained from reading each other's work while it was going on. In Leigh Hunt's 'Correspondence,' vol. ii., there is a joint letter from Mr. and Mrs. Browning, dated Bagni di Lucca, in which mention is made of Leigh Hunt's praise of 'Aurora Leigh:' 'I am still too near the production of "Aurora Leigh" to be able to see it all.' Mr. Browning says: 'My wife used to write it and lay it down to hear our child spell, or when a visitor came in it was thrust under the cushions then. At Paris, a year ago last March, she gave me the first six books to read, I never having seen a line before. She then wrote the rest and transcribed them in London, where I read them also. I wish in one sense that I had written and she had read it.'

Mrs. Browning's later poems chiefly concerned public affairs, and the interests of Italy so near her heart. Mrs. Kemble quotes with admiration the noble poem of the 'Court Lady,' included in the 'Poems before Congress.'

Mrs. Browning's feeling for Napoleon III was the expression of her warm gratitude for the liberator of her adopted country; her own enthusiasm coloured her impressions of those who appealed to her generous imagination.

'In melodiousness and splendour of poetic gift Mrs. Browning stands, to the best of my knowledge, first among women,' says a critic (P. Bayne, *Great Englishwomen*). She may not, as he goes on to say, have the knowledge of life, the insight into character, the comprehensiveness of some, but we must all agree that a poet's far more essential qualities are hers, usefulness, fervour, a noble aspiration, and, above all, tender, far-reaching nature, loving and beloved, and touching the hearts of her readers with some virtue from its depths. She seemed even in her life something of a spirit, and her view of life's sorrow and shame, of its beauty and eternal hope, is something like that which one might imagine a spirit's to be.

It has been said that the news of the death of Cavour, coming when she was very ill, hastened her own. Elizabeth Barrett Browning died at Florence 30 June 1861. A tablet has been placed to her memory on the walls of Casa Guidi. It was voted by the municipality of Florence, and written by Tommaseo—'Quì scrisse e morì E. B. B., che in cuore di donna conciliava scienze di dotto e spirito di poeta e fece del suo verso aureo anello fra Italia e Inghilterra. Pose questa memoria Firenze grata, 1861.'

Mrs. Browning's works are as follows:—1. 'An Essay on Mind, with other Poems,' 12mo, 1826; anonymous, dropped by the author, but reprinted (by R. H. Shepherd) in 'The Earlier Poems of E. B. Browning,' 1826–33, 12mo, 1878. 2. 'Prometheus Bound: translated from the Greek of Æschylus, and Miscellaneous Poems by the author of "An Essay on Mind," with other Poems,' 8vo, 1833; anonymous, dropped by the author, but the miscellaneous poems reprinted in 'The Earlier Poems,' &c. mentioned under 1. The 'Prometheus Bound' was rewritten and printed in 5. 3. 'The Seraphim, and other Poems,' by E. B. Barrett, author of 'A Translation of the Prometheus Bound,' &c., 12mo, 1838. 4. 'Poems by E. Barrett Barrett,' author of 'The Seraphim,' &c., 2 vols. 12mo, 1844. Preface says, all written later than 3. 5. 'Poems by E. B. Browning,' 2nd edition, 2 vols. 12mo, 1850, containing new poems and an entirely new version of the 'Prometheus.' 3rd edition, 1853; 4th, 1856, &c. 6. 'Casa Guidi Windows,' a poem by E. B. Browning, 12mo, 1851. 7. 'Aurora Leigh,' by E. B. Browning, 8vo, 1857; 2nd edition same year, 18th edition 1884. 8. 'Poems before Congress,' by E. B. Browning, 12mo, 1860. 9. 'Last Poems,' by E. B. Browning, 12mo, 1862. Posthumous, edited by Robert Browning, who states that there are included some translations written in early life. 10. 'The Greek Christian Poets, and the English Poets,' by E. B. Browning, 12mo, 1863. Posthumous, edited by Robert Browning, who states these (prose essays and trans-

lations) were published in the 'Athenæum' in 1842. 11. 'Selections from Poems by E. B. Browning,' edited by Robert Browning, first series, 12mo, 1866, reprinted in Tauchnitz series. 12. 'Selections,' &c., second series, 12mo, 1880. 13. 'Lady Geraldine's Courtship,' illustrated by Barton, 1876. 14. 'Rhyme of the Duchess May,' illustrated by M. B. Morrell, 1873. There are many American editions and selections.

[Personal information from Miss Browning, Lady Carmichael, and Mr. J. Dykes Campbell (secretary of the Browning Society); Horne's Letters of E. B. Browning, ed. Stoddard; Miss Mitford's Recollections of a Literary Life; British Encyclopædia, art. 'Browning;' Macmillan's Magazine, vol. iv.; Quarterly Review, 1840; Biographie Générale, parts i. and ii.; Bayne's Two Great Englishwomen; Forster's and Colvin's Lives of Landor; Revue Littéraire, art. by Leo Quesnel on Mrs. Browning; Field's Yesterdays with Authors; Ireland's Bibliography of Leigh Hunt; Leigh Hunt's Correspondence, ii. 264; Mrs. Jameson's Memoirs; Browning Society's Papers, Nos. 1 and 2.] A. R.

BROWNING, JOHN (*fl.* 1584), divine, matriculated as a sizar at Trinity College, Cambridge, on 14 Nov. 1558, and was afterwards elected to a scholarship and a fellowship. He proceeded B.A. 1562–3, M.A. 1566, and B.D. 1577. He opposed the adoption of the new university statutes of 1572. At the close of the same year he was charged before Dr. Whitgift, deputy vice-chancellor, and the heads of houses, with preaching the Novatian heresy at St. Mary's, and was ordered to abstain from preaching for a time. But he disobeyed the order, and was committed by the vice-chancellor to the Tolbooth on 27 Jan. 1572–3. In February he was released on giving sureties to abstain from preaching until he had come up for further examination. He afterwards sent to Lord Burghley (17 March 1572–3) a formal confession of his errors. Burghley forwarded the confession to the vice-chancellor, with a warning that steps should be taken to see that Browning acted up to his professions of conformity. On 8 July 1580 Browning was created D.D. at Oxford. Dr. Still, master of Trinity College, Cambridge, complained to Lord Burghley that Browning's standing did not permit him to receive the degree; but on 8 Dec. 1581 Still signed the grace by which Browning was incorporated D.D. of Cambridge. On 7 Sept. 1584 Browning, as vice-master of the college, issued an order suspending Still, the master, from his office, on the ground that he had married, contrary to his oath, that he had broken many college statutes, and had wasted the college resources. Still replied by ejecting Browning from his fellowship; but Browning refused to leave, and had to be dragged from his rooms by force. Browning had been chaplain in earlier years to Francis, earl of Bedford, and the earl appealed to Burghley to restore Browning to his fellowship, insisting on 'his sufficiency in the sounde prechinge of the trueth,' and his 'godly conversacion.' But nothing is known of the result of this appeal, or of Browning's subsequent career.

Another JOHN BROWNING was rector of Easton Parva, Essex, from 22 April 1634 till 1639, and of Easton Magna from 9 Nov. 1639. He was the author of 'Concerning Publike Prayer and the Fasts of the Church: six sermons and tractates,' 2 parts, London, 1636 (NEWCOURT, *Diocese of London; Brit. Mus. Cat.*)

[Cooper's Athenæ Cantab. ii. 239; Wood's Fasti (Bliss), i. 216; Strype's Annals, II. i. 278–81; Strype's Whitgift, i. 93; Strype's Parker, ii. 195–7; Hist. MSS. Comm. 4th Rep. 214.] S. L. L.

BROWNLOW, RICHARD (1553–1638), chief prothonotary of the court of common pleas, was the son of John Brownlow of High Holborn, by a daughter of Sir John Zouch of Stoughton Grange, Leicestershire. He was born 2 April 1553, and baptised 12 April at St. Andrew's, Holborn. In 1583 he was entered at the Inner Temple, and was treasurer of that society in 1606. On 9 Oct. 1591 he was made chief prothonotary of the court of common pleas, which office he continued to hold until his death, deriving from it an annual profit of 6,000*l.*, with which he purchased the reversion of the estate of Belton, near Grantham, and other properties in Lincolnshire. He married Katherine, daughter of John Page of Wembly, Middlesex, one of the first governors of Harrow School, and by her had three sons and three daughters. He died at Enfield on 21 July 1638 in his eighty-sixth year; his bowels were buried in Enfield church, but his body was carried to Belton, and buried 1 Aug. in the church there, where there is a figure of him in his prothonotary's gown surmounting his monument. A portrait in similar dress is preserved at Belton House, and was engraved by Thomas Cross as frontispiece to his works. His will is dated 1 Jan. 1637-8, and was proved 8 Aug. 1638 by his two sons, John and William Brownlow, who were both created baronets, the latter being the ancestor of John Brownlow, viscount Tyrconnel, whose sister married Sir Richard Cust, bart., the ancestor of the present Earl Brownlow. A street in Holborn still bears the name. After his death various

collections from his manuscripts were published, including: 1. 'Reports of diverse Choice Cases of Law, taken by Richard Brownlow and John Goldesborough,' 1651. 2. 'Reports' (a second part of 'Diverse Choice Cases of Law'), 1652. 3. 'Declarations and Pleadings in English,' 1652; 2nd part 1654; 3rd edition 1659. 4. 'Writs Judicial,' 1653. 5. 'Placita Latine Rediviva: a Book of Entries collected in the Times and out of some of the Manuscripts of those famous and learned prothonotaries Richard Brownlow, John Gulston, Robert Moyland, and Thomas Cory, by R. A. of Furnival's Inn,' 1661; 2nd edition 1673. 6. 'A Second Book of Judgements in Real, Personal, and Mixt Actions and upon the Statute; all or most of them affirmed upon Writs of Error. Being the collection of Mr. George Huxley of Lincoln's Inn, gent., out of the choice manuscripts of Mr. Brownlowe and Mr. Moyle,' &c., 1674. 7. 'Latinè Redivivus: a Book of Entries of such Declarations, Information, Pleas in Bar, &c., contained in the first and second parts of the Declarations and Pleadings of Richard Brownlow, esq., late chief prothonotary of the Court of Common Pleas (unskillfully turned into English and) printed in the years 1653 and 1654. Now published in Latin, their original language, with additions,' 1693.

[Turnor's Collections for the History of the Town and Soke of Grantham, pp. 94–5, 100; Gent. Mag. xcvi. 26; Barrington's Observations on the more Ancient Statutes; Granger's Biographical History of England (5th edit.), iii. 26; Visitations of Lincolnshire, Harl. MSS. 1190, 1550, 1551, 3625, and Heralds' College; Brit. Mus. Catalogue; family papers belonging to Earl Brownlow.] T. F. H.

BROWNRIG, RALPH (1592–1659), bishop of Exeter, was born at Ipswich of parents who are described as being 'of merchantly condition, of worthy reputation, and of very christian conversation.' His father died when he was only a few weeks old, but he was well brought up by a pious and judicious mother, who sent him at an early age to the excellent grammar school at Ipswich. There he remained until his fourteenth year, when he was sent to Pembroke Hall, Cambridge. He was elected scholar of the 'house,' and then fellow sooner than the statutes permitted, because 'the college wanted to make sure of him.' He took his M.A. degree in 1617, B.D. in 1621, and D.D. in 1626. When James I was entertained at Cambridge with a 'Philosophy Act,' Brownrig was chosen by the university to act the joco-serious part of 'Prævaricator,' and greatly delighted the king and the rest of the audience by 'such luxuriancy of wit consistent with innocency.' Thomas Fuller, who knew him personally, tells us that 'he had wit at will, but so that he made it his page, not his privy counsellor, to obey, not direct his judgment.' In 1621 he was made rector of Barley in Hertfordshire, and in the same year was appointed to a prebend at Ely by Dr. Felton, the bishop of that see. He ministered to his rustic parishioners at Barley for some years, 'and fitted,' says his biographer, 'his net to the fish he had to catch; but,' he adds, 'he was more fit to preside in the schools of the prophets than to rusticate among plain people that follow the plough.' And he was presently called upon to preside in a school of the prophets, being chosen master of St. Catharine's Hall, Cambridge. He appears to have been a very successful master, the hall improving both in the quality and quantity of its students in consequence of his care and the fame of his name. In 1629 he was made prebendary of Lichfield; in 1631 archdeacon of Coventry. He held the office of vice-chancellor of the university in 1637 and 1638. He was presented to the eleventh stall in Durham Cathedral by Bishop Morton, whose chaplain he was, in 1641; and finally, in the same year, upon the translation of Bishop Hall to Norwich, he succeeded him in the see of Exeter. He was vice-chancellor again in 1643–4, when the Earl of Manchester visited the university, and it is highly probable that his interposition was serviceable to the church party at Cambridge. But it is also probable that his retention of his mastership was due not only to 'the procerity of his parts and piety,' but also to the fact that his lawn sleeves did not altogether alienate his presbyterian friends, and moreover that in some points he agreed with them rather than with their adversaries. For he was a strict Calvinist, and in other respects was opposed to the Laudian type of churchmanship. He was also nominated one of the assembly of divines. Yet, in his way, he was thoroughly attached to the church of England, 'which (he said) he liked better and better as he grew older.' In 1645 he was brave enough to preach a royalist sermon before the university, and was deprived of his mastership in consequence, and was obliged to quit Cambridge. He had previously been deprived of all his other preferments. He found refuge among the independent laity, who were still faithful to the church. He divided his time between London, Bury St. Edmunds, Highgate, and Sunning, a village in Berkshire, by far the greatest part of it being spent in the last-named place at the

house of his good friend Mr. Rich. At Sunning he had the moral courage to exercise his episcopal functions. He ordained there, among others, the famous Edward Stillingfleet. It is said that Oliver Cromwell asked his counsel about some public business, and that he bravely replied, 'My lord, the best counsel I can give you is, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's,' with which reply the Protector was silenced rather than satisfied. About a year before his death Brownrig was invited by the honourable societies of both Temples to come and live among them and be their chaplain. He accepted the invitation, and 'was provided with handsome lodgings and an annual honorary recompense' (GAUDEN). This hardly amounted to his being appointed, as Neal says (*History of the Puritans*), master of the Temple. He preached in the Temple church in Easter term 1659, when there was so large a crowd that many were disappointed of hearing him. His last sermon was on 5 Nov. in the same year, and on the 7th of the following month he died. He was buried, at his own desire, in the Temple church, his funeral sermon being preached by Dr. Gauden, afterwards his successor in the see of Exeter. Dr. Gauden also published a 'Memorial of the Life and Death of Dr. Ralph Brownrig,' which is, in fact, merely an amplification of what he said in the sermon. Fuller, who was present at the funeral, says: 'I observed that the prime persons of all denominations were present, whose judgments going several ways met all in a general grief at his decease.' Echard says 'he was a great man for the anti-Arminian cause (for he was a rigid Calvinist), yet a mighty champion for the liturgy and ordination by bishops, and his death was highly lamented by all parties;' and Neal owns that 'he was an excellent man, and of a peaceable and quiet disposition' (*History of the Puritans*). His reputation was so great that Tillotson, when he first came to London, sought him out and made him his model, both for his preaching and for his mode of life.

Brownrig published nothing during his lifetime, but at his death he 'disposed all his sermons, notes of sermons, papers, and paper-books,' to the Rev. W. Martyn, 'sometime preacher at the Rolls,' with liberty to print what he should think good. Mr. Martyn determined to print nothing without the sanction of Dr. Gauden, whose rather exaggerated view of Brownrig's merits he seems to have adopted, for he calls him 'one of the greatest lights the church of England ever enjoyed.' He published forty sermons of Brownrig's in 1652, which were reprinted with twenty-five others in 1665, making two volumes. They are full of matter, and, after the fashion of those times, they pick their texts to the very bone. As they are very long, full of quotations, and divided and subdivided into innumerable heads, it is not surprising that they never reached the rank of the great classical sermons of the seventeenth century. They are not, like Bishop Andrewes's sermons (which they resemble in form), of such superlative excellence as to overcome the repugnance which set in after the Restoration against this mode of preaching.

[Bishop Gauden's Memorial of the Life and Death of Dr. Ralph Brownrig; Fuller's Worthies; Biog. Brit. (Kippis), ii. 674–6; Neal's History of the Puritans, iii. 112, iv. 242–3; Bishop Brownrig's Sermons.] J. H. O.

BROWNRIGG, ELIZABETH (*d.*1767), murderess, was the wife of James Brownrigg, a house painter, who lived at Fleur de Luce Court, Fleet Street. For some years she practised midwifery, and about 1765 was appointed by the overseers of St. Dunstan's in the West to act as midwife to the poor women of the parish workhouse. She had three apprentices, Mary Mitchell, Mary Jones, and Mary Clifford, all of whom she treated in a most inhuman manner. On 3 Aug. Clifford was found in a dying state, hidden in Brownrigg's premises, and died shortly after. James, the husband, was committed for trial. Elizabeth and her son John fled, but were apprehended on the 16th. Elizabeth was tried at the Old Bailey, before Mr. Justice Hewitt, on 12 Sept. 1767, found guilty, and received sentence. Her husband and son were acquitted. It appears that after practising all sorts of diabolical cruelties upon Clifford, the woman Brownrigg tied her up to a hook fixed in one of the beams in the kitchen, and flogged her no less than five times on 31 July. She was hanged at Tyburn on 14 Sept. 1767. Her skeleton was exposed in a niche at Surgeons' Hall in the Old Bailey, 'that the heinousness of her cruelty might make the more lasting impression on the minds of the spectators' (*Gent. Mag.*) A well-known reference to her crime is made in some verses in the 'Anti-Jacobin.'

[Knapp and Baldwin's New Newgate Calendar, iii. 216–23; Celebrated Trials (1825), iv. 425–31; Sessions Papers (1766–7), 257–76; The Ordinary of Newgate's Account of Elizabeth Brownrigg; Bayley's Life of Elizabeth Brownrigg; Wilson's Wonderful Characters (1822), iii. 321–30; Gent. Mag. (1767), xxxvii. 426–8, where a picture of the ill-treatment of the apprentices will be found, 476.] G. F. R. B.

BROWNRIGG, Sir ROBERT (1759–1833), the conqueror of the kingdom of Kandy, was the second son of Henry Brownrigg of Rockingham, county Wicklow, and was born there in 1759. He was gazetted an ensign in the 14th regiment in 1775, and joined it in America; but it was at once sent home. His family was not rich, and he had only himself to depend upon for rising in his profession. He became lieutenant and adjutant in 1778. In 1780 and 1781 he served as a marine on board the fleet, and from 1782 to 1784 he was stationed in Jamaica. In March 1784 he was promoted captain into the 100th regiment; in the October of the same year he exchanged into the 35th, and in June 1786 into the 52nd; and was promoted major in May 1790. In that year he was appointed deputy adjutant-general to the so-called Spanish armament, which was equipped at the time of the affair of Nootka Sound, and when the Spanish armament was broken up he was made commandant and paymaster at Chatham. In September 1793 he was appointed lieutenant-colonel of the 88th regiment, and joined the army in the Netherlands as deputy quartermaster-general. He served throughout the campaign of 1794, and in the disastrous retreat to Bremen, and became the Duke of York's special protégé and friend. He was military secretary to the duke, when he was made commander-in-chief in February 1795, received a company in the Coldstream guards in June 1795, and was promoted colonel in May 1796. He accompanied the Duke of York as military secretary on the expedition to the Helder in 1799, and in the same year was made colonel-commandant of the 60th regiment. He was promoted major-general in 1802, and in 1803 exchanged his appointment of military secretary at the Horse Guards for that of quartermaster-general. His conduct in this office received the approbation of the Duke of Wellington.

Brownrigg was made colonel of the 9th regiment in 1805, promoted lieutenant-general in 1808, served as quartermaster-general in the Walcheren expedition in 1809, and in October 1811 was appointed governor and commander-in-chief of the island of Ceylon. When he took up his command, the English occupied only certain towns on the coast. The interior of the island was ruled by the king of Kandy, who thoroughly despised the English ever since his capture and massacre of Major Davie's detachment in 1803. Matters came to a crisis during Brownrigg's tenure of office. A chief named Eheilapola was ordered up to Kandy to be killed; he revolted and offered his province to the English, whereupon the whole of his family were massacred by the king. He fled to Colombo and was kindly received by General and Mrs. Brownrigg. The king of Kandy promptly murdered ten British subjects, and Brownrigg issued a proclamation, declaring war. But it was not until December 1814 that he formed his available troops, consisting of the 19th and 73rd regiments and four Ceylon regiments, three thousand men strong, into three divisions, took the command in person, and occupied Kandy on 14 Feb. 1815. The king was taken prisoner on 18 Feb., and on 2 March 1815 the kingdom of Kandy was annexed by proclamation. Brownrigg had been gazetted K.C.B. in January 1815, and he was now created a baronet in March 1816. He was promoted full general in August 1819, and returned to England in 1820. He was given leave to bear the crown sceptre, and banner of the kingdom of Kandy in his arms in 1821, and was made G.C.B. in 1822. He died at Helston House, near Monmouth, on 27 April 1833.

[For the dates of General Brownrigg's promotions see the Army Lists; for a short and incomplete sketch of his life see the Annual Obituary and Register for 1833, which is not at all full on the Ceylon war, of which the best account extant is in a rare contemporary tract (numbered in the British Museum Library 585, f. 14); A Narrative of Events which have recently occurred in the Island of Ceylon, written by a Gentleman on the Spot, 73 pp. 1815.] H. M. S.

BROWNRIGG, WILLIAM (1711–1800), physician and chemist, was born at High Close Hall, Cumberland, 24 March 1711. After studying medicine in London for two years, he completed his medical education at Leyden, graduating M.D. in 1737, and publishing an elaborate thesis, 'De Praxi Medica inеunda.' Entering upon practice in Whitehaven, he commenced to investigate the gaseous exhalations from the neighbouring coal-mines. In 1741 he communicated several papers on the subject to the Royal Society, and was elected F.R.S.; but his papers were not published, at his own request, as he intended to prepare a complete work. He had a laboratory erected in Whitehaven and supplied with a constant stream of fire-damp from the mines, and he constructed furnaces by which great variations of heat could be obtained. His papers brought him into communication with Sir Hans Sloane, Dr. Hales, and other eminent men; and with their advice and aid he undertook to prepare a general history of damps, the outlines of which Hales read and submitted to the Royal Society in 1741. But Brownrigg, strangely enough, could never be induced to publish this research, and thus his fame has been

much obscured. He learnt to foretell explosions in the mines by the rapidity of fall of the barometer, and was often consulted by proprietors of collieries. An extract from the essay read before the Royal Society in 1741, 'On the Uses of a Knowledge of Mineral Exhalations when applied to discover the Principles and Properties of Mineral Waters, the Nature of Burning Fountains, and those Poisonous Lakes called Averni,' was published in 'Philosophical Transactions,' lv. 236, as an appendix to his paper on 'Spa Water.' In it he endeavours to prove that the distinguishing qualities of most mineral waters depend on a particular kind of air, which forms a considerable part of their composition; and that this air differs in no respect from choke-damp. Sulphureous waters he also shows to depend for their special qualities on a kind of fire-damp. He had a remarkable prescience of the import of these gases, and came very near to being a chemical discoverer of the first rank. He was probably the first person acquainted with the acid nature of fixed air, or carbonic acid gas. A visit to Spa was subsequently made the occasion of some experiments on the air given off by Spa water. These are recounted in 'Philosophical Transactions,' lv. 218, and for them Brownrigg received the Copley medal of the Royal Society. He here showed conclusively that this gas is destructive to animal life. He also proved that the same gas is the solvent of various earths in the water, and that when these have been precipitated from it, they can be redissolved after again dissolving the gas in the water. In several particulars his researches were parallel with those of Priestley, Black, and Cavendish. His later observations are given in 'Philosophical Transactions,' lxiv. 357–71.

In 1748 Brownrigg published a valuable book 'On the Art of making Common Salt.' An abridgment of the work by W. Watson, F.R.S., was inserted in 'Philosophical Transactions,' xlv. 351–72. Brownrigg was also the first to give any detailed accounts of platina, as brought by his relative, Charles Wood, from the West Indies in 1741. These are published, with experiments by Brownrigg, in 'Philosophical Transactions,' xlvi. 584–96. Brownrigg showed that no known body approached nearer to gold. Another valuable paper of Brownrigg's was one criticising Dr. Hales's method of distillation by the united force of air and fire (Phil. Trans. xlix. 334). In it he makes most original suggestions for increasing the expansion of steam by mechanical agitation, and by the passing of steam into water in the steam-engine. In 1771, when great alarm was excited by outbreaks of the plague on the continent, Brownrigg published 'Considerations on the Means of preventing the Communication of Pestilential Contagion, and the Methods by which it is conveyed from Place to Place and from one Person to another;' but this, though characterised both by research and good judgment, met with no great success, inasmuch as the threatened epidemic did not reach Britain.

The association of Brownrigg in 1772 with Benjamin Franklin in the experiment of stilling Derwentwater during a storm by pouring oil upon it is interesting, and it led to the publication of an account of Franklin's experiments on the subject (*ib.* lxiv. 445). The last communication from Brownrigg to the Royal Society was a description of twenty specimens of Epsom salts, green vitriol, &c., obtained from the coal-mines at Whitehaven (*ib.* lxiv. 481). Previous to this he had retired to his paternal estate at Ormathwaite, near Keswick, where he spent a quiet old age, surviving till 6 Jan. 1800. His scientific as well as professional fame would have brought him into great practice if he could have been persuaded to settle in London. But nothing could induce him to quit his native district. He personally knew or corresponded with many of the most eminent scientific men of his day, English and continental. He was undoubtedly a genuine and original experimental philosopher, simple-minded, and somewhat too modest as to his personal claims. He was very conversant with classics, mathematics, and modern languages, an intelligent agriculturist, an active magistrate, a humane and benevolent man, and a firm believer in Christianity.

[Dixon's Literary Life of W. Brownrigg, 1801.] G. T. B.

BROWNSWERD, JOHN (1540?–1589), poet, was a native of Cheshire, and received his education partly at Oxford and partly at Cambridge, where it is said he graduated. He became master of the grammar school of Macclesfield, where he died on 15 April 1589. The inscription on a tablet erected to his memory in the parish church by his friend Thomas Newton describes him as 'Alpha poetarum, Coryphæus grammaticorum, Flos pædagogōn.' He wrote 'Progymnasmata quædam Poetica, sparsim collecta et in lucem edita studio et industria Thomæ Newton Cestreshyrii,' London, 1589, 1590, 4to.

[Tanner's Bibl. Brit. 131; Wood's Athenæ Oxon. (Bliss), i. 551; Brydges's Censura Literaria (1805–9), ix. 43; Ormerod's Cheshire, iii. 287, 366, 367; Cooper's Athenæ Cantab. ii. 45; Ames's Typogr. Antiq. (Herbert), 1110, 1710.] T. C.

BROXHOLME, NOEL, M.D. (1689?–1748), physician, was, according to Dr. Stukeley, a native of Stamford, Lincolnshire, of humble origin. Born in or about 1689, he was admitted on the foundation at Westminster in 1700, and in 1704 was elected to Trinity College, Cambridge. He proceeded, however, to Christ Church, Oxford, where he was nominated student 23 July 1705, and graduated B.A. 20 May 1709, M.A. 18 April 1711. In the former year, 1709, he had commenced his medical studies, under Dr. Mead, at St. Thomas's Hospital, and in 1715 was elected to one of the first of the Radcliffe travelling fellowships. Upon his return he removed to University College, as a member of which he took his degrees in physic by accumulation, proceeding M.D. 8 July 1723. Broxholme then began practice in London, was admitted a candidate of the College of Physicians 23 Dec. 1723, a fellow 22 March 1724-5, was censor in 1726, and delivered the Harveian oration in 1731. This, which was printed the same year in quarto, is remarkable for its elegant yet unaffected Latinity. He was one of the six physicians appointed to St. George's Hospital at the first general board held 19 Oct. 1733, and in the following year was made first physician to the Prince of Wales, 'with salary annexed,' an office which he resigned in 1739. At Lord Hervey's suggestion he was the first physician summoned to assist Dr. Tessier in Queen Caroline's last illness. Broxholme had married 7 May 1730, at Knightsbridge Chapel, Amy, widow of William Dowdeswell of Pull Court, Worcestershire, and daughter of Anthony Hammond, F.R.S., the wit and poet. He died at his country residence, Hampton, Middlesex, by his own hand, 8 July 1748, and was buried on the 13th at Hampton. By his will he bequeathed the sum of 500*l.* for the benefit of the king's scholars at Westminster 'in such manner as the two upper masters of the said school shall think fit,' and a like sum to Christ Church 'to be applied towards finishing the library.' Mrs. Broxholme survived her husband six years, dying in 1754. Reverting to our former authority, Dr. Stukeley, his countryman and fellow-student at St. Thomas's Hospital, we learn that Broxholme 'was a man of wit and gayety, lov'd poetry, was a good classic, . . . got much money in the Misisipi project in France. At length he came over and practised, but never had a great liking to it, tho' he had good encouragem^t.' 'He was always nervous and vapoured,' writes Horace Walpole, 'and so good-natured that he left off his practice from not being able to bear seeing so many melancholy objects. I remember him with as much wit as ever I knew.' In 1754 there appeared 'A Collection of Receipts in Physic, being the Practice of the late eminent Dr. Bloxam [*sic*]: containing a Complete Body of Prescriptions answering to every Disease, with some in Surgery. The Second Edition.' 8vo, London.

[Family Memoirs of Rev. W. Stukeley (Surtees Society, lxxiii.), i. 46, 81, 96; Munk's Roll of College of Physicians, 2nd edition, ii. 89–90; Welch's Alumni Westmonasterienses, new edition, pp. 237, 244, 245 *n*, 260, 537; Lord Hervey's Memoirs, ii. 493; Letters of Horace Walpole, ed. Cunningham, ii. 20, 120; Gent. Mag. iv. 628, vii. 699, ix. 328, xviii. 333; Oratio Harveiana anno MDCCLV. habita, auct. R. Taylor, pp. 31–3; Wills reg. in P. C. C. 205 Strahan, 188 Pinfold; Hampton Register; Collectanea Topographica et Genealogica, iv. 163; Notes and Queries, 1st ser. xii. 303, 353, 390, 2nd ser. ii. 249–50; Nichols's Literary Anecdotes, i. 484; Life of Bp. Newton prefixed to his works, i. 27; Letters and Works of Lady M. W. Montagu, ed. Wharncliffe and Thomas, ii. 159–60; Lists of Royal Coll. of Physicians in Brit. Mus.] G. G.

BRUCE, ALEXANDER, second EARL OF KINCARDINE (*d.* 1681), was the second son of Sir George Bruce of Culross, and succeeded his brother Edward in the earldom in 1663. His grandfather, Sir George Bruce, settled at Culross early in the century, and there established extensive salt and coal works, the latter partly under sea, which became the sources of great wealth to the family (DOUGLAS, *Scottish Peerage*). What part he took in the transactions of the years preceding 1657 is uncertain, but his attachment to presbyterianism is well known (though in 1665 he thinks 'a well ordered episcopacy the best of governments'), and his political principles at that time may be in part gathered from a sentence in one of Robert Moray's letters to him: 'By monarchy you understand tyranny, but I royal government.' He was obliged before 1657 to leave Scotland, and he settled at the White Swan inn at Bremen in that year. A remarkable correspondence, extant in manuscript, which was begun in that year between him and Moray, who, under similar circumstances, had settled at Maestricht, and which was carried on until the death of Moray in 1672, was left in the hands of Mr. David Douglas of Edinburgh in 1864 by Professor Cosmo Innes, and in 1879 handed by Mr. Douglas to the Earl of Elgin. It proves Bruce to have been a man of deep personal religion, of highly refined tastes, and of very wide attainments: medicine, chemistry, classics, mathematics, mechanical appliances of every kind, especially as adapted to

his mining enterprises, divinity, heraldry, horticulture, forestry, pisciculture, mining, and the management of estates—these and other subjects of acquired knowledge are discussed with evident knowledge. He was engaged in the Greenland whale fishery, and he possessed quarries of superior stone and of marble, part of which was used at Greenwich, and part in the rebuilding of St. Paul's. After the Restoration he became, upon the introduction of Moray, its first president, one of the leading members of the Royal Society. During 1657 and 1658 Bruce was extremely ill with ague. In the latter year he left Bremen for Hamburg, where he stayed at the house of his countryman, William Grison. At this time, and for some years afterwards, he was engaged, in conjunction with the Dutch mathematician, Hugens de Zulichem, in perfecting and in pushing a new invention for making pendulum clocks more serviceable at sea (*Correspondence with Moray*). A little later he took up his residence at the Hague, where on 16 June 1659 he married the daughter of M. Somerdyck, who brought him a large fortune (*ibid.* and DOUGLAS, *Scottish Peerage*). In January 1660 he was in London, 'at the stone-cutter's house next to Wallingford House, Charing Cross,' but immediately returned to the Hague, where he remained with his father-in-law until the Restoration. In June he was again in London at Devonshire House (*Correspondence with Moray*). All being now safe in Scotland he returned to Culross, and busied himself with his coal, salt, stone, and marble works. At the same time Burnet's statement that he neglected his private affairs for public work seems to be borne out by one of Robert Moray's letters, dated 22 Aug. 1668. According to Burnet, Bruce had been of great service to Charles while abroad by advancing money. It was only natural, therefore, that he should profit by the Restoration. He was at once admitted to the privy council, where he appears to have stood alone in his opposition to Glencairn and the dominant faction by urging delay, when in 1661 the king sent a letter to the Scotch privy council intimating his intention of reintroducing episcopacy (DOUGLAS, *Peerage*). The correspondence with Moray continues, but is chiefly confined to purely private matters until August 1665, when James Sharp, who at that time was in opposition to Lauderdale (with whom, through Moray, Kincardine was closely connected), and who was doing his best to slander all connected with his party, informed the king that Kincardine had been present at an unauthorised communion at Tollialoun. Kincardine's pointed letters of remonstrance and Sharp's evasive replies are contained in the Lauderdale MSS. The report at first appears to have lost Kincardine favour at court, but so strongly did Lauderdale and Moray bestir themselves in his interest, that Sharp himself gained great disadvantage from the attempt, and in July 1666, by way of making peace, begged the king to grant Kincardine a large share of the fines (*Correspondence with Moray*). During the Pentland rebellion, November 1666, he had command of a troop of horse. In 1667, when the treasurership was taken from Rothes and put in commission, Kincardine was one of the commissioners, and was also appointed extraordinary lord of session. His business knowledge and acquaintance with home and foreign trade were of great advantage to his colleagues. Always anxious for good government, he actively assisted in the conciliatory measures upon which Lauderdale was at that time engaged with regard to the covenanters, though he often strongly urged that toleration should be 'given, not taken' (*Lauderdale MSS.*) In 1672, when Lauderdale began his career of persecution, Kincardine was almost the only one of his former adherents who stayed by him, relying upon his engagement to return to milder measures. One of the chief grievances brought against Lauderdale was that the right of pre-emption of various articles had been bestowed upon his friends to the public loss, and Kincardine helped his cause by abandoning that of salt, which he had held for a considerable time (*Lauderdale MSS.*) In January 1674 he was for a short while Lauderdale's deputy at Whitehall, during the absence of Lord Halton. During this year, however, he found it impossible to continue to support the duke; his last letter to him is dated 4 July. In compliance with Lauderdale's urgent request, Charles now ordered Kincardine to retire to Scotland. In 1675, according to Mackenzie, who, however, is the only evidence for this, he was expected to succeed Lauderdale as secretary, and came up to London; but through the intrigues of the duchess, who induced Lauderdale to believe that he was coming only to support the threatened impeachment by the House of Commons, and on account of his intimacy with Gilbert Burnet, then in disfavour, he was once more obliged to return to Scotland, where he exerted himself on behalf of the covenanters. For example, he did his best to obtain a just trial for Kirkton, one of the hill preachers, and, in consequence of a letter of complaint from Lauderdale's party, was, by an autograph letter of the king, dated 12 July 1676, dismissed from the Scotch

privy council. He appears after this to have taken no further part in politics. In 1678, however, he exerted himself to save the life of Mitchell, who some years previously had made an attempt upon James Sharp, and who was now murdered through the perjury of Rothes, Sharp, and others, and he endeavoured in vain to save Lauderdale from sharing in the guilt of this crime, which was afterwards the chief cause of the duke's fall (BURNET). In May of that year, when in London, he was 'scrapt out of the English council' (*Lauderdale MSS.*) In February 1680 he is spoken of as being 'desperately sick,' and according to Burnet (i. 514) appears to have died in 1681.

[Burnet; Lauderdale MSS. in British Museum; Mackenzie's Memoirs; Wodrow's Church Hist.]
O. A.

BRUCE, ARCHIBALD (1746–1816), theological writer, was born at Broomhall, Stirlingshire, and, after studying at the university of Glasgow, was ordained, in 1768, minister of the Associate (Anti-burgher) congregation of Whitburn. In 1786 he was appointed professor of divinity by the General Associate Synod, and continued to hold that office till 1806. Being dissatisfied with the action of his synod, he left it and formed, along with three others, the 'Constitutional Associate Presbytery;' this led to a sentence of deposition being passed on him by the former body. He died 28 Feb. 1816. He was a man of great theological learning, of earnest piety, and at the same time of a lively imagination, as his writings showed. The chief of these were—1. 'The Kirkiad, or the Golden Age of the Church of Scotland,' a satirical poem, 1774. 2. 'Free Thoughts on the Toleration of Popery,' 1780. 3. 'Annus Secularis,' the centenary of the revolution 1788, a long dissertation on religious festivals. 4. 'Queries,' on the commemoration of the revolution, 1797. 5. 'The Catechism modernized,' 1791, a cutting satire on lay patronage, and its effects, in the form of a parody on the Westminster Assembly's Shorter Catechism. 6. 'Reflexions on the Freedom of Writing,' 1794, à propos of a proclamation against seditious publications, bearing the motto 'What Britons dare to think, he dares to tell.' 7. A poem ridiculing the pretensions of the pope, 1797. 8. 'Lectures to Students,' 1797. 9. 'Life of James Hog of Carnock,' 1798. 10. 'Dissertation on the Supremacy of the Civil Power in Matters of Religion,' 1798. 11. 'Poems, serious and amusing, by a reverend divine,' 1812. 12. 'Life of Alex. Morus, a celebrated divine in Geneva and Holland,' 1813. 13. 'A Treatise on Earthquakes' (posthumous).

[McKerrow's History of the Secession Church; notice of Mr. Bruce by Rev. Thos. McCrie, D.D., in Scots Magazine, April 1816; collected edition of Bruce's works in Library of New College, Edinburgh.] W. G. B.

BRUCE, DAVID (1324–1371), DAVID II, king of Scotland, the only son of Robert the Bruce, by his second wife, Elizabeth de Burgh, born at Dunfermline on 5 March 1324, amidst the rejoicing natural to the long-wished-for birth of a male heir, came too late to receive his mother's or his father's care, and disappointed the expectations of the nation. Elizabeth died in November 1327, having borne a second son, John, who died in infancy. One of the last acts of his father was the treaty of Northampton in 1328 with Edward III, by which it was agreed that a marriage should as soon as possible be celebrated between the infant David and Joanna, the sister of the king of England, a child scarcely older than himself. Her dowry was to be 2,000*l.* a year from lands in Scotland, and she was to be delivered to the King of Scots or his commissioners at Berwick on 15 Jan. 1328. The marriage was solemnised on 12 July of that year in presence of the Earl of Moray and Sir James Douglas, as Bruce himself was too ill to attend. Within less than a year he died, on 9 June 1329, and David peacefully succeeded to his father's throne. His coronation was delayed till 24 Nov. 1331, when he was crowned, and first of the Scottish kings annointed by the bishop of St. Andrews, in accordance with the provisions of a bull Bruce had procured from Pope John XXII, too late for his own use (13 June 1329). According to the customs of chivalry he was knighted by Randolph, the regent, and then knighted the regent's son, the Earl of Angus, and others. Details of his marriage and coronation preserved in the Exchequer records show that no expense was spared to give the ceremonies the importance desirable at the commencement of a new race of independent kings. His reign nearly coincides with that of Edward III, who succeeded to the English throne two years before, and outlived David by seven years. The personal character of the two sovereigns reversed that of their fathers. David was a weak successor of the Bruce; Edward inherited the martial and administrative talents of his grandfather, instead of the feeble nature of Edward II.

The life of David naturally divides itself into five parts of unequal length, and as to two of which our information is very limited:—

I. From his coronation in 1331 to the victory of Edward Baliol at Halidon Hill in 1333.

II. His residence in France from 1334 to his return to Scotland in 1341.

III. His personal reign in Scotland from 1341 to his capture at Neville's Cross in 1346.

IV. His captivity in England from 1346 till his release by the treaty of Berwick in 1357.

V. The second period of his personal reign from 1357 to his death in 1371.

After the death of Robert the Bruce, Thomas Randolph, earl of Moray, governed the kingdom with vigour for three years; but his death, not free from suspicion of poison, in July 1332, exposed Scotland to the peril of a disputed regency. The estates met at Perth, and after long discussion chose, on 2 Aug., Donald, earl of Mar, the nephew of Bruce.

The choice was unfortunate, and there is reason to suppose the prudence of Bruce had foreseen the incapacity of Mar when he preferred Douglas in the succession to the regency, which the youth of David made inevitably long. But Douglas had by this time fallen in the Moorish war in Spain. Encouraged by the divisions amongst the Scottish nobles, and secretly aided by Edward III, Edward the son of John Baliol, with many barons who had lost their Scotch estates by espousing the English side, made a descent on the coast of Fife. The non-fulfilment of one of the conditions of the treaty of Northampton, by which these estates were to be restored, gave a pretext for renewing the war. News of Baliol's landing at Kinghorn was brought to the parliament at Perth the day of the regent's election, and Baliol, losing no time, met the regent and barons at the Muir of Dupplin, near Perth, on 11 Aug., nine days after he landed. Though greatly superior in numbers, the regent was totally routed. He himself, along with Thomas, earl of Moray, the son of Randolph, the earl of Monteith, and many other nobles, were slain. In September Baliol was crowned at Scone. His captive, the Earl of Fife, placed the crown on his head; but he had not yet conquered the country. Perth was almost immediately retaken by David's adherents, and Baliol was defeated at Annan in Dumfries by John Randolph, now Earl of Moray, and forced to leave Scotland. In 1333 Edward III came with a great force to assist Baliol, and routed at Halidon Hill, on 20 July, the Scotch army led by Archibald Douglas, lord of Galloway, who succeeded to the regency after the death of Mar. Berwick capitulated, and Edward became master of Scotland south of the Forth. On 10 Feb. 1334 Baliol, at an assembly held at Edinburgh, surrendered Berwick absolutely to the English king, and, as security for an annual payment of 2,000*l.*, promised to put into his hands all the castles of south-eastern Scotland—Jedburgh, Selkirk, Peebles, Dumfries, Haddington, Edinburgh, and Linlithgow. Edward, like his grandfather, made a new ordinance for the Scottish government, but his officers never obtained complete possession of their posts. Meantime David and the queen had taken refuge at Dumbarton, one of the fortresses which held out under its brave governor Malcolm Fleming; but, Scotland being deemed an unsafe residence, he took advantage of a ship which Philip VI, the French king, sent for him, and along with Joanna and his sisters landed at Boulogne on 14 May 1334.

The royal exiles were splendidly received at Paris. Château Gaillard, the castle built by Cœur de Lion on the Seine close to the town of Andelys, was assigned for their residence, where they were maintained by Philip, though Froissart's statement that little came from Scotland to support them is disproved by the exchequer records, which show that besides provisions 4,333*l.* 18*s.* 7*d.* was remitted between May 1334 and January 1340.

The course of events in Scotland during the next seven years is outside the life of David. A new race of patriotic leaders—Murray of Bothwell, Robert the Steward, Douglas the Knight of Liddesdale—worthily sustained the fame of Robert Bruce, Douglas, and Randolph. At first they carried on the war with varying success, but ultimately they freed the country and retook all the castles. The greater attraction of a French campaign prevented Edward from ever using his whole strength against the northern kingdom. Not much is known of David's residence in France. He was of an age too young to take an active part in affairs, but not too young to learn the lessons of the extravagant and vain though splendid pomp of chivalry which distinguished the court of Philip VI. One characteristic scene at which he was present is described by Froissart—the meeting of the armies of the French and English kings about the end of October 1339. Three years previously a fleet, fitted out by David Bruce with the aid of the French king, made a diversion in favour of the Scotch, plundered the Channel islands, and seized many ships near the Isle of Wight. Edward retaliated by claiming the crown of France in October 1337, and, after two years of preparation, in September 1339 he crossed the Flemish border. At Vironfosse the two hosts came face to face. The English under

Edward were arrayed in three divisions, in all about 44,000. The French had the same number of divisions, but in each 15,000 men-at-arms and 20,000 foot. Though Edward was supported by the nobles of Germany, Brabant, and Flanders, besides his English vassals, Philip surpassed him in the rank as well as numbers of his followers; for besides the full array of France, dukes, earls, and viscounts, too long a list for even Froissart to rehearse, he was supported by three kings —John of Bohemia, the king of Navarre, and David king of Scotland. 'It was a great beauty to behold the banners and standards waving in the wynde, and horses barded, and knightes and squyres richly armed.' But no blood was shed in this first act of the war of a hundred years, which was to make the French and English, as it appeared, eternal enemies, and the French and Scots perpetual allies. Philip's counsellors were divided, but the view prevailed that it was better to allow the English king to waste his means in the maintenance of so great an army in a foreign country. The advice of Robert of Sicily, derived from astrology, that the French would be beaten in any engagement if Edward was present, also operated on the superstitious monarch. A feint of an attack caused by the starting of a hare between the camps, which led the Earl of Haynault to make fourteen knights, called in ridicule the Knights of the Hare, was an incident whose memory was perpetuated by those who thought it cowardly on the part of Philip with superior forces to decline battle on his own soil. The recollection of this scene and the victories of Crecy and Poictiers were inducements to David in later years to cast in his lot with the English king instead of with his national and natural allies.

In 1341 the brilliant successes in Scotland of Sir Andrew Murray of Bothwell, Robert the Steward of Scotland, and Sir William Douglas the Knight of Liddesdale, who in the preceding year had recovered one by one the castles north of and including Edinburgh, made it safe for David to return, and on 4 May he landed with his wife at Inverbervie near Montrose. Charters were issued under his name and seal at a council held at Aberdeen in February 1342, and though only thirteen, he assumed the personal government, which he retained until his capture at Neville's Cross in 1346. During the first two years after his return David was much at Aberdeen and Kildrummy, where his aunt, sister of Robert Bruce, who had married successively Gratney, earl of Mar, Sir Christopher Seton, and Sir Andrew Murray, lived. In the course of 1342 he passed through Fife, attending the justice-eyres at Cupar and Edinburgh, to the Marches, and joined the Earl of Moray in a descent on the English border, during which Penrith was burnt, but nothing of consequence was accomplished. On his return north he visited Haddington, Ayr, and Kilwinning, Kirkintilloch, Inverkeithing, and Scone, and stopped at Banff before his return to Kildrummy in August. It was important that he should show himself in different parts of the kingdom. Hawking and hunting and the jousts or tournaments, the favourite amusements of the age, were fully shared in by the young king, but he did not prove himself an adept in the art of war, for which these were the appropriate training.

Two deaths, for one of which he was indirectly, and for the other directly, responsible, showed that he could not attract to his throne, as his father had done, the leading men of the country.

Sir James Ramsay of Dalwolsie, having taken the castle of Roxburgh, was imprudently rewarded by the gift of the sheriffdom of Teviotdale, then held by Douglas the Knight of Liddesdale, and Douglas having treacherously got Ramsay into his power starved him to death in the castle of the Hermitage. The other victim was William Bullock, an ecclesiastic who had distinguished himself in the service of Baliol, but changing sides received the office of chamberlain from David. Suspected of treason he was by the king's order sent prisoner to the castle of Lochindorb in Moray, where he also was starved to death. Other acts of lawlessness, as the rape of a lady of the Seton family by Alan of Seton, the execution without trial of an impostor calling himself Alexander Bruce, the son of Edward Bruce, and the state of the ordinary royal revenue, which fell from 3,774*l.* in 1331 to 1,198*l.* in 1342, and had to be increased by special parliamentary grants distributed with too lavish a hand, were signs of his incapacity as an administrator. 'Tristia felicibus succedunt' is the brief comment of Fordun. The restoration of the king had not benefited the kingdom. A murrain which specially attacked the fowls, a forerunner of the black death, added to the general distress and feeling of impending calamity. A truce with England, which followed one between Edward and Philip of France in 1343, saved Scotland for a short time from war, but the treasonable correspondence of the Knight of Liddesdale with the English king was a bad omen for its continuance. It was terminated early in 1346, when Philip, his own truce having closed, exhorted David to

invade England. Seizing the opportunity of Edward's absence at Calais, David mustered his forces at Perth, where the defection of the Earl of Ross, who slew Ronald of the Isles at the monastery of Elcho, showed how little he was able to command his vassals. Advancing to the borders, he took the castle of Liddel, put to death Selby, its governor, and, in spite of the counsels of the Knight of Liddesdale not to proceed further with a force consisting of only 2,000 men-at-arms and some 13,000 light-armed troops, crossed the Tyne above Newcastle, and ravaged the bishopric of Durham. He was met near that town on 17 Oct. at Neville's Cross by the Archbishop of York and the northern barons, and totally routed. David himself was taken prisoner by a squire, John Copland, after a brave resistance, in which it is recorded he struck out two of his captor's teeth. The earls of Fife, Menteith, and Wigtown, the Knight of Liddesdale, and many barons shared his fate. The earls of Moray and Strathearn, the chancellor, chamberlain, and marshal of Scotland were slain; the Earl of March and Robert the Steward alone of the principal nobles effected their escape. So great was the disaster, that 'the time of the battle of Durham' is used in the accounts and chronicles as a point of time.

David, with the other captives, was led in triumph through the streets of London to the Tower, placed on a tall black charger to make him conspicuous, as John of France was after Poictiers on a white charger. The next eleven years of his life were spent in England, chiefly in or near London, and at Oldham in Hampshire, varied with visits to the border or to Scotland. He was forced to bear his own charges, but the rigour of his imprisonment was soon relaxed in the hope that he would negotiate his ransom and even ally himself to England. Of David's captivity the records are almost as scanty as of his exile in France. In 1347, after taking Calais, Edward concluded a truce with France, which continued by various prorogations till 1 April 1354. Scotland was to be admitted to the truce, and in the next year the negotiations for David's ransom commenced. In October Joanna joined her husband in England. It was, however, Edward's policy to have two strings to his bow, and Baliol, whom he addressed as 'our dear cousin Edward,' while his brother-in-law was only styled Lord David de Bruce, remained nominal ruler of Scotland. In spite of his protest in March 1357 a treaty was concluded with the Scots commissioners for the ransom of David, and he was permitted on 4 Sept. to return to Scotland to procure the sanction of the estates. Secret compacts were entered into in 1352 between Edward, David, and Lord Douglas, and between Edward and the Knight of Liddesdale. The terms of the former were purposely obscure, but indicate that in the event of David failing to persuade the estates to make peace, he engaged to act on his own account so that 'the work might be accomplished in another way.' The English commissioners were empowered to allow him to remain at Newcastle or Berwick, or even to set him at large if it would 'promote the business.' Knyghton, the English chronicler, reports that David had consented to acknowledge Edward as his feudal superior. There was no ambiguity in the agreement with the Knight of Liddesdale, who entered into a close alliance as a condition of his own release. In 1353 David had returned to England, having failed to obtain the consent of the Scotch estates to Edward's conditions, and at Newcastle conferences were renewed between the commissioners of the two countries, which resulted in a treaty on 13 July 1354, by which the ransom was fixed at 90,000 merks, payable in nine yearly instalments. Twenty hostages of noble birth were to be given for the fulfilment of the treaty, and the king himself, the nobles and bishops, as well as the principal towns, were to undertake personal obligations for its payment.

In 1355 the French king, alarmed at the project of a nine years' truce between England and Scotland, sent Eugène de Garancières with men and money to revive the war, and several border engagements followed; but early in 1356 Edward took Berwick, and obtained an absolute renunciation of the Scotch crown and kingdom from his puppet, Edward Baliol, on 21 Jan. Though he devastated the Lothians in the raid which received the name of the Burnt Candlemas, and issued a proclamation with regard to the government of Scotland, he failed to reduce even the southern district to subjection. In the north Robert the Steward maintained an independent power as regent, even during the period of the nominal reign of Baliol. At last the tedious negotiations for David's release drew near their close. At a parliament at Perth on 17 Jan. 1356–7 commissioners were appointed, and having settled the preliminaries at Berwick in August, a parliament at Edinburgh on 26 Sept. agreed to Edward's terms. The ransom was raised to 100,000 merks in ten instalments, for which the nobles, clergy, and burghs bound themselves, and commissioners from the three estates concluded the treaty at Berwick on 3 Oct. 1357.

The condition as to hostages was also made more severe. Three great lords were to be added to the twenty youths of noble birth formerly stipulated for. The truce between the two countries was to continue until the ransom was paid. It was ratified by the king and commissioners on 5 and 6 Oct., and again on 6 Nov. by a parliament at Scone, where David was present. On 25 Dec. Queen Joanna, along with the Bishop of St. Andrews and the Earl of March, received a safe-conduct to England, from which the queen never returned, dying near London on 14 Aug. 1362. David himself almost every year revisited England during the remainder of his reign, and his personal sympathies were so thoroughly English, that it required all the strength of the estates, and the desire of Edward for the stipulated ransom, to prevent a surrender of his own kingdom more ignominious than that of Baliol. Though his personal reign lasted for fourteen years after his return, it was entirely destitute of important events. Great difficulty was felt in raising from so poor a country the enormous ransom. It was not found enough that the whole wool of the kingdom should be granted at a low price to the king that he might resell it at a profit, and other severe taxes were imposed on the commons. The clergy had to contribute, and with some difficulty the pope was induced to allow a tenth of the ecclesiastical revenues for three years, on condition that they were thereafter to be exempted. But not all these resources together sufficed to meet the debt which the creditor was determined to exact to the uttermost, and from time to time David, like a needy debtor, made terms for the postponement of payment. There were negotiations for this purpose in 1363–5 and 1369, when an obligation was undertaken to pay off the balance due at the rate of 4,000 merks annually, under a large additional penalty in case of failure. Edward and David had latterly devised several schemes for the extinction of the debt by another process than payment. This was the transfer at David's death of the Scottish crown to an English prince. At the parliament of Scone in 1363, David ventured to propose openly that it should recognise Lionel, duke of Clarence, Edward's second son, as his heir. An indignant refusal was accompanied with a renewed declaration of the settlement of the succession on Robert the Steward by Robert the Bruce. Throughout this part of David's reign the barons of Scotland were animated by the same spirit as that which the English had shown at Runnymede. Hatred of foreign aggression, and the weakness of the king, who was willing to yield to it, enabled them to use the opportunity to obtain guarantees for the law and constitution which, though not in precisely the same form, had a similar intention and a similar, though less complete, result to Magna Charta. Such was the real meaning of the origin of those permanent committees of parliament for judicial business called the lords auditors, and for legislation called the lords of the articles, which first appear in 1367; the provision for the more regular administration of justice and coinage of money; the revocation of the grants of the royal revenues; the rule laid down that no attention was to be paid to the king's mandates contrary to the statutes and the common law. Foiled in their attempt to divert the order of succession, Edward and David had resort to secret intrigue. David, in November 1363, went to London and undertook a personal obligation to Edward to settle the kingdom of Scotland upon him and his issue male, failing issue male of his own body. On this condition the whole of the ransom still unpaid was released. Nominal provisions were made in the event of an English heir succeeding to the Scottish throne for the preservation of the independence of Scotland similar to those of Edward I. This agreement was carefully concealed from the Scottish people, and the public negotiations for the payment of the ransom were still continued. It was in this year, and before he went to England, that David married his second wife, Margaret, widow of Sir John Logie. It is usually said that this was an unequal marriage, into which passion rather than reason led the king; but Margaret is described by Fordun as a lady of noble birth, and she was honourably received at the court of Edward. She was a daughter of Drummond, one of the lesser barons. No such rigid bar then restricted the marriage of the royal race as in later times. A sister of David, Matilda, daughter of Robert, had married a simple esquire. Still, it was a match which could bring no political strength to David, and alienated many of the Scottish nobility. A revolt of some of these was one of its consequences. David succeeded in quelling it, and threw the Steward and his three sons into prison at the instance of Margaret Logie, to whom and her relations he made large grants of land and money. Her influence did not last long, and after her divorce in 1369 by the Scottish bishops, the exact ground of which has not been discovered, the Stewards were released. She was succeeded in the king's favour by Agnes of Dunbar. The year after this divorce, on 22 Feb. 1370, David died in Edinburgh Castle childless,

and was succeeded by Robert the Steward. David was only in his forty-seventh year, but he had reigned forty-one years, reckoning from his accession.

Fordun and Wyntoun, the writers nearest the time of David, who did not know the extent of his treason to Scotland, treat his character more favourably than modern historians. They commend his administration of justice, his bravery, even his resolute assertion of the royal authority. Wyntoun, in a curious passage which evidently relates an authentic anecdote, tells how on his return to Scotland, when he was going to his privy council,

> The folk, as they were wont to do,
> Pressyt rycht rudly in thare to,
> Bot he rycht suddenly gan arrace
> Out of a macer's hand a mace,
> And said rudly how do we now?
> Stand still, or the proudest of you
> Sall on his hevyd have smyte this mace.

This apparently trivial incident gives occasion to a general reflection by the historian, expressing his view of David:

> Radure in prynce is a gud thyng,
> For but radure all governyng
> Sall all tyme bot despiysed be.

In the same passage he mentions that David only brought with him from England a single page, not what we should expect if he then had the idea of bringing Scotland under English influence. Both Wyntoun and Fordun, who, it must be remembered, were Scottish churchmen (the English 'Chronicles of Lanercost,' whose monastery he plundered, take a very different view of David), incline to the side of the king as against the nobles, whose oppression he is represented as putting down. Later writers, on the other hand, note his undoubted weakness, his love of pleasure, his passion for an English mistress—Katherine Mortimer, who died during the life of Joanna, and was buried with pomp at Newbattle—his impolitic marriage with Margaret Logie, his extravagance, his jealousy, and ill-treatment of Robert the Steward, above all his sacrifice of the independence his father had established. These inconsistent views, both of which have some foundation in fact, point to a character itself inconsistent, passionate, and headstrong, capable at times of showing strength, at bottom weak, liable to be led by various influences, in the end yielding to the persistent policy and will of the English king.

[Wyntoun, Fordun, and the Liber Plyscardensis are the Scotch original authorities, but Knighton and Froissart supply several details. The Exchequer Rolls of Scotland, vols. i. and ii., and W. Burnett's learned prefaces are specially valuable for the life of David.] Æ. M.

BRUCE, DAVID (*fl.* 1660), physician, was the son of Andrew Bruce, D.D., principal (from 1630 to 1647) of St. Leonard's College in St. Andrews University. He was first educated at St. Andrews, and proceeded M.A. there. Later he went to France, and studied physic at Paris and Montpellier. He intended taking a medical degree at Padua; but the plague kept him from Italy, and he finally graduated M.D. at Valence in Dauphiny on 7 May 1657. On 27 March 1660 Bruce was incorporated doctor of physic at Oxford. He was associated with his great-uncle, Sir John Wedderburne, in the office of physician to the Duke and Duchess of York. But after fulfilling, in consequence of Wedderburne's infirmities, all the duties of the post for many years, he resigned the office and travelled abroad. Subsequently he settled at Edinburgh, and was there 'in good repute for his practice.' Wood speaks of him as still living in Edinburgh in 1690. Bruce was admitted candidate of the College of Physicians on 24 Dec. 1660, and was an original member of the Royal Society.

[Wood's Fasti Oxon. ii. 225; Munk's Coll. of Phys. i. 297.] S. L. L.

BRUCE, EDWARD (*d.* 1318), king of Ireland, was younger brother of Robert Bruce [q. v.], king of Scotland. In 1308 Edward Bruce took part in the incursion upon the district of Galloway by King Robert, and, during the indisposition of the latter, acted as a commander of his forces in their retreat from those of the Earl of Richmond, governor in Scotland for Edward II. Edward Bruce was subsequently despatched by his brother against Galloway, which resisted his authority. He routed the English commander and his Scottish allies there, and compelled the inhabitants to swear allegiance and to furnish contributions. In this contest he succeeded by a stratagem in putting to flight the English troops. The details of this enterprise were chronicled by the poet Barbour, from the narration of one of Bruce's associates. On the banks of the Dee, Edward Bruce defeated the forces brought against him by the chiefs of Galloway, and made a prisoner of Donall, prince of the Isles. He reduced a large number of castles and strongholds in Galloway, and brought that district under the dominion of King Robert. Edward Bruce's success in Galloway was celebrated in a contemporary poem. While King Robert was engaged on an expedition against the Isle of Man, Edward Bruce gained possession of the town of Dundee. Before the end of

1313, he besieged Stirling Castle, then almost the last fortress held in Scotland for the king of England. Philip de Mowbray, governor of the castle, after a vigorous defence, entered into a treaty to surrender it to Edward Bruce in the following midsummer, if not relieved. The terms of this treaty were disapproved of by King Robert, who, however, adhered to them. The attempt of the English army to relieve Stirling Castle led, in 1314, to the battle of Bannockburn, at which Edward Bruce was one of the chief commanders, and led the right column of the Scottish army. In the following year Edward Bruce, in conjunction with Douglas, devastated Northumberland and Yorkshire, levied large contributions, and returned to Scotland with great spoil. In 1315, in a convention of the prelates, nobles, and commons of Scotland, held at Ayr, an ordinance was enacted that Edward Bruce should be recognised as king, in the event of the death of his brother Robert without male heirs. Edward Bruce is described as a valiant and experienced soldier, but rashly impetuous. He is said to have aspired to share the kingship of Scotland with his brother. This circumstance is supposed to have induced King Robert to favour an expedition against the English in Ireland, which Edward Bruce was invited to undertake by some of the native chiefs there who regarded him as descended from the same ancestors as themselves. Edward Bruce landed in Ulster in May 1315, with about six thousand men, accompanied by the Earl of Moray and other Scottish commanders. The Scots, with their Irish allies, took possession of the town of Carrickfergus, laid siege to its strong citadel, and Bruce was crowned as king of Ireland. Edward Bruce encountered and defeated on several occasions the forces of the English government in Ireland. Robert Bruce having arrived with reinforcements from Scotland, he and his brother, early in 1317, marched from Ulster to the south of Ireland. After the return of King Robert to Scotland, Edward Bruce continued at Carrickfergus as king of Ireland. Bulls were issued by Pope John XXII for the purpose of detaching the Irish clergy from the cause of Edward Bruce. The archbishops of Dublin and Cashel and other dignitaries were enjoined by the pope to warn ecclesiastics to desist from inciting the Irish people against the king of England, and public excommunications were denounced against those who persisted in that course. A reproduction of one of those papal instruments appears in the third part of 'Facsimiles of National Manuscripts of Ireland.' Barbour alleged that Edward Bruce defeated the troops of the English in Ireland in nineteen engagements, in which he had not more than one man against five, and that he was in a 'good way' to conquer the entire land, as he had the Irish on his side, and held possession of Ulster. The poet adds, however, that Bruce's fortunes were marred by his 'outrageous' pride. In the autumn of 1318, Edward Bruce projected another descent upon Leinster. To prevent this movement, a large army was mustered by the colonists. Bruce's chief advisers counselled him against coming to an engagement with forces numerically superior to those under his command. He, however, declined to take their advice, and would not wait for reinforcements. In October a conflict took place near Dundalk, in which Bruce was slain and his forces put to flight. Bruce's corpse was found on the field, with that of John de Maupas stretched upon it. The quarters of Edward Bruce's body were set up as trophies in the chief towns of the English colony in Ireland, and his head was presented to Edward II in England. Barbour averred that the head was not Bruce's, but that of his devoted follower, Gilbert Harper, who wore his armour on the day of battle. Owing to the death of Edward Bruce new legislative arrangements were made relative to the royal succession in Scotland. An instrument is extant by which Robert Bruce confirmed a grant of land which had been made by his brother Edward as king of Ireland. The most detailed account of Edward Bruce's proceedings in Ireland is contained in Latin annals of that country appended by Camden to his 'Britannia' in 1607. A new edition of these annals, in which the oversights of Camden have been corrected by collation with the manuscript, was printed in the London Rolls Series in 1883. John Barbour, archdeacon of Aberdeen, in his poem, composed about 1375, tells little of Edward Bruce except in connection with his transactions in Ireland and death there. Many records illustrative of affairs in Ireland during the presence of the Bruces there are included among 'Historical and Municipal Documents of Ireland,' published in the London Rolls Series in 1870.

[Johannis de Fordun Chronica gentis Scotorum, ed. T. Hearne 1722, W. Goodall 1775, and W. F. Skene 1871; Acts of Parliament of Scotland, 1814; Annals of Scotland, by Lord Hailes, 1819; Annals of Kingdom of Ireland, 1848; Hist. of Viceroys of Ireland, 1865; Hist. of Scotland, by P. F. Tytler 1864, and J. H. Burton 1867; Facsimiles of National Manuscripts of Scotland, part ii. 1870; The Bruce,

ed. W. Skeat, 1870; Chronicles of Edward I and Edward II, ed. Stubbs, 1882–3; Chartularies of St. Mary's Abbey, Dublin, 1884–5.]

J. T. G.

BRUCE, EDWARD, Lord Kinloss (1549?–1611), judge, was the second son of Sir Edward Bruce of Blairhall in the county of Clackmannan, by Alison, daughter of William Reid of Aikenhead in the same county, sister of Robert Reid, bishop of Orkney, and descended from Robert de Brus, chief justice of the king's bench in 1268. He appears to have been born about the year 1549. His early history is from the loss of the records obscure, and the date at which he became an advocate is not known, nor when he was appointed to the office of judge of the commissary court of Edinburgh, though it is clear from the Pitmedden manuscript preserved in the Advocates' Library that he succeeded Robert Maitland, dean of Aberdeen, who had been superseded in the office of lord of session in 1576. It does not, however, appear whether the dean lost his position as commissary at that or at a subsequent date, but it is certain that Bruce was one of the commissaries in 1583. In this year he received a grant of the abbey of Kinloss in Ayrshire, to hold *in commendam* for his life, subject to an annuity payable to the abbot, and a rent of 500 merks payable to the crown. About the same date he was appointed one of the deputes of the lord-justice-general of Scotland. Four years later we find him energetically defending the right of the lords spiritual to sit in parliament, on the occasion of a petition presented by the general assembly of the Scottish church praying that they might be expelled, and in the result the petition was dismissed. The popish conspiracy of 1594 brought Bruce into considerable prominence. In 1594 Bruce was despatched, with James Colvill, laird of Ester or Easter Wemyss, to the English court to remonstrate with the queen upon the countenance which she afforded to the popish conspiracy by harbouring Bothwell, to complain of the conduct of her ambassador, Lord Zouche, in carrying on secret negotiations with him, and to ask for a subsidy to help in crushing the conspiracy. His mission was partially successful. In 1597 Bruce was appointed one of the commissioners for the levying of an aid granted by parliament to provide funds for the diplomatic service and other purposes. The same year (2 Dec.) he was made a lord of session. On 15 March 1598 Bruce was again sent to the English court to make the king's apologies for certain offences of which Elizabeth complained, 'and to prepare some other particulars concerning the estate of the two borders and two realms.' Probably he was secretly instructed to sound the queen and council as to the real position of his master's chances of obtaining the succession, but if so the mission appears in that respect to have been a wholly fruitless one. Early in 1601, on the eve of the discovery of the Essex plot, James, who had for some time been in secret correspondence with the conspirators, determined to send the Earl of Mar and Edward Bruce to London, ostensibly upon a mission of no special importance, but really for the purpose of ascertaining the precise posture of affairs in the country and the prospects of the plot, with a view to possible co-operation. The envoys, however, did not start until February, and consequently did not arrive until after the execution of Essex. Accordingly the king now instructed them to obtain, if possible, a formal declaration from the queen and council that he was free of all complicity in any intrigues that had ever been set on foot against her, and particularly in the late conspiracy, and an assurance of his succession to the throne on her decease. They obtained an early audience of Sir Robert Cecil, who exacted from them a pledge (1) that the king should abandon all attempts to obtain parliamentary or other recognition of his title to the succession as the condition of holding communication with them, and (2) that all such communications should be kept perfectly secret. The result was the celebrated correspondence between James and Cecil, part of which was published by Lord Hailes in 1766, and of which another portion has since been edited for the Camden Society. Bruce accompanied James to England on his accession, was naturalised by act of parliament, and made a member of the privy council in both kingdoms. He was also (22 Feb. 1603) raised to the peerage by the title of Baron Bruce of Kinloss, and on 18 May following was appointed to the mastership of the rolls in succession to Sir Thomas Egerton. In 1605 the university of Oxford conferred upon him the degree of M.A. In 1608-9 his daughter Christiana married William Cavendish, afterwards the second earl of Devonshire, the king himself giving the bride away and making her fortune up to 10,000*l*. He died very suddenly on 14 Jan. 1610-11, in his sixty-second year, and was buried in the Rolls Chapel in Chancery Lane. His eldest son, Lord Edward Bruce, was killed in a duel with Sir Edward Sackville, afterwards earl of Dorset, near Bergen-op-Zoom in 1613. His heart was discovered embalmed in a silver case, bearing his name and arms, in the abbey

church of Culross in Perthshire in 1808. His younger brother Thomas was created Earl of Elgin on 21 June 1633, and Baron Bruce of Whorlton in Yorkshire on 1 Aug. 1641. The third son, Robert, was created Baron Bruce of Skelton in Yorkshire, Viscount Bruce of Ampthill in Bedfordshire, and Earl of Aylesbury in Buckinghamshire on 18 March 1663-4 [see BRUCE, ROBERT, Earl of Aylesbury].

[Acts Parl. of Scotland, iii. 484, iv. 143; Letters of John Colville (Bannatyne Club), 298; Pitcairn's Trials, i. 133; Spottiswoode's Hist. of the Church of Scotland (Bannatyne Club), ii. 322, 329; Moysie's Memoirs (Bannatyne Club), 117, 137, 139; Wood's Fasti Oxon. (Bliss), i. 311–12, 491; Cal. State Papers (Scotland 1509–1603), ii. 649, 650, 652, 708, 746, 748; Birch's Memoirs, i. 175, ii. 509, ad fin.; Haydn's Book of Dignities, 413, 414; Letters of Sir Robert Cecil (Camden Society), 75; Dugdale's Chron. Ser. 100, 101; Dugdale's Orig. 335; Correspondence of James VI with Sir Robert Cecil, xxv. 38, 45–9, 51, 78; Hailes's Secret Correspondence of Sir Robert Cecil with James VI, pp. 5, 6, et passim; Ferrerii Hist. Abb. de Kinloss (Bannatyne Club), xi.; Gardiner's Hist. of England (1603–42), i. 52; Collins's Peerage (Brydges), v. 323–4; Burnet's Own Time (Oxford edition), i. 14; Court and Times of James I, i. 7, 104; Statutes of the Realm, iv. 1016; Archæologia, xx. 515; Foss's Lives of the Judges; Brunton and Haig's Senators of the College of Justice.] J. M. R.

BRUCE, SIR FREDERICK WILLIAM ADOLPHUS (1814–1867), diplomatist, was the youngest of the three sons of Thomas Bruce, seventh earl of Elgin [q. v.], and his second wife Elizabeth, youngest daughter of James Townshend Oswald of Dunnikier, Fifeshire. He was born at Broomhall, Fifeshire, on 14 April 1814, and on 9 Feb. 1842 was attached to Lord Ashburton's mission to Washington, returning to England with his lordship in September of that year. On 9 Feb. 1844 he was appointed colonial secretary at Hongkong, which place he held until 1846, when on 27 June he became lieutenant-governor of Newfoundland. His next change was to Sucre, with the appointment of consul-general in the republic of Bolivia on 23 July 1847, and on 14 April 1848 he was accredited as chargé d'affaires. He was named chargé d'affaires to the Oriental republic of the Uruguay on 29 Aug. 1851, and on 3 Aug. 1853 became agent and consul-general in Egypt in the place of the Hon. C. A. Murray. On his brother, James Bruce, the eighth earl of Elgin, being appointed ambassador extraordinary to China, he accompanied him as principal secretary in April 1857. He brought home (18 Sept. 1857) the treaty with China signed at Tientsin on 26 June 1858, and was made a C.B. on 28 Sept. His diplomatic tact was thoroughly appreciated by the home government, for he was appointed on 2 Dec. 1858 envoy extraordinary and minister plenipotentiary to the emperor of China, and on 1 March following chief superintendent of British trade in that country. His mission was prevented from proceeding to Pekin by the opposition made by the Chinese. The mission therefore returned to Shanghae, where it remained until the ratification of the treaty of 26 June 1858 at Pekin on 24 Oct. 1860. He proceeded to Pekin on 7 Nov. 1860, but withdrew to Tientsin for the winter, while arrangements were made for putting a residence in order for his reception. The mission was established at Pekin on 26 March 1861, but it was not until 2 April that Sir Frederick Bruce paid a visit to Prince Kung. On the removal of Lord Lyons from Washington to Constantinople, he was selected to fill the important office of British representative at Washington on 1 March 1865. He was made a K.C.B. of the civil division on 12 Dec. 1862, and received the grand cross of the order on 17 March 1865. He was appointed umpire by the commission named under the convention of 1864, concluded between the United States of America and the United States of Colombia, for the adjustment of claims of American citizens against the Colombian government. He died at Boston in the United States on 19 Sept. 1867, when his remains were embalmed, and, being conveyed to Scotland, were interred at Dunfermline Abbey on 8 Oct. The American press spoke in eulogistic terms of his amiable personal qualities and of the able manner in which he exercised his ministerial functions. He died unmarried.

[Gent. Mag. for 1867, pt. ii. 677–8; Hertslet's Foreign Office Lists, March 1868, p. 187; Boulger's History of China, vol. iii. (1884).] G. C. B.

BRUCE, JAMES (1660?–1730), Irish presbyterian minister, was the eldest son of Michael Bruce (1635–1693) [q. v.] He was called to Carnmoney, county Antrim, but preferred a settlement at Killeleagh, county Down (near Killinchy, his father's place), where he was ordained after 6 Nov. 1684. In April 1689 occurred 'the break of Killeleagh,' when the protestants were routed and Killeleagh castle deserted by its garrison. Bruce fled to Scotland, but returned in 1691 or 1692, when Ulster was at peace. In 1696 he secured, from the presbyterian proprietors of the Killeleagh estate endowments for the presbyterian minister at Killeleagh (and three others) in the shape of a lease of lands at a

nominal rent. More important was his success in establishing at Killeleagh in 1697 a 'philosophical school' for the training of the presbyterian ministry and gentry, which proved obnoxious to the episcopalians, and was closed in 1714. In 1699 Bruce was appointed one of the synod's trustees for the management of the *regium donum*, and continued in this office till his death. His congregation was large; at his communion on 2 July 1704 there were seven successive tables, and the services began at 7 A.M. and lasted till evening. A new meeting-house was built for him, probably in 1692. In the nonsubscription controversy (1720–6) Bruce sided with the subscribers (himself signing the Westminster Confession in 1721), but was unwilling to cut off the nonsubscribers from fellowship. His presbytery (Down) was in 1725 divided into Down and Killeleagh, those (including Bruce) who were against disowning the nonsubscribers being placed in the latter. Bruce died on 17 Feb. 1730. His will (dated in February 1725) directs his burial at Killeleagh, where he was interred on 24 Feb. Tradition places the spot eastward of the episcopal church. He married, 25 Sept. 1685, Margaret (died May 1706), daughter of Lieutenant-colonel James Trail of Tullychin, near Killeleagh, by Mary, daughter of John Hamilton, brother of the first Lord Clandeboye. He had ten children, of whom three sons and three daughters survived him. His sons Michael [q. v.] and Patrick were presbyterian ministers; William [q. v.] was a publisher. From his son Patrick (1692–1732), minister successively of Drumbo, co. Down, Killallan, Renfrewshire, and Killeleagh, are lineally descended the Hervey Bruces of Downhill, baronets since 1804. Bruce published nothing. In Daniel Mussenden's manuscript volume of sermon notes is an abstract of Bruce's sermon (Prov. viii. 17) at a communion in Belfast, 20 Aug. 1704, which is strongly Calvinistic.

[McCreery's Presb. Ministers of Killeleagh, 1875, pp. 90 sq.; Porter's Seven Bruces, in N. Whig, 16 April 1885; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, ii. 477, 519; [Kirkpatrick's] Historical Essay upon the Loyalty of Presbyterians, 1713, p. 506; Bruce's appendix to Towgood's Diss. Gent. Letters, 1816, p. 359; Disciple (Belfast), April 1883, p. 100; Belfast Funeral Register (presbyterian); manuscript extracts from Minutes of General Synod; Mussenden's manuscript sermon notes, 1704–20, in the possession of a descendant of Bruce.] A. G.

BRUCE, JAMES (1730–1794), African traveller, son of David Bruce of Kinnaird and Marion Graham of Airth, was born at Kinnaird, Stirlingshire, on 14 Dec. 1730. He was educated at Harrow, and 'inclined to the profession of a clergyman,' 'for which,' his master assured his father, 'he has sufficient gravity.' He nevertheless complied with his father's wish that he should study law, until it became evident that a pursuit involving an intimate knowledge of Roman as well as Scotch jurisprudence was too distasteful to him to be prosecuted to any good purpose. He had in the meantime invigorated his originally delicate constitution by exercise and sport; and now, athletic, daring, and six feet four, seemed made for a life of travel and adventure. While soliciting permission to settle as a trader in India, his ideas received a new direction from his marriage with Adriana Allan, the orphan daughter of a wine merchant in Portugal. To gratify her mother he took a share in the business; but his wife's death in 1754, after a union of only nine months, destroyed his interest in this calling, and to detach himself gradually from it he visited Spain and Portugal under pretext of inspecting the vintage. Two incidents arising out of this excursion aided to determine his subsequent career. Having formed the project of examining the manuscripts in the Escurial, he was led to study Arabic, which incidentally directed his attention to the ancient classical language of Abyssinia; and, having observed the unprotected condition of Ferrol, he submitted, upon the outbreak of hostilities with Spain, a proposition to the English government for an attack upon the place. The scheme, though not carried into effect, gained him the notice of Lord Halifax, and the offer of the consulate at Algiers, with a commission to examine the remains of ancient architecture described but not delineated by Dr. Shaw. According to his own statement, this proposal was accompanied by the promise of a baronetcy when his mission should be completed, and the pledge that he should be assisted by a deputy to attend to consular business while he was engaged in archæological research. Some hints as to the possibility of his extending his explorations to the Nile took the strongest hold upon his imagination, and to reach its source now became the main purpose of his life. To qualify himself yet further for his undertaking, he spent six months in Italy studying antiquities, and obtained the services of an accomplished draughtsman, a young Bolognese named Luigi Balugani. Before engaging him he had visited Paestum, and made the first accurate drawings ever taken of the ruins, a fortunate step for his own reputation, as it refuted the charge subsequently brought against him of entire

dependence upon Balugani and appropriation of the latter's work. He arrived at Algiers on 15 March 1763.

The Algerine consulate was a post of danger and difficulty at all times, and Baba Ali, the dey to whom Bruce was accredited, though not devoid of a certain barbaric magnanimity, was even more ferocious and impracticable than the generality. The injudicious recall of Bruce's predecessor at the dey's demand had greatly encouraged the latter's insolence. Bruce's presents were judged insufficient, and with great public spirit he advanced more than 200*l.* from his own pocket, 'rather than, in my time, his majesty should lose the affections of this people.' These affectionate corsairs, in fact, were not without grounds of complaint. Blank passports, intended, when duly filled up, to exempt English ships from capture as belonging to a friendly power, had fallen into the hands of the French, who, to damage their enemy's credit, had sold them to nations at war with Algiers. The English, finding their passes thus invalidated, had issued written papers, which the Algerines could not read, and of course disregarded. Bruce had need of all his courage and address. The two years and a quarter during which he held office passed in a series of disputes with the Algerine ruler, which frequently involved him in great danger, but in which he usually triumphed by his undeviating firmness. At length, in August 1765, finding that no assistant was likely to be given him, he resigned his appointment, and departed on an archæological tour through Barbary, fortified by the protection of the old dey, who secretly admired his spirit. With the aid of his draughtsman and a camera obscura, he made a great number of most elaborate and beautiful drawings of the remains of Roman magnificence extant in the now uninhabited desert. These drawings, which were exhibited at the Institute of British Architects in 1837, are partly in the possession of his descendants, and partly in the royal collection at Windsor. Colonel Playfair finds them to be for the most part virtually in duplicate, but taken from slightly different points of view; one copy probably by Bruce, the other, distinguished by the introduction of conventional ornaments, probably by Balugani. Colonel Playfair's own elaborate work has superseded the imperfect account published by Bruce himself, but his researches have impressed him with the fullest conviction of the accuracy and conscientiousness of his predecessor, in whose delineations he has discovered only one error. The most important ruins visited and sketched by Bruce were those at Tebessa, Spaitla, Tamugas, Tisdrus, and Cirta. After more than a year's travel through Barbary, at the close of which he underwent great danger from famine and pestilence at Bengazi, Bruce embarked at Ptolemeta for Candia, was shipwrecked, cast helpless on the African coast, beaten and plundered by the Arabs, and contracted an ague from his immersion, which he could never entirely shake off. His drawings had fortunately been placed in safety at Smyrna. Having, after a considerable delay at Bengazi, made his way to Crete, and partially got rid of his ague and fever, he proceeded with indomitable spirit to Syria, sketched the ruins of Palmyra and Baalbec, and, after hesitating whether he should not go to Tartary to observe the transit of Venus, arrived in Egypt in July 1768. Having conciliated Ali Bey, the chief of the Mameluke rulers of Egypt, by his real skill in medicine and supposed knowledge of astrology, and thus obtained recommendatory letters to the sheriff of Mecca, the naib of Masuah, Ras Michael the Abyssinian prime minister, and other chieftains and potentates, and being also provided with a monition to the Greeks in Abyssinia from their patriarch in Egypt, Bruce sailed up the Nile to Assouan, visited the ruins of Karnak and Luxor, and embarked at Cosseir for a voyage on the Red Sea. He proceeded to the Straits of Babelmandeb, retraced his course to Jidda, and crossed from thence to Masuah, the port of Abyssinia, where he landed on 19 Sept. 1769. The place, inhabited by a mongrel breed of African savages and Turkish janissaries, was little better than a den of assassins. It had, however one honest inhabitant, Achmet, the nephew of the naib or governor, who took Bruce's part and saved his life, powerfully aided by the fame of a salute which his countrymen had fired in his honour when he quitted Jidda, and by his credentials to the Abyssinian ras, whose wrath the naib had already provoked, and whom he feared to offend further. Bruce ultimately quitted the Red Sea coast on 15 Nov., bound for Gondar, the capital of Abyssinia. He reached his destination on 14 Feb. 1770, after a toilsome march, in which he experienced great difficulties from scantiness of provisions, from the transport of his heavy instruments, and from altercations with petty chiefs on the road. In his march he witnessed the barbarous Abyssinian custom of eating raw meat cut from the living animal, which he brought such undeserved discredit upon himself by relating; and visited the ruins of Axum, his imperfect description of which is more justly open to criticism. It was nearly 150 years since any European had visited Abyssinia, except Poncet, the French surgeon, towards

the end of the seventeenth century, and three Franciscan monks who had found their way about 1750, but had published no account of their travels, and probably never returned.

The name Abyssinia is derived from an Arabic word signifying confusion; and the term—intended to denote the mixture of races in the population of the country—was, in Bruce's time as now, accurately descriptive of its political condition. Although the throne was still filled by a reputed descendant of Solomon, the prestige of royalty had well-nigh disappeared, and the country was virtually divided among a number of provincial governors, whose revolts against the nominal sovereign and contentions among themselves kept it in a state of utter anarchy. At the time of Bruce's arrival the post of ras or vizier was filled by the aged Michael, governor of Tigré, the Warwick of Abyssinia, who, having assassinated one king and poisoned another, was at the age of seventy-two ruling in the name of a third. It was Bruce's business to conciliate this cruel but straightforward and highly intelligent personage, as well as the titular king and royal family, and Fasil, the chieftain in whose jurisdiction lay the springs of the Blue Nile, which Bruce, mistaking for the actual source of the river, had made the goal of his efforts. This individual happened to be in rebellion at the time, which increased the difficulties of the situation. But Bruce, by physical strength and adroitness in manly exercises, by presence of mind, by long experience of the East, by his very foibles of excessive self-assertion and warmth of temper, was fitted beyond most men to overawe a barbarous people. When he arrived at Gondar, King Tecla Haimanout and Ras Michael were engaged in a military expedition, and the Greeks and Moors to whom he had letters of introduction were likewise absent. Fortunately for him several persons of distinction were sick of small-pox, which procured him access to the queen mother; and perhaps still more fortunately he was not at first allowed to prescribe for them, greater confidence being reposed in a cross and a picture of the Virgin Mary. The speedy death of two of the patients insured him his own way with the remainder, and their recovery won him the gratitude of the queen mother and of Michael's wife, the young and beautiful Ozoro Esther. The favour thus gained was confirmed by his feat of firing a tallow candle through a table, which Salt found talked of forty years afterwards. Bruce received an office about the king's person, and, according to his own statement, was made governor of the district of Ras-el-Feel. This circumstance was contradicted by Dofter Esther, a priest, from whom Salt subsequently obtained information, and who cannot have been actuated by any animosity to Bruce, as the general tenor of his communications was highly favourable to him. The appointment, however, may not have been generally known in Abyssinia, or Bruce himself, who at the time could not speak Amharic, may have been under a misapprehension as to the extent of his authority. In the spring of 1770 he accompanied the king and Michael on an expedition into Maitsha, which gave him an opportunity of obtaining from the king the investiture of the district of Geesh, where the fountains of the Blue Nile are situated, and of propitiating the rebel chief, Fasil, by sending medicine to one of his generals. The expedition was unsuccessful; the king and ras sought refuge in the latter's government of Tigré, and Bruce returned to Gondar, where he spent several months, living in the queen mother's palace under her protection, but exposed to considerable danger from the hostility of a usurper who had been elevated to the nominal throne. On 28 Oct. 1770 Bruce left Gondar to take possession of his fief, and after two days' march fell in with the army of Fasil, who had returned to his allegiance, and was favouring the king's return to Gondar. Fasil gave Bruce at first a very ambiguous reception; but, overcome by his intrepid bearing, and captivated by his feats in subduing savage horses and shooting kites upon the wing, altered his demeanour entirely, accepted Bruce as his feudatory, naturalised him among his Galla followers, and dismissed him with a favourite horse of his own, and instructions to drive the animal before him ready saddled and bridled wherever he went. The steed certainly brought the party security, for every one fled at the sight of him, and Bruce was finally obliged to mount. Thus sped, he arrived at the village of Geesh, and struck upon the mighty Nile, 'not four yards over, and not above four inches deep,' and here his guide pointed out to him 'the hillock of green sod' which he has made so famous. Trampling down the flowers which mantled the hillside, and receiving two severe falls in his eager haste, Bruce 'stood in rapture over the principal fountain.' 'It is easier to guess than to describe the situation of my mind at that moment—standing on that spot which had baffled the genius, industry, and inquiry of both ancients and moderns for the course of near three thousand years.'

Bruce, however, was mistaken. He had not reached the source of the true Nile, but only that of its most considerable tributary. With a frankness which does him honour, he virtually admits the fact by pointing out

that, if the branch by whose spring he stood at Geesh did not encounter the larger stream of the White Nile, it would be lost in the sands. He maintains, indeed, that the Blue Nile is the Nile of the ancients, who bequeathed the problem of its source to us; but this is inconsistent with the fact that the expedition sent by Nero evidently ascended not the Blue Nile but the White. He was also in error—less excusable because in a certain measure wilful—in regarding himself as the first European who had reached these fountains. Pedro Paez the Jesuit had undoubtedly done so in 1615, and Bruce's unhandsome attempt to throw doubt on the fact only proves that love of fame is not literally the last infirmity of noble minds, but may bring much more unlovely symptoms in its train. There is a sense, however, in which Bruce may be more justly esteemed the discoverer of the fount of the Blue Nile than Paez, who stumbled upon it by accident, and, absorbed by missionary zeal, thought little of the exploit to which Bruce had dedicated his life.

During Bruce's absence from Gondar, King Tecla Haimanout had recovered his capital. Twenty thousand of Ras Michael's Tigré warriors occupied the city, and Bruce was in time to witness the vengeance of the victors. For weeks Gondar reeked with massacre, and swarmed with hyænas lured by the scent of carrion. Bruce's remonstrances were regarded as childish weakness. His draughtsman, Balugani, died, an event which he himself misdates by a year, and he ardently longed to quit the country. With much difficulty he obtained permission, but the general anarchy prevented his departure. The queen mother had always been unfriendly to Ras Michael. Two leading provincial governors, Gusho and Powussen, espoused her cause, and interposed their troops between Michael in the capital and his province of Tigré. After much indecisive fighting in the spring of 1771, the royal army was cut off from its supplies, and became completely disorganised in its retreat upon Gondar. The old ras, victor in forty-three battles, arrayed himself in cloth of gold, and sat calmly in his house awaiting his fate. He was carried away prisoner to a remote province, but was yet to rise again and rule Tigré seven years until his death. The king, though not dethroned, remained in virtual captivity, but was destined to experience many more changes of fortune ere he died a monk. Bruce spent a miserable autumn, prostrated with fever, harassed with debt, and in constant danger of his life from the wild Galla. On 26 Dec. 1771 he finally quitted Gondar, amid the benedictions and tears of his many friends, bearing with other treasures the chronicles of the Abyssinian kings and the apocryphal book of Enoch in the Ethiopic version, in which alone it is preserved. The next stage of his journey was to be Sennaar, the capital of Nubia, which he reached after four months' march through a densely wooded country infested with wild beasts, narrowly escaping assassination at the hands of the treacherous sheikh of Atbara. After five months' disagreeable detention at Sennaar among 'a horrid people, whose only occupations seem war and treason,' he struck into the desert, and after incurring dreadful perils, most graphically described, from hunger, thirst, robbers, the simoom, and moving pillars of sand, on 29 Nov. 1772 reached Assouan, the frontier town of Egypt. He had been compelled to leave his journals, drawings, and instruments behind him in the desert, but they were recovered, and in March 1773 he brought the hard-won treasures safely to Marseilles.

Bruce spent a year and a half on the continent, enjoying the compliments of the French savants, recruiting his constitution at the baths of Poretta, and calling to account an Italian marquis who had presumed during his absence to marry a lady to whom he had been engaged. On his arrival in England he at first received great attention, but a reaction against him soon set in. People were scandalised by his stories, especially such as were really in no way improbable. As Sir Francis Head puts it, the devourers of putrid venison could not digest the devourers of raw beef. Bruce's dictatorial manner and disdain of self-vindication also told against him. 'Mr. Bruce's grand air, gigantic height, and forbidding brow awed everybody into silence,' says Fanny Burney in her lively sketch of him at this time in a letter to Samuel Crisp, adding, 'He is the tallest man you ever saw gratis.' No honour was conferred upon him, except the personal notice of the king. Deeply wounded, he retired to his patrimonial estate in Scotland, which had greatly increased in value from the discovery of coal; he postponed the publication of his travels, and might have finally abandoned it but for the depression of spirits caused by the death of his second wife in 1785. The need of occupation and the instances of his friend, Daines Barrington, incited him to composition, and five massive, ill-arranged, ill-digested, but most fascinating volumes made their appearance in 1790. They included a full narrative of his travels from the beginning; a valuable history of Abyssinia, 'neglecting,' however, according to Murray, 'very interesting traits of character and manners that appear in the

39537

original chronicles;' and disquisitions on the history and religion of Egypt, Indian trade, the invention of the alphabet, and other subjects, evincing that the great traveller was not a great scholar or a judicious critic. With all their faults, few books of equal compass are equally entertaining; and few such monuments exist of the energy and enterprise of a single traveller. Yet all their merits and all the popularity they speedily obtained among general readers did not effect the reversal of the verdict already passed upon Bruce by literary coteries. With sorrow and scorn he left the vindication of his name to posterity. He shot, entertained visitors, played with his children, and, 'having grown exceedingly heavy and lusty, rode slowly over his estate to his collieries, mounted on a charger of great power and size.' Occasionally he would assume Abyssinian costume, and sit meditating upon the past and the departed, especially, it is surmised, his beautiful protectress, Ozoro Esther. At last, on 27 April 1794, hastening to the head of his staircase to hand a lady to her carriage, he missed his footing, pitched on his head, and never spoke again.

Bruce's character is depicted with incomparable liveliness by himself. It is that of a brave, magnanimous, and merciful man, endowed with excellent abilities, though not with first-rate intellectual powers, but swayed to an undue degree by self-esteem and the thirst for fame. The exaggeration of these qualities, without which even his enterprise would have shrunk from his perils, made him uncandid to those whom he regarded as rivals, and brought imputations, not wholly undeserved, upon his veracity. As regards the bulk and general tenor of his narrative, his truthfulness has been sufficiently established; but vanity and the passion for the picturesque led him to embellish minor particulars, and perhaps in some few instances to invent them. The circumstances under which his work was produced were highly unfavourable to strict accuracy. Instead of addressing himself to his task immediately upon his return, with the incidents of his travels fresh in his mind and his journals open before him, Bruce delayed for twelve years, and then dictated to an amanuensis, indolently omitting to refer to the original journals, and hence frequently making a lamentable confusion of facts and dates, which only came to light upon the examination of his original manuscripts. 'In the latter part of his days,' says his biographer, Murray, 'he seems to have viewed the numerous adventures of his active life as in a dream, not in their natural state as to time and place, but under the pleasing and arbitrary change of memory melting into imagination.' These inaccuracies of detail, however, relating exclusively to things personal to Bruce himself, in no way impair the truth and value of his splendid picture of Abyssinia; nor do they mar the effect of his own great figure as the representative of British frankness and manliness amid the weltering chaos of African cruelty, treachery, and superstition. His method of composition, moreover, if unfavourable to the strictly historical, was advantageous to the other literary qualities of his work. Fresh from the author's lips, the tale comes with more vividness than if it had been compiled from journals; and scenes, characters, and situations are represented with more warmth and distinctness. Bruce's character portraits are masterly; and although the long conversations he records are evidently highly idealised, the essential truth is probably conveyed with as much precision as could have been attained by a verbatim report. Not the least of his gifts is an eminently robust and racy humour. He will always remain the poet, and his work the epic, of African travel.

[The principal authority for Bruce's life is his own Travels, which have appeared in three editions, in 1790, 1805, and 1813. He left an unfinished autobiography, part of which is printed in the later editions of the Travels. They are also accompanied by a biography by the editor, Alexander Murray; an exceedingly well-written and in the main a very satisfactory book. Some slight coldness towards Bruce's memory may be explained by the uneasy relations between Murray and Bruce's son, who quarrelled with him during the progress of the work. Sir Francis Head's delightful volume in the Family Library goes into the other extreme. It is a mere compilation from the Travels, but executed *con amore* by a kindred spirit, and highly original in manner if not in matter. Crichton's memoir in Jardine's Naturalists' Library is an audacious plagiarism from Head. Bruce's Travels in Barbary have been most fully illustrated by Colonel Playfair (Travels in the Footsteps of Bruce, 1877). See also the Travels of Lord Valentia and Salt, Bruce's principal detractors; Asiatic Researches, vol. i.; Madame d'Arblay's Memoir of Dr. Burney, i. 298–329; Beloe's Sexagenarian, ii. 45–9; and the chapter on Alexander Murray in Archibald Constable and his Literary Correspondents, vol. i. The excellent article in the Penny Cyclopædia is by André Vieusseux.] R. G.

BRUCE, JAMES (1765?–1806), essayist, was born in the county of Forfar, in or about 1765. After an honourable career at the university of St. Andrews, he went thence to Emmanuel College, Cambridge. He graduated B.A. in 1789, and took orders

in the English church. About 1800 he was again in Scotland, where for a short time he officiated as a clergyman in the Scottish episcopal church. Towards the end of this period, in 1803, was published his only separate literary work, 'The Regard which is due to the Memory of Good Men,' a sermon preached at Dundee on the death of George Teaman.

In 1803 he came to London to devote himself to literature, and was soon a prolific contributor to the 'British Critic' and the 'Anti-Jacobin Magazine and Review,' the latter a weekly journal started almost contemporaneously with, and conducted on the same principles as, its more famous namesake the 'Anti-Jacobin' of Canning celebrity. A large proportion of the articles published in this review from 1803 to 1806 are from Bruce's pen. These articles, written with considerable ability, are chiefly on theological and literary subjects. The former are characterised by a keen spirit of partisanship, and are aimed especially against the Calvinistic and evangelical parties in the church. His contempt for the whole tendency of the thought of revolutionary France was most hearty, and helped to keep up the 'Anti-Jacobin' tradition. For a list of the titles of the most important, see Anderson's 'Scottish Nation.'

Bruce's life in London was obscure, and probably unfortunate. He was found dead in the passage of the house in which he lodged in Fetter Lane, 24 March 1806.

[Anderson's Scottish Nation; Irving's Book of Scotsmen; Annual Register, 1806, p. 524.]

A. M–L.

BRUCE, JAMES (1808–1861), journalist and author, was born at Aberdeen in 1808. He began his journalistic career in his native town, and there he published, in 1840, 'The Black Kalendar of Aberdeen,' an account of the most remarkable trials before the criminal courts of that city, and of the cases sent up from that district to the high court of justiciary, from 1745 to 1830, with personal details concerning the prisoners. In the following year appeared his 'Lives of Eminent Men of Aberdeen,' which contains, among other biographies, those of John Barbour, Bishop Elphinstone, chancellor of Scotland under James III, Jamieson the painter, and the poet Beattie.

While resident in Cupar, and editor of the 'Fifeshire Journal,' he published in 1845, under the name of 'Table Talk,' a series of short papers on miscellaneous subjects, which show a minute acquaintance with the byways and obscure corners of history and literature, and, two years later, a descriptive 'Guide to the Edinburgh and Northern Railway.'

In 1847 Bruce was appointed commissioner to the 'Scotsman' newspaper to make inquiries into the destitution in the highlands. The results of his observations during a three months' tour appeared in the 'Scotsman' from January to March 1847, and were afterwards published in the form of a pamphlet, bearing the title of 'Letters on the Present Condition of the Highlands and Islands of Scotland.' The emigration of great numbers seems to him an immediate necessity, in order to narrow the field of operation before attempting relief. He advocates also the establishment of a compulsory poor law, and the joining of potato patches into small farms; and he pleads earnestly for the spread of education to rouse the people from their lethargy to a sense of new wants. On the whole, though he blames the neglect and selfishness of the proprietors, and quotes the verdict of one of the witnesses he examined, that 'the ruin of the poor people in Skye is that there are whole miles of the country with nothing but sheep and gentlemen upon them,' yet he finds the real cause of the distress in the indolence and lack of energy of the highlanders themselves. He was afterwards employed by the 'Scotsman' on another commission, to report on the moral and sanitary condition of Edinburgh.

Bruce subsequently undertook in succession the editorship of the 'Madras Athenæum,' the 'Newcastle Chronicle,' and, during the latter years of his life, the Belfast 'Northern Whig.' He was an occasional contributor to the 'Athenæum,' and at the time of his death he was engaged on a series of papers for the 'Cornhill Magazine.' His restless mind was ever finding interests too much out of the beaten track to allow him to be sufficiently absorbed in the events of the day; and his success as a journalist was, therefore, hardly proportionate to his abilities.

The two best known of Bruce's books are 'Classic and Historic Portraits' (1853), and 'Scenes and Sights in the East' (1856). The former is a series of sketches descriptive of 'the personal appearance, the dress, the private habits and tastes of some of the most distinguished persons whose names figure in history, interspersed but sparingly with criticism on their moral and intellectual character.' 'Scenes and Sights in the East' is not a continuous book of travels, but a collection of picturesque views of life and scenery in Southern India and Egypt, with quaint observations on manners and men. Bruce died at Belfast, 19 Aug. 1861.

[Scotsman, 22 Aug. 1861; Belfast Northern Whig, 21 Aug. 1861; Athenæum, 24 Aug. 1861.] A. M–L.

BRUCE, JAMES, eighth EARL OF ELGIN and twelfth EARL OF KINCARDINE (1811–1863), governor-general of India, second son of the seventh earl of Elgin [q. v.], was educated at Eton and at Christ Church, Oxford, where in 1832 he took a first class in classics, and was shortly afterwards elected a fellow of Merton. It is a curious coincidence that one of the examiners on the latter occasion was Sir Edmund Head, who many years afterwards succeeded Elgin as governor-general of Canada. Among Elgin's contemporaries at Christ Church were Lord Dalhousie and Lord Canning, his two immediate predecessors in the office of governor-general of India, the fifth Duke of Newcastle, the first Lord Herbert of Lea, and Mr. Gladstone. In a contest for the Eldon law scholarship he was defeated by Roundell Palmer, now Earl of Selborne. In April 1841 he married a daughter of Mr. C. L. Cumming Bruce, and at the general election in July of the same year he was elected member for Southampton, his political views being those which were afterwards called liberal-conservative. When parliament met, he seconded the amendment to the address, which, being carried by a large majority, was followed by the resignation of Lord Melbourne's government. Shortly afterwards, on the death of his father, his elder brother having died in the previous year, he succeeded to the Scotch earldom, and ceased to be a member of the House of Commons. In March 1842 he was appointed governor of Jamaica.

Jamaica, at the time of Elgin's appointment, was in some respects in a depressed condition. The landed proprietary, which was mainly represented in the island by paid agents, had suffered considerably from the abolition of the slave trade. The finances required careful management, and the moral and intellectual condition of the negro population was very low. In all these matters progress had been made under the administration of Elgin's distinguished predecessor, Sir Charles Metcalfe; but much still remained to be accomplished, especially in the matter of educating the negroes. In this, and in the important object of encouraging the application of mechanical contrivances to agriculture, Elgin's efforts were very successful, and his administration generally was so satisfactory that very shortly after leaving Jamaica he was offered by the whig government, which had acceded to office in 1846, the important post of governor-general of Canada. His first wife had died shortly after his arrival in Jamaica, and in 1847 he married Lady Louisa Mary Lambton, daughter of the first Earl of Durham.

In Canada, as in Jamaica, Elgin again succeeded to an office which very recently had been filled by Metcalfe, but the difficulties of the position were far greater than those which had met him in the West Indian colony. The rebellion which had taken place in Lower Canada in 1837 and 1838 had left behind it feelings of bitter animosity between the British party, which was most numerous in the upper province, and the French Canadians, who preponderated in Lower Canada. Pursuant to the recommendations made in Lord Durham's celebrated report, Upper and Lower Canada had been united under a single government, and under Sir Charles Bagot, Metcalfe's predecessor as governor-general, constitutional government had been established. During the earlier part of Metcalfe's government the French Canadians and the party that sympathised with them had been in office; but a difference of opinion between Metcalfe and his council as to his power to make appointments, even to his personal staff, without the assent of the council, had led to the resignation of the majority of the council, and had been followed by the dissolution of the assembly and an election which gave a small majority to the British party. Elgin found this party in power, but before he had been a year in office another general election gave a majority to the other side, and during the remainder of his stay in Canada his ministry was composed of persons belonging to what may be called the liberal party, the chief element in that ministry being French Canadian. From the first Elgin had very serious difficulties to contend with. The famine in Ireland, which commenced in the first year of his government, flooded Canada with diseased and starving emigrants, whose support had in the first instance to be borne by the Canadians; the Free Trade Act of 1846 inflicted heavy losses upon Canadian millowners and merchants; and last, but not least, the British party regarded with the keenest resentment the admission into the government of the country of persons some of whom they looked upon as rebels. This resentment, on the occasion of a bill being passed granting compensation for losses incurred in Lower Canada during the rebellion, culminated in riots and outrages of a grave character. The measure in question was the outcome of the report of a commission appointed by Metcalfe's conservative government in 1845. It was denounced both in Canada and in England, and in the latter country, among other persons, by Mr. Gladstone, as a measure for

rewarding rebels for rebellion, and on the occasion of the governor-general giving his assent to it, his carriage, as he left the House of Parliament, was pelted with stones, and the House of Parliament was burnt to the ground. A few days later, on his going into Montreal to receive an address which had been passed by the House of Assembly condemning the recent outrages and expressing confidence in his administration, he was again attacked by the mob, some of his staff were struck by stones, and it was only by rapid driving that he escaped unhurt. The result of these disturbances was that Montreal was abandoned as the seat of government, and for some years the sittings of the legislature were held alternately at Toronto and Quebec. Later on the situation was embarrassed by a cry for annexation to the United States, caused mainly by the commercial depression consequent upon free trade and the absence of a reciprocity treaty with the States. The latter was at last concluded in 1854, after negotiations conducted by Elgin in person. Another source of considerable anxiety at this period was the practice in vogue among certain English statesmen of denouncing the colonies as a needless burden upon the mother country. But all these difficulties were gradually overcome, and when Elgin relinquished the government at the end of 1854, it was generally recognised that his administration had been a complete success.

For two years after leaving Canada Elgin abstained from taking any active part in public affairs. On the breaking up of Lord Aberdeen's government in the spring of 1855, he was offered by Lord Palmerston the chancellorship of the Duchy of Lancaster with a seat in the cabinet; but wishing to maintain an independent position in parliament, while according a general support to the government of the day, he declined the offer.

In 1857, on differences arising with China in connection with the seizure of the *lorcha* Arrow, Elgin was sent as envoy to China. On reaching Singapore he was met by letters from Lord Canning informing him of the spread of the Indian mutiny, and urging him to send troops to Calcutta from the force which was to accompany him to China. With this requisition he at once complied, sending in fact the whole of the force, but he proceeded himself to Hongkong in the expectation that the troops would speedily follow. Finding that this expectation was not likely to be fulfilled, and that the French ambassador, who was to be associated with him in his mission, had been delayed, he repaired to Calcutta in H.M.S. Shannon, which he left with Lord Canning for the protection of that city. Later in the year he returned to China, fresh troops having been sent out to replace those which had been diverted to India. Canton was speedily taken, and some months later a treaty was made at Tientsin, providing among other matters for the appointment of a British minister, for additional facilities for British trade, for protection to protestants and to Roman catholics, and for a war indemnity. He subsequently proceeded to Japan, where he made a treaty with the government of that country, under which certain ports were opened to British trade, and foreigners were admitted into the country.

On his return to England in the spring of 1859 Elgin was again offered office by Lord Palmerston, and accepted that of postmaster-general. He was elected lord rector of Glasgow University, and received the freedom of the city of London. In the following year he was again sent to China, the emperor having failed to ratify the treaty of Tientsin, and committed other unfriendly acts. On the voyage out the steamer in which Elgin was a passenger was wrecked in Galle harbour. The mission was not accomplished without fighting. The military opposition was slight, but the Chinese resorted to treachery, and after having, as was supposed, accepted the terms offered by the two envoys (Baron Gros, on the part of the French, was again associated with Elgin), carried off some officers and soldiers whom Elgin had sent with a letter to the Chinese plenipotentiary, and also the 'Times' correspondent, Mr. Bowlby [q.v.], who had accompanied them. The latter and one or two other members of the party were murdered. In retribution for this treacherous act, the summer palace, the favourite residence of the emperor at Pekin, was destroyed. A few days later the treaty of Tientsin was formally ratified, and a convention was concluded, containing certain additional stipulations favourable to the British government. Visiting Java on his voyage home, Elgin returned to England on 11 April 1861, after an absence of about a year.

Elgin had hardly been a month in England when he was offered the appointment of viceroy and governor-general of India, which Lord Canning was about to vacate. It was the last public situation which he was destined to fill, and he appears to have accepted it with some forebodings. In a speech which he made to his neighbours at Dunfermline shortly before his departure, he observed that 'the vast amount of labour devolving upon the governor-general of India, the insalubrity of the climate, and the advance of years, all tended to render the prospect of their again meeting remote and uncertain.'

He left England at the end of January 1862, arriving at Calcutta on 12 March. During the twenty months which followed, he devoted himself with unremitting industry to the business of his high office, bringing to bear upon it experience acquired in other and widely different spheres of duty, but fully conscious of the necessity of careful study of the new set of facts with which he was brought into contact. 'The first virtue,' he said to one of his colleagues, 'which you and I have to practise here at present is self-denial. We must, for a time at least, walk in paths traced out for us by others.' The first eleven months were spent in Calcutta, where, without encountering any serious illness, he suffered a good deal of discomfort from the heat. In February 1863 he moved to Simla, halting at Benares, Agra, Delhi, and other places, and holding durbars, at which he made the acquaintance of numerous native chiefs and nobles. Spending the summer at Simla, on 26 Sept. he started for Sealkote, en route to Peshâwur, with the intention of then proceeding to Lahore, where, in pursuance of the Indian Councils Act, passed two years before, the legislative council was to assemble. The earlier part of the route lay over the Himalayas and the upper valleys of the Beas, the Râvi, and the Chenâb rivers. In the course of it he crossed the twig bridge over the river Chandra, an affluent of the Chenâb. The crossing of this bridge, constructed as it was of a rude texture of birch branches, much rent and battered by the wear and tear of the rainy season, involved very great physical exertion, and brought on a fatal attack of heart complaint, to which he succumbed at Dharmsâlâ on 20 Nov. 1863. Lady Elgin and his youngest daughter were with him. A very interesting account of his last days, written by his brother-in-law, A. P. Stanley, dean of Westminster, is given in Mr. Walrond's memoir.

Of Elgin's character as a public man, the most prominent features were the thoroughly practical manner in which he habitually dealt with public questions; his readiness to assume responsibility, and the strong sense of duty which enabled him to suppress personal considerations whenever they appeared to conflict with the public interests. Of the two last-mentioned qualities striking evidence was furnished by his prompt resolve to send the troops destined for China to the aid of the Indian government. Of the first an example was afforded at an early period in his official life. Shortly after his arrival in Jamaica he came into collision with the home government on a question of taxation, regarding which the legislation of the local assembly was disapproved in England. Fully recognising the advantages of free trade, and the principles upon which the free-trade policy was based, he was not prepared to admit that those principles, however sound in the abstract, ought to be suddenly enforced in a colony just emerging from grave financial difficulties, and by a temperate representation he induced the government to recall an order which would otherwise have caused serious embarrassment. A few years later, in Canada, influenced by similar considerations, he brought about, not without delay and difficulty, and mainly by his own persistent advocacy, the reciprocity treaty with the United States. He was charged in some quarters with having shown timidity in dealing with the disturbances at Montreal, but the charge was discredited by successive governments at home, whose confidence in his judgment and firmness was to the last unimpaired. The vigour and diplomatic ability displayed by him in China in getting his own way, both with the Chinese authorities and with his French colleague, were very remarkable. In China and in India, where he was brought into contact with Englishmen and other Europeans settled among Asiatic populations, he seems to have formed a strong, and some persons thought an exaggerated, impression of the tendency of Europeans to ill-use the inferior races, his letters, both public and private, containing frequent and indignant allusions to this subject.

In India his tenure of office was too short to admit of any trustworthy estimate being formed of his capacity to administer with success a system so different from those to which he had been accustomed in his previous career; but, had his life been spared, he would probably have taken a high place on the roll of Indian administrators. In private life he was much beloved. His letters show that he was a man of warm affections, eminently domestic, with very decided convictions on the subject of religion. He was a full and facile writer, and a fluent and effective speaker, with a style remarkably clear, abounding in illustrations from the varied stores of a well-furnished and retentive memory.

[Letters and Journals of James, eighth earl of Elgin, ed. Theodore Walrond, 1872; Kaye's Life of Lord Metcalfe, 1858; personal information.]

A. J. A.

BRUCE, Sir JAMES LEWIS KNIGHT- (1791–1866), judge, was the youngest son of John Knight of Fairlinch, Devonshire, by Margaret, daughter and afterwards heiress of William Bruce of Llanblethian, Glamorgan-

shire. He was born at Barnstaple on 15 Feb. 1791, and was educated at King Edward's grammar school, Bath, and the King's school, Sherborne. He left Sherborne in 1805, and, after spending two years with a mathematical tutor, was articled to a solicitor in Lincoln's Inn Fields. His articles having expired, he was, on 21 July 1812, admitted a student of Lincoln's Inn. On 21 Nov. 1817 he was called to the bar, and for a short time went the Welsh circuit. The increase of his chancery practice soon caused him to abandon the common law bar, and he confined himself to practising in the equity courts. In Michaelmas term 1829 he was appointed a king's counsel, and on 6 Nov. in the same year was elected a bencher of Lincoln's Inn. Upon taking silk he selected the vice-chancellor's court, where Sir Edward Sugden, afterwards Lord St. Leonards, was the leader. With him Knight had daily contests until Sugden's appointment as lord chancellor of Ireland in 1834. In politics Knight was a conservative, and in April 1831 he was returned for Bishop's Castle, a pocket borough belonging to the Earl of Powis. His parliamentary career, however, was short, for the borough was disfranchised by the Reform Bill. In 1834 he received the honorary degree of D.C.L. from the university of Oxford. In 1835 he was one of the counsel heard at the bar of the House of Lords on behalf of the municipal corporations against the Municipal Reform Bill, and in 1851 on behalf of the deans and chapters against the Ecclesiastical Duties and Revenues Bill. In August 1837 he unsuccessfully contested the borough of Cambridge, and in September following assumed the additional surname of Bruce by royal license. Upon the abolition of the court of exchequer in equity and the transfer of its jurisdiction to the court of chancery, he was on 28 Oct. 1841 appointed by Sir Robert Peel one of the two additional vice-chancellors under 5 Vict. c. 5. He was subsequently knighted, and on 15 Jan. 1842 was sworn a member of the privy council. In Michaelmas term 1842 he undertook the further duties of chief judge in bankruptcy, and seven years later the exercise of the jurisdiction of the old court of review was entrusted to him. In 1842–3 he held the yearly office of treasurer of Lincoln's Inn, and in virtue of that office laid the foundation-stone of the new hall and library of the inn on 20 April 1843. Upon the creation of the court of appeal in chancery Lord John Russell appointed Knight-Bruce and Lord Cranworth the first lords justices on 8 Oct. 1851. In this court Knight-Bruce sat for nearly sixteen years. He died at Roehampton Priory, Surrey, on 7 Nov. 1866, within a fortnight after his retirement from the bench, which had been occasioned by the gradual failure of his sight and the shock which he had sustained by the sudden death of his wife in the previous year. He was buried in Cheriton churchyard, near Folkestone, on the 14th of the same month. At the bar he was remarkable for the rapidity with which he was always able to make himself master of the facts of any case, and for his extraordinary memory (see report of 'Hilton *v.* Lord Granville,' Cr. and Ph. 284, and *Law Mag. and Review*, xxii. 281). As a judge he showed a wonderful aptitude for business and a profound knowledge of law, and so anxious was he to shorten procedure and save time in the discussion of technicalities, that in some of his decisions, which were overruled by Lord Cottenham, he anticipated reforms which were subsequently made. His language was always terse and lucid, and his judgments, especially the earlier ones, were models of composition (see the case of 'Reynell *v.* Sprye,' 1 *De Gex, Macnaghten, & Gordon*, 660–711; of 'Thomas *v.* Roberts,' better known as the 'Agapemone Case,' 3 *De Gex & Smale*, 758–81; and of 'Burgess *v.* Burgess,' 3 *De Gex, Macnaghten, & Gordon*, 896–905). He frequently sat on the judicial committee of the privy council, where his familiarity with the civil law and the foreign systems of jurisprudence was especially valuable. In the celebrated 'Gorham case' he differed from the judgment of the majority of the court, which was pronounced by Lord Langdale, M.R., on 8 March 1850. On 20 Aug. 1812 he married Eliza, the daughter of Thomas Newte of Duvale, Devonshire, by whom he had several children. Two portraits were taken of him, by George Richmond, R.A., and Woolnoth respectively, both of which have been engraved.

[Foss (1864), ix. 151–4; Law Mag. and Rev. xxii. 278–93; Law Journal, i. 564–5, 607–8; Solicitors' Journal, xi. 25, 53–4, 79; Law Times, xlii. 21, 48, 57, 303; Gent. Mag. 1866, new ser. ii. 681, 818, 833–5; Annual Register (1866), Chron. 218–19.] G. F. R. B.

BRUCE, JOHN (1745–1826), historian, was heir male of the ancient family of Bruce of Earlshall, one of the oldest cadets of the illustrious house of Bruce; but he did not succeed to the estate of his ancestors, which was transferred by marriage into another family. He inherited from his father only the small property of Grangehill, near Kinghorn, Fifeshire, the remains of a larger estate which his family acquired by marriage with a granddaughter of the renowned Kirkcaldy of Grange. He received his education at the

university of Edinburgh, where he was appointed professor of logic. Having acquitted himself to the satisfaction of Viscount Melville in the education of his son, that nobleman obtained for him a grant of the reversion, conjointly with Sir James Hunter Blair, of the patent of king's printer and stationer for Scotland, an office which did not open to them until fifteen or sixteen years later. Through the influence of Lord Melville, Bruce was likewise appointed keeper of the state paper office, and secretary for the Latin language and historiographer to the East India Company. He was M.P. for the borough of Michael or Midshall, Cornwall, from February 1809 till July 1814, and for a short time secretary to the board of control. He was a fellow of the Royal Societies of London, Edinburgh, and Göttingen. His death occurred at his seat of Nuthill, Fifeshire, on 16 April 1826.

Bruce was an accurate historian and an elegant scholar, and produced several valuable works, some of which were privately printed for confidential use by members of the government. Their titles are: 1. 'First Principles of Philosophy,' Edinburgh, 1780, 1781, 1785, 8vo. 2. 'Elements of the Science of Ethics, or the Principles of Natural Philosophy,' London, 1786, 8vo. 3. 'Historical View of Plans for the Government of British India,' 1793, 4to. 4. 'Review of the Events and Treaties which established the Balance of Power in Europe, and the Balance of Trade in favour of Great Britain,' London, 1796, 8vo. 5. 'Report on the Arrangements which were made for the internal Defence of these Kingdoms when Spain by its Armada projected the Invasion and Conquest of England,' London, 1798, 8vo, privately printed for the use of ministers at the time of Bonaparte's threatened invasion. On this report Pitt grounded his measures of the provisional cavalry and army of reserve. 6. 'Report on the Events and Circumstances which produced the Union of the Kingdoms of England and Scotland; on the effects of this great National Event on the reciprocal interests of both Kingdoms; and on the political and commercial influence of Great Britain in the Balance of Power in Europe,' 2 vols., London [1799], 8vo. These papers were collected by the desire of the fourth Duke of Portland, then secretary of state, when the question of union between Great Britain and Ireland came under the consideration of the government. 7. 'Report on the Arrangements which have been adopted in former periods, when France threatened Invasions of Britain or Ireland, to frustrate the designs of the enemy by attacks on his foreign possessions or European ports, by annoying his coasts, and by destroying his equipments,' London [1801], 8vo, privately printed for the government. 8. 'Annals of the East India Company from their establishment by the Charter of Queen Elizabeth, 1600, to the union of the London and English East India Company, 1707–8,' 3 vols., London, 1810, 4to. 9. 'Report on the Renewal of the Company's Exclusive Privileges of Trade for twenty years from March 1794,' London, 1811, 4to. 10. 'Speech in the Committee of the House of Commons on India Affairs,' London, 1813, 8vo.

[Gent. Mag. xcvi. (ii.) 87, (new series) iv. 327; Martin's Privately Printed Books, 133, 138, 142, 149, 156; Biog. Dict. of Living Authors (1816), 42; Beloe's Anecdotes, ii. 432; Smith's Bibl. Cantiana, 85; Watt's Bibl. Brit.; Lowndes's Bibl. Man. (Bohn), 293; McCulloch's Lit. Pol. Econ. 106; Lists of Members of Parliament (official return), ii. 243, 258; Cat. of Printed Books in Brit. Mus.] T. C.

BRUCE, JOHN (1802–1869), antiquary, a native of London, though of a Scotch family, was educated partly at private schools in England, and partly at the grammar school of Aberdeen. Although brought up to the law, he did not practise after 1840, and from that time gave himself wholly to historical and antiquarian pursuits, to which he had already devoted much attention. He took a prominent part in the foundation of the Camden Society, held office in it as treasurer and director, and contributed to its publications: 'The Historie of the Arrivall of Edward IV,' 1838, the first volume of the society's works; 'Annals of the First Four Years of Queen Elizabeth,' 1840; 'Correspondence of Robert Dudley, Earl of Leycester,' 1844; 'Verney Papers,' 1845; 'Letters of Queen Elizabeth and James VI,' 1849; a preface to 'Chronicon Petroburgense,' 1849; 'Letters and Papers of the Verney Family,' 1853; 'Charles I in 1646,' 1856; 'Liber Famelicus' of Sir James Whitelocke, 1858; 'Correspondence of James VI with Cecil,' 1861; a preface to 'Proceedings principally in the County of Kent . . . from the collections of Sir E. Dering,' 1861; conjointly with J. G. Nichols's 'Wills from Doctors' Commons,' 1863; an 'Inquiry into the Genuineness of a Letter dated 3 Feb. 1613,' 1864, in the 'Miscellany,' v. 7; 'Accounts and Papers relating to Mary Queen of Scots,' conjointly with A. J. Crosby, 1867; 'Journal of a Voyage . . . by Sir Kenelm Digby,' 1868; 'Notes of the Treaty of Ripon,' 1869. He was for some time treasurer and vice-president of the Society of Antiquaries, and contributed many papers to the 'Archæo-

logia,' among which his 'Inquiry into the Authenticity of the Paston Letters,' xli. 15, may be especially mentioned. He also printed two letters relating to the affairs of the society in 1852. He wrote occasionally in the 'Edinburgh Review' and other periodicals, and was for some years editor of the 'Gentleman's Magazine.' For the Berkshire Ashmolean Society he edited a volume of 'Original Letters relating to Archbishop Laud's Benefactions,' 1841, and for the Parker Society the 'Works of R. Hutchinson,' 1842, and conjointly with the Rev. T. Perowne the 'Correspondence of Archbishop Parker,' 1853. In 1857 he contributed an edition of Cowper's poems to the Aldine edition of poets. He edited the Calendars of State Papers, Domestic Series, Charles I, 1625–1639, 12 vols. published under the direction of the master of the rolls, 1858–1871, the last volume being completed by Mr. W. D. Hamilton, and in 1867 printed privately papers relating to William, first earl of Gowrie. In 1861 he was appointed by the Society of Antiquaries a trustee of Sir John Soane's Museum. He was a man of a noble simplicity of character, and was much beloved by all who worked with him. He had been a widower for some years before his death, which occurred very suddenly at London, 28 Oct. 1869. His manuscripts deposited in the British Museum are: Catalogue of State Papers in the State Paper Office and the British Museum, and class catalogues of manuscripts in the British Museum, Add. MSS. 28197–28202, and a classified list of the letters of William Cowper, Add. MS. 29716.

[The Times, 3 and 4 Nov. 1869; J. G. Nichols's Catalogue of the Works of the Camden Society, 2nd edit. 1872; Thompson Cooper's Biog. Dict., supplement; Men of the Time, ed. 1868; Notes and Queries, 4th series, iv. 443; Catalogue of Additional MSS. in the British Museum.] W. H.

BRUCE, Sir JOHN HOPE (1684?-1766), of Kinross, soldier and statesman, and reputed author of the ballad 'Hardyknute,' was the third son of Sir Thomas Hope, bart., of Craighall, Fife. His mother was the sole heir of Sir William Bruce, bart., of Kinross, and hence comes the name of the son, which in the family records stands as Sir John Bruce Hope. On the death of his elder brothers without heirs he succeeded to the estates, and came to be popularly known as Sir John Bruce of Kinross. Besides serving in the Swedish army, Bruce gained distinction as a soldier at home, rising to the rank of lieutenant-general. His public career likewise includes the governorship of the Bermudas and the representation of Kinross-shire in Parliament. He died at the age of eighty-two, and was buried at Kinross. His first wife was Catherine Halket of Pitferran, near Dunfermline, and it is her sister, Lady Wardlaw, who divides with Bruce the honour of having written 'Hardyknute.' It is extremely difficult with the existing evidence to decide which of the two wrote the poem—if indeed it was not their joint composition—but the best critics incline to give the credit to Bruce. Pinkerton, who wrote a sequel to the vigorous fragment, is quite decided in that view, resting his conclusion on a letter to Lord Binning, in which Bruce says he found the manuscript in a vault at Dunfermline. Percy accepts Pinkerton's argument and inference, and Irving, the most competent judge since their day, while acknowledging the difficulties of the case, is clearly inclined to agree with them. Unfortunately neither Lady Wardlaw nor Bruce left any authentic poetical composition, though Pinkerton would have little hesitation in attributing to Bruce not only 'Hardyknute' but other members of Ramsay's 'Evergreen' as well. There exists, however, testimony of various friends as to the exceptional accomplishments of Lady Wardlaw, and as to the probability, amounting almost to a certainty, that she was the sole and unaided author of the ballad [see WARDLAW, LADY ELIZABETH].

[Burke's Peerage; Pinkerton's Ancient Scottish Poems; Percy's Reliques; Chalmers's Life of Allan Ramsay; Chalmers's History of Dunfermline; Irving's Scottish Poets.] T. B.

BRUCE, MICHAEL (1635–1693), presbyterian minister, was the first of a line of seven Bruces, presbyterian ministers in Ireland in six successive generations. He was the third and youngest son of Patrick Bruce of Newtown, Stirlingshire, by Janet, second daughter of John Jackson, merchant of Edinburgh. Robert Bruce [q. v.], who anointed Anne of Denmark at Holyrood, 17 May 1590, was his grand-uncle. Bruce graduated at Edinburgh in 1654. He is said to have begun to preach in 1656. In that year John Livingstone of Ancrum, formerly minister of Killinchy, co. Down, paid a visit to his old charge, with a view to settle there again. This he did not do, but on returning to Scotland he looked out for a likely man for Killinchy, and at length sent Bruce with a letter (dated 3 July 1657) to Captain James Moore of Ballybregah 'to be communicated to the congregation.' Bruce was ordained at Killinchy by the Down presbytery in October 1657. At the Restoration Bruce's position was very precarious, but he refused a call

to Bothkennar, Stirlingshire, in 1660, and though deprived for nonconformity by Bishop Jeremy Taylor, he continued to preach and administer the sacraments 'at different places in the parish, in kilns, barns, or woods, and often in the night.' Patrick Adair [q. v.], though he pays a high tribute to Bruce's 'integrity and good intentions,' yet intimates that he and other young ministers did more harm than good, affixing the stigma of lawlessness on the whole presbyterian party in Ulster. On 23 June 1664 he was outlawed, along with John Crookshanks of Raphoe, and ordered to give himself up to the authorities on 27 July. At length, in 1665 or 1666, Bruce returned to Scotland, not to keep quiet there, for in June 1666 his field preachings procured him a citation before the lords of the privy council in Edinburgh as 'a pretended minister and a fugitive from Ireland.' He did not answer the summons, but persisted in his 'seditious and factious doctrine and practice.' Early in June 1668 he was arrested, in his own hired house near Stirling, by Captain George Erskine, governor of Stirling Castle. He made every effort to escape, wounding one of his captors, and being himself badly wounded. He was lodged in the castle, and the privy council on 4 June directed that no one should have access to him, 'except it be physicians or chirurgeons.' On 18 June order was given to transfer him to the Edinburgh Tolbooth, and on 2 July he was charged before the council by the king's advocate. Admitting and defending his practice of preaching and baptising in houses and the fields, he was banished out of his majesty's dominions of Scotland, England, and Ireland, under the penalty of death. He signed a bond of compliance. From the print of his sermon, preached in the Tolbooth on the following Sunday, it appears that Virginia was to be the place of his exile. But an order from Whitehall (dated 9 July) directed the privy council to send him up to London 'by the first conveniency by sea.' On 13 Sept. he was conveyed to Prestonpans, and thence in the ship John to London. A royal warrant committed him to the Gatehouse at Westminster. It is said that he was to have been transported to Tangier. His wife in vain presented his petition for 'sustenance or release.' He was allowed to preach at the Gatehouse, and among his audience was Lady Castlemaine, one of Charles II's favourites. Through her influence a second petition (still extant) was more successful. The king declined to remit the sentence of banishment, but allowed Bruce to select his place of transportation. With much quickness he at once asked to be sent to 'Killinchy in the woods.' The end was that his kinsman, the Earl of Elgin, procured for him a writ quashing all past sentences, and he got back to Killinchy with his family in April 1670. In the summer of that year his people set about building him a meeting-house (rebuilt 1714). Though Roger Boyle, who had succeeded Jeremy Taylor as bishop of Down and Connor, instituted proceedings against him and others for preaching without license, Berkeley, the lord-lieutenant, and James Margetson, the primate, intervened, and the presbyterians were left unmolested. In 1679 Bruce signed an address presented by the Down presbytery to the Irish government, disclaiming any complicity with the rising of the Scottish covenanters put down at Bothwell Bridge. He was frequently over in Scotland during this period; we find him in 1672 at Carluke, and in 1685 in Galloway. His final retreat to Scotland was in 1689, when the war broke out, and he was 'forced over from Ireland to Galloway by the Irishes.' He had several offers of a charge, but went of his own accord to Anwoth, Wigtonshire, a parish made famous by the ministry of Samuel Rutherford. The late incumbent, James Shaw, had been ousted by the people. Bruce was a member of the general assembly of 1690. He was called to Jedburgh, but decided to remain at Anwoth. Some curious stories are told of his predictions; the most remarkable is, that on 27 July 1689, the day of the battle of Killiecrankie, he was preaching at Anwoth, and declared that Claverhouse 'shall be cut short this day. I see him killed and lying a corpse.' At Anwoth he died in 1693, and was buried in the church. He was in his fifty-ninth year, and the thirty-seventh of his ministry. He married (contract dated 30 May 1659) his cousin Jean, daughter of Robert Bruce of Kinnaird, and granddaughter of the Robert Bruce mentioned above. In his second petition from the Gatehouse he speaks of his 'family of young and helpless children left behind him' in Scotland. Three of his children died young, and were buried at Killinchy. His eldest son was James [q. v.] Bruce published nothing himself, and the rough quaint sermons issued as his were taken from the notes of his hearers. 1. 'A Sermon preached by Master Michael Bruice, in the Tolbooth of Edinburgh, the immediate Sabbath after he received the sentence of exile for Virginia,' 4to, n.d. (text, Ps. cxl. 12, 13). 2. 'The Rattling of the Dry Bones; or, a sermon preached in the night-time at Chapel-yard in the parish of Carluke, Clydsdale, May 1672,' 4to, n.d. (text, Ezek. xxxvii. 7, 8). 3. 'Six Dreadful Alarms in order to

the right improving of the Gospel; or the substance of a sermon, &c.,' 4to, n.d. (text, Matt. vii. 24; printed about 1700). 4. 'Soul Confirmation; or a sermon preached in the parish of Cambusnethen in Clyds-dail,' &c, 1709, 4to (text, Acts xiv. 22). 5. 'A Collection of Lectures and Sermons, preached mostly in the time of the late persecution,' &c., Glasgow, 1779, 8vo (edited by J. H., i.e. John Howie; reprinted as 'Sermons delivered in times of persecution in Scotland,' Edin. 1880, 8vo, with biographical notices by the Rev. James Kerr, Greenock; contains three sermons by Bruce on Gen. xlii. 25, Ps. cxix. 133, and Mark ix. 13). 6. A manuscript collection by Daniel Mussenden, merchant of Belfast, 1704, contains a sermon on Matt. xxviii. 1–4, 'preached in Scotland' by 'Mr. Mihail Bruce.'

[Hew Scott's Fasti Eccl. Scot.; Wodrow's Hist. vol. ii. and Analecta; Reid's Formal Christians, Belf. 1729, pref.; Original Letters to R. Bruce, Dublin, 1828; J. S. Reid, in Orthod. Presbyterian, February 1831; Grub's Eccl. Hist. of Scotland, 1861, ii. 247; Adair's True Narrative (Killen), 1866, pp. 258 sq.; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, ii. 219 sq.; Witherow's Hist. and Lit. Mem. of Presbyterianism in Ireland, 1st ser. 1879, pp. 46 sq.; Cuming-Bruce's Fam. Records of the Bruces and the Cumyns, 1870, pp. 362, 384; Kerr's biog. notice, 1880 ut sup.; Porter's Seven Bruces, in N. Whig, 6 April 1885; information from a descendant.] A. G.

BRUCE, MICHAEL (1686–1735), Irish presbyterian minister, eldest son of James Bruce, minister of Killeleagh [q. v.], born 27 July 1686, was licensed by the Down presbytery at Downpatrick on 27 Oct. 1708, after subscribing the Westminster Confession, and promising not to 'follow any divisive courses all the days of my life.' He was ordained minister of Holywood, co. Down, on 10 Oct. 1711, and acquired the reputation of a quiet, solid preacher. He was a member of the ministerial club, founded in 1705, and subsequently known as the Belfast Society. This body, of which the mainspring was John Abernethy of Antrim [q. v.], exercised a powerful influence in liberalising the presbyterian theology of Ulster. When, in 1720, the nonsubscription controversy broke out, his father, James Bruce, became a subscriber. Bruce, who broke with Calvinistic orthodoxy, became a decided nonsubscriber, and in 1723 was one of the four ministers accused by Colonel Upton at the Belfast sub-synod as 'holding principles which opened a door to let all heresy and error into the church.' In 1724 he protested against the exclusion of Thomas Nevin of Downpatrick for alleged heresy. He preached what was intended as a healing sermon, on 5 Jan. 1725, before the sub-synod. That same year he was placed with the other nonsubscribers by the general synod of Ulster in a separate presbytery (Antrim), and in 1726 the Antrim presbytery, of which Bruce was clerk, was excluded from the general synod, and became a distinct ecclesiastical body. A subscribing congregation was soon formed at Holywood, under William Smith, and most of Bruce's hearers deserted him. Wodrow says he had only ten or twelve families left, yielding a stipend of scarcely 4*l.* To improve his position, a fortnightly evening lecture was established in First Belfast, and Bruce was appointed lecturer, at 20*l.* a year. His reputation as a minister was high, but he wrote so little that it is difficult to form a judgment of his merits. He is believed to have had a principal hand in the nonsubscribers' historical statement, 'A Narrative of the Proceedings of Seven General Synods of the Northern Presbyterians in Ireland,' &c., Belfast, 1727, 8vo (the preface is signed by Samuel Haliday, moderator, and Michael Bruce, clerk). He died 1 Dec. 1735, and was buried at Holywood, where Haliday preached his funeral sermon (Ps. xxxvii. 37) on 7 Dec. In 1716 he married Mary Ker, and had four children. Samuel Bruce [q. v.] was his son. He published only, 'The Duty of Christians to live together in religious communion, recommended in a sermon,' &c., Belfast, 1725, 8vo.

[Haliday's Funeral Sermon, 1735; Appendix to Duchal's Sermon for Abernethy, 1741, pp. 36 sq.; Bible Christian, 1841, p. 111; Witherow's Hist. and Lit. Memorials of Presbyterianism in Ireland, 1st series, 1879, pp. 295 sq.; Porter's Seven Bruces, in N. Whig, 16 April 1885.] A. G.

BRUCE, MICHAEL (1746–1767), poet, the fifth of eight children of Alexander Bruce, weaver, was born at Kinnesswood, a hamlet in the parish of Portmoak, on the eastern shore of Lochleven, Kinross-shire, on 27 March 1746. His father was an elder of the seceding church which adhered to Thomas Mair of Orwell, Kinross-shire, ejected from the anti-burgher synod for holding that 'there is a sense in which Christ died for all men.' Bruce, who was a quick and delicate boy, was early taught to read and write, and was made useful as a 'wee herd loon' in tending sheep. At the village school his great companion was William Arnot, to whose memory he wrote 'Daphnis' in May 1765. At the age of eleven he had resolved to be a minister. When he was about sixteen his father received a bequest of 200 merks Scots (11*l.* 2*s.* 2*d.*), which he devoted to his son's education. Bruce was enrolled

in the Greek class at Edinburgh University, under Robert Hunter, on 17 Dec. 1762. He attended three sessions at Edinburgh, not confining himself to the arts course (for in 1763 he took Hebrew along with natural philosophy), and taking pleasure in belles lettres and poetry. He acquired, as his letters show, an admirable prose style, and contributed some poems to the Literary Society. Leaving the university in 1765, he became schoolmaster at Gairney Bridge, in the parish of Cleish, Kinross-shire, on the western side of Lochleven. He had twenty-eight pupils, at the rate of 2*s.* a quarter, and free board with their parents in rotation. He wrote a poetical appeal to the managers for a new table, and contemplated the publication of a volume of poems. While boarding in the house of one Grieve of Classlochie he fell in love with his pupil, his host's daughter Magdalene. He celebrates her in his 'Alexis' (under the name of Eumelia) and in two songs. She married David Low. Still eager for the ministry, Bruce found that the anti-burgher synod would not receive him as a student, owing to his connection with Mair. Accordingly he applied to the burgher synod, and was enrolled in the classes of John Swanston, minister at Kinross. In 1766 he looked out for a new school, and found one at Forrest Mill, near Tillicoultry, Clackmannanshire. To this period belongs his correspondence with his father's apprentice, David Pearson, who had settled at Easter Balgedie, near Kinnesswood. He fell ill, being in fact seized with consumption, but was for the time restored through the skill of John Millar, M.D., to whom he addressed some grateful lines, enclosed to Pearson on 20 Nov. 1766. On 7 Dec. he mentions his 'Lochleven' as being 'now finished.' David Arnot (with whom Bruce had kept up a literary correspondence, often in Latin) is portrayed in it as Agricola; Lælius is thought to be George Henderson, a college friend, who died in 1793. At length ill-health forced him to resign his school in the course of the winter, and he made his way home on foot. In the spring he penned his touching 'Elegy' on his own approaching death. On 5 July (6 July, Anderson) 1767 he was found dead in his bed. His father (of whom there is a memoir by Pearson in the Edinburgh 'Missionary Chronicle,' 1797) followed him on 19 July 1772.

During Bruce's life his ballad of 'Sir James the Ross' was printed in a newspaper. His 'Lochleven,' his 'Pastoral Song,' and his song 'Lochleven no more' (in both of which Peggy is Magdalene Grieve) appeared in the 'Edinburgh Magazine.' At the time of his death, John Logan, his class-fellow, then tutor in the family of Sir John Sinclair, undertook to bring out a volume of his friend's poems, and for this purpose got possession of most of Bruce's manuscripts, consisting of poems and letters, and especially a quarto volume into which, in his last illness, he had transcribed his poems. Not till 1770 did Logan issue the small volume of 'Poems on several Occasions, by Michael Bruce,' Edinburgh, 12mo, prefixing a very well-written biographical preface. It contains but seventeen pieces, including some by different authors; 'the only other author ever specified by Logan was Sir John Foulis, bart., to whom the Vernal Ode is ascribed by Dr. Anderson' (Grosart). Pearson maintains that the whole contents of the volume were known to him as Bruce's except this ode, the 'Ode to the Fountain,' 'Ode to Paoli,' 'Chorus of Elysian Bards,' and 'Danish Odes.' Moreover, to Bruce's companions the volume appeared strangely defective. His father at once said, 'Where are my son's Gospel sonnets?' He went to Edinburgh for the manuscripts, and got some of the papers, but never recovered the aforesaid quarto. The chagrin hastened the old man's death. In the 'Weekly Magazine, or Edinburgh Amusement' of 5 May 1774 the 'Ode to the Cuckoo,' from the 1770 book, appears as a contribution signed 'R. D.;' in the next number the piracy is exposed, and the real initials of the thief are said to be 'B. M.' A charming paper in the 'Mirror' (No. 36, Saturday, 29 May 1779, signed 'P.,' and ascribed to William Craig, one of the lords of session) drew public attention to Bruce's genius, as exhibited in the 1770 volume. Two years later Logan published 'Poems, by the Rev. Mr. Logan, one of the ministers of Leith,' 1781, 8vo. The first piece in this volume is the 'Ode to the Cuckoo,' with a few verbal changes from the 1770 issue; at the end are nine hymns, the first and fifth being revisions of hymns already in print. All these hymns and adaptations are claimed for Bruce by his brother James, who says he had heard them repeated. The Scottish kirk adopted them into its 'Paraphrases' in 1781, and from this source they have been introduced into innumerable hymn-books. With regard to the 'Ode to the Cuckoo,' on which the controversy mainly turns, there is an accumulation of evidence. Bruce writes that he had composed a 'poem about a gowk.' A copy of the ode in Bruce's handwriting is said to have been seen by Dr. Davidson of Kinross, and by Principal Baird of Edinburgh. Pearson affirms that Alexander Bruce read the poem aloud from

his son's quarto book, a few days after Michael's death. It was never seen in Logan's handwriting before 1767, the year in which he obtained Bruce's manuscripts. After publishing his own volume, Logan in 1781–2 tried to prevent by law a reprint of the 1770 book; but it was reprinted at Edinburgh for a Stirling bookseller in 1782. It was reprinted in 1784, 1796, and 1807. Against Logan it is urged that his posthumously published sermons (1790–1) show plagiarisms; and that he claimed as his own (using them as candidate for a chair at Edinburgh) a course of lectures afterwards published in his lifetime by Dr. W. Rutherford. The vindication of Bruce's authorship of the contested poems and hymns was ably undertaken by William Mackelvie, D.D., of Balgedie, in his 'Lochleven and other Poems, by Michael Bruce; with Life of the Author from original sources,' Edinburgh, 1837, 8vo, and has been further pursued by the Rev. Dr. Grosart, in his edition of Bruce's 'Works,' 1865, 8vo, with memoir and notes. On the other hand, the claim of Logan is advocated in David Laing's 'Ode to the Cuckoo, with remarks on its authorship, &c.,' 1873 (privately printed). A strong point is that the Rev. Dr. Thomas Robertson, minister of Dalmeny, writes to Baird on 22 Feb. 1791, saying that he and Logan had looked over the manuscripts of Bruce together; and the cuckoo ode is not among those he identifies as Bruce's. In the article 'Michael Bruce' in the 'Encyclopædia Britannica' (ninth edition, 1876, iv. 393) stress is laid on the admission of Logan's authorship of the 'Ode to the Cuckoo' by Isaac D'Israeli, Thomas Campbell, Robert Chambers, and David Laing. The writer erroneously supposes that Bruce's title to this ode was first (after Logan's claim) brought forward by Mackelvie. The letters of Pearson (29 Aug. 1795) and Joseph Birrel (31 Aug. 1795), claiming the ode for Bruce, are given by Anderson in his life of Logan (1795). Later defences of Logan's claim will be found in the 'Brit. and For. Evangelical Review,' 1877 and 1878, articles by John Small, M.A. (reprinted separately) and Rev. R. Small. It is not easy to relieve Logan of the charge of having appropriated Bruce's poem; at the same time his alterations, so far as they can be traced, appear to be improvements on the original work.

[Life, by Robert Anderson, M.D., in his British Poets, vol. ix. 1795, pp. 273 sq., 1029 sq., 1221 sq.; Miller's Our Hymns, their Authors and Origin, 1866, pp. 242 sq., 247 sq.; Shairp, in Good Words, November 1873; authorities cited above.] A. G.

BRUCE, PETER HENRY (1692–1757), military adventurer, was born at Detring Castle in Westphalia, his mother's home, in 1692. He was descended from the Bruces of Airth, Stirlingshire. His grandfather, John Bruce, took refuge from the Cromwellian troubles in the service of the Elector of Brandenburg, and his father was born in Prussia, and obtained a commission in a Scotch regiment in the same service. The father accompanied his regiment on its return to Scotland in 1698, and took his wife and child with him. The boy was now sent to school at Cupar in Fife for three years, after which he remained three years more with his father at Fort William. In 1704 his father took him to Germany, and left him with his mother's family, by whom he was sent to a military academy to learn fortification. Soon after his uncle Rebeur, who was colonel of a regiment serving in Flanders, took charge of him, and entered him in the Prussian service (1706). He got his commission in his sixteenth year (1708), in consequence of distinguished conduct at the siege of Lille, and he appears to have been present at a considerable number of the battles and sieges in which Prince Eugene's troops took part. In 1711 he quitted the Prussian service, and entered that of Peter the Great of Russia, on the invitation of a distant cousin of his own name, who held high rank in the Russian army at that time. He was sent with despatches to Constantinople in 1711, and his 'Memoirs' give an interesting account of that city as he saw it. His 'Memoirs' also contain many interesting anecdotes of Peter the Great and his court during the years 1711–24, for the greater part of which period Bruce appears to have lived at St. Petersburg when not following the czar on his expeditions. In 1722 he accompanied the Persian expedition led by the czar. They sailed down the Volga from Nischnei-Novgorod to Astrachan, and then coasted along the western shore of the Caspian as far as Derbent, passing through the countries of several Tartar tribes, of whose manners and habits he gives a very good account.

After this expedition he at last succeeded in obtaining leave of absence for a year, and quitted Russia in 1724, determined never to see it again. He now returned to Cupar after an absence of twenty years, and settling down on a small estate left him by his grand-uncle, he married, and turned farmer for sixteen years, during which time he had several children. In 1740, desiring to increase his income, he again took military service, and was sent by the British government to the Bahamas to carry out some fortifications there. Five years later he again returned

to England, and was immediately employed in the north, fortifying Berwick and other towns against the Pretender. Here his 'Memoirs' abruptly break off; but we learn from the 'advertisement' prefixed to the edition of 1782, that he retired the same year (1745) to his house in the country, where he died in 1757. His 'Memoirs,' his only literary work, were originally written, as he tells us, in German, his native language, and were translated by him into English in 1755. They were printed at London in 1782 for his widow, and are favourably noticed in the 'Monthly Review' for that year. They are pleasantly written, and show very close and intelligent observation.

[Bruce's Memoirs; Monthly Review, 1782.] G. V. B.

BRUCE, ROBERT DE I (*d.* 1094?), was an ancestor of the king of Scotland who made the name of Bruce or Brus famous. The family is a singular example of direct male descent in the Norman baronage, and it is necessary to distinguish with care the different individuals who bore the same surname, and during eight generations the christian name of Robert. The surname has been traced by some genealogists beyond Normandy to a Norse follower of its conqueror Rollo, a descendant of whose brother, Einar, earl of Orkney, called Brusi (which means in old Norse a goat), is said to have accompanied Rollo and built a castle in the diocese of Coutances. A later Brusi, son of Sigurd the Stout, was Earl of Orkney, and died 1031. But the genealogy cannot be accepted. The name is certainly territorial, and is most probably derived from the lands and castle of Brin or Bruis, of which a few remains in the shape of vaults and foundations can still be traced between Cherbourg and Vallonges. More than one de Bruce came with the Conqueror to England, and the contingent of 'li sires de Bréaux' is stated at two hundred men (LELAND, *Collectanea*, i. 202). Their services were rewarded by forty-three manors in the East and West, and fifty-one in the North Riding of Yorkshire—upwards of 40,000 acres of land, which fell to the lot of Robert de Bruce I, the head of the family. Of the Yorkshire manors the chief was Skelton in Cleveland, not far from Whitby, the seat of the elder English branch of the Bruces after the younger migrated to Scotland and became lords of Annandale.

[Orkneyinga Saga; Ord's History of Cleveland, p. 198; Domesday, Yorkshire, 332 *b*, 333, and Kelham's Illustrations, p. 121; Dugdale's Baronage, i. 447. Registrum Honoris de Richmond, p. 98, gives the seal of Robert.] Æ. M.

BRUCE, ROBERT DE II (1078?–1141), was son of Robert I, and companion of David I of Scotland at the court of Henry I. He received from David I a grant of Annandale, then called Strath Annent, by a charter *c.* 1124 (*A. P. Scot.* i. 92, from the original in *Brit. Mus. Cartæ Antiquæ*, xviii. 45). It was bounded by the lands of Dunegal, of Strathnith (Nithsdale), and those of Ranulf de Meschines, earl of Chester, in Cumberland, and embraced the largest part of the county of Dumfries. Like David, a benefactor of the church, Robert de Bruce founded a monastery of canons regular at Guisburn in Cleveland, with the consent of his wife Agnes and Adam his eldest son. The church of Middleburgh, with certain lands attached to it, was given by him to the monks of Whitby as a cell of Guisburn, and his manors of Appleton and Hornby to the monks of St. Mary at York. Along with Bernard de Baliol of Barnard Castle he tried to make terms between David and the English barons before the battle of the Standard in 1138; but failing in this attempt he renounced his Scotch fief of Annandale, and, notwithstanding his affection for David, fought with zeal on the side of Stephen. He died in 1141, and left by Agnes, daughter of Fulk Pagnel of Carlton, two sons. The elder, Adam, succeeded to Skelton and his other English lands, which continued in the family till 1271, when, on the death of Peter Bruce, constable of Scarborough, without issue, they were parted between his four sisters. His second son, Robert de Bruce III, saved the Scotch fief of Annandale either by joining David I, if a tradition that he was taken prisoner by his father at the battle of the Standard can be relied on, or by obtaining its subsequent restoration from David or Malcolm IV.

[Aelred de Rievaux's Descriptio de bello apud Standardum juxta Albertonam; Dugdale's Monasticon, i. 388–412, and ii. 147.] Æ. M.

BRUCE, ROBERT DE III (*fl.* 1138–1189?), second son of Robert II, and so called Le Meschin or the Cadet, was the founder of the Scottish branch. He held the Annandale fief, with Lochmaben as its chief messuage, for the service of a hundred knights during the reigns of David I, Malcolm IV, and William the Lion, who confirmed it by a charter in 1166. He paid escuage for the manor of Hert in the bishopric of Durham in 1170, which he is said to have received from his father to supply him with wheat, which did not grow in Annandale. The date of his death is uncertain, but he must have survived the year 1189, when he settled a long-pending dispute with the see of Glasgow by an agree-

ment with Bishop Jocelyn, under which he mortified the churches of Moffat and Kirkpatric, and granted the patronage of Drivesdale, Hoddam, and Castlemilk, in return apparently for a cession by the bishop of his claim to certain lands in Annandale.

[Charter of William the Lion in Ayloffe's Charters; Madox's History of Exchequer; Registrum Glasguense, pp. 64–5; Calendar of Documents relating to Scotland, i. No. 197.]

Æ. M.

BRUCE, ROBERT DE IV (*d.* before 1191), son of Robert III, was married in 1183 to Isabel, daughter of William the Lion, by a daughter of Robert Avenel, when he was given the manor of Haltwhistle in Tyndale as her dowry. He must have survived his father, if at all, only a short time, as his widow married Robert de Ros in 1191, and the date of his father's death being uncertain it may be doubted whether he succeeded to Annandale. He was succeeded by William de Bruce, his brother, in that fief, who was the only exception to the line of Roberts. William held Annandale along with the English manors of Hert and Haltwhistle till his death in 1215.

[Dugdale's Baronage, i. 449; Graham's Lochmaben, pp. 16 and 17.] Æ. M.

BRUCE, ROBERT DE V (*d.* 1245), son of William de Bruce, married Isabel, second daughter of David, earl of Huntingdon, younger brother of William the Lion, and thus founded the claim of his descendants to the crown. In 1215–16 he obtained from King John a confirmation of a grant of a market and fair at Hartlepool. He was a witness at York in 1221 of Alexander II's charter of jointure to his wife Joanna, sister of Henry III. During this reign his own great estate and royal connection by marriage made the lord of Annandale one of the chief barons of southern Scotland. Like his ancestors he was liberal to the church, confirming and increasing their grants. He died in 1245, and was buried at the abbey of Saltrey in Huntingdonshire.

[Rymer's Fœdera, i. 252; Dugdale's Baronage, i. 449; Monasticon, ii. 151. Several charters by or to him are amongst the Duchy of Lancaster Charters, and notes of them are printed, Calendars of Documents relating to Scotland, i. Nos. 1680–5.] Æ. M.

BRUCE, ROBERT DE VI (1210–1295), sometimes called the COMPETITOR, from his claim to the crown against John Baliol [q.v.], succeeded to the lordship of Annandale on his father's death in 1245, and on that of his mother in 1251 to ten knights' fees in England, her share of the earldom of Huntingdon. He married, the year before his father died, Isabel, daughter of Gilbert de Clare, earl of Gloucester. His active career was distributed between the two kingdoms, in each of which he was a powerful subject.

In 1238 Alexander II, on the eve of an expedition to the Western Isles, despairing of issue, recognised the claim of Bruce to the succession; but the birth of Alexander III in 1241 frustrated his hopes. In 1250 he acted as one of the justices of Henry III, but during the next seven years he appears to have transferred his field of action to Scotland. On the death of Alexander II in 1255 he was one of the fifteen regents named in the convocation of Roxburgh to act during the minority of the young king, and he formed the head of the party favourable to the English alliance cemented by the king's marriage to Margaret, daughter of Henry III. That king appointed him sheriff of Cumberland and governor of Carlisle. Between 1257 and 1271 he again frequently served on the English king's bench, and in 1268 he was appointed capitalis justiciarius, being the first chief justice of England, with a salary of 100 marks. In 1260 he accompanied the king and queen of Scotland to London. In the Barons' war he fought for Henry, and was taken prisoner at Lewes in 1264, but was released after the victory of Evesham (1265) turned the tide in favour of the king, when he resumed his office as sheriff of Cumberland. On the accession of Edward I he was not reappointed to the bench, and appears again to have returned to Scotland. He was present at the convention of Scone, 5 Feb. 1283-4, by which the right of succession of Margaret, the Maid of Norway, was recognised; but on the death of Alexander III in 1286 a powerful party of nobles met at Turnberry Castle, belonging to his son Robert, earl of Carrick, in right of his wife, and pledged themselves to support each other and vindicate the claims of whoever should gain the kingdom by right of blood, according to the ancient customs of Scotland. They assumed as allies Richard de Burgh, earl of Ulster, and Thomas de Clare, to whom authority was given to proceed with arms against any one who broke the conditions of the bond, 20 Sept. 1286 (*Documents illustrative of the History of Scotland*, edited by Rev. J. Stevenson, i. 22). The nobles who joined in this league were Patrick, earl of Dunbar, his three sons, and his son-in-law James the Steward of Scotland, and his brother John, Walter Stewart earl of Menteith, Angus, son of Donald lord of the Isles, his son Alexander, and the two Bruces, the lord of Annandale,

and his son, the Earl of Carrick. They united the chief influence of the south and west of Scotland against the party of John de Baliol, lord of Galloway, and the Comyns. A period of civil war ensued, during which Robert de Bruce, lord of Annandale, asserted his title to the crown. Unable to secure his aim, Bruce took part in the negotiations at Salisbury, which resulted in the treaty of Brigham in 1290, with the view of uniting Scotland to England, subject to guarantees for its independence by the marriage of Margaret to Prince Edward. The death of Margaret reopened the question of the succession, and one of the regents, William Fraser, bishop of St. Andrews, made the appeal to Edward I as arbiter, which led to the famous competition at Norham in 1291–2, decided in favour of John de Baliol on 17 Nov. 1292. According to Sir F. Palgrave, Bruce had also some years before appealed to Edward, but the documents adduced to prove this are without date, and the ascription of at least one of them to Bruce is conjectural. The course of litigation at Norham, where Bruce, as well as Baliol, recognised Edward's title as lord paramount to decide the cause, and the grounds upon which the claim of Bruce was rejected, have been stated in the life of Baliol [q. v.] A protest by Bruce amongst the documents carried off by Edward from Scotland, afterwards delivered to Baliol (*Acts Parl. Scot.* i. 116), and an agreement for mutual defence between Bruce and Florence, count of Holland, another of the competitors, entered into on 14 June 1292 (*Documents illustrative of the History of Scotland*, edited by Rev. J. Stevenson, i. 318), show that Bruce was not disposed to acquiesce in the adverse decision. His great age prevented him from any active measures to overturn it, and he resigned his rights and claims in favour of his son, the Earl of Carrick. He retired to his castle of Lochmaben, where he died on Good Friday, 1294–1295, at the age of eighty-five, and was interred at Guisburn in Cleveland, the family burial-place, where his stately tomb may still be seen. His character is well drawn in Walter of Hemingford: 'Toto tempore vitæ suæ gloriosus extitit; facetus, dives, et largus, et habundavit in omnibus in vita et in morte.' He had three sons: Robert, earl of Carrick, Barnard, and John.

[Dugdale's Baronage, i. 450; Rymer's Fœdera, i. 698; Documents illustrating the History of Scotland, ed. Sir F. Palgrave; Ord's History of Cleveland; Foss's Judges of England, ii. 269.]

Æ. M.

BRUCE, ROBERT DE VII, EARL OF CARRICK (1253–1304), son of the Competitor, Robert de Bruce VI, is said to have accompanied Edward, afterwards Edward I, in the crusade of 1269. On his return he married Marjory, countess of Carrick, and became by the courtesy of Scotland Earl of Carrick.

A romantic story handed down by the Scottish historians, that Bruce was carried off by the heiress when hunting near her castle of Turnberry, is probably an invention to excuse his marriage with a royal ward without the king's consent. In 1278 he did homage to Edward on behalf of Alexander III for his English fiefs. In 1281 he borrowed 40*l.* from his old comrade Edward I, a debt which played a part in the fortunes of his son. He was present at Scone in 1284, when the right of succession of the Maid of Norway was recognised, but took part with his father and the other nobles in the league of Turnberry, on 20 Sept. 1286, intended to defeat it. Like his father, however, he joined in the treaty of Brigham (14 March 1290), rendered abortive by Margaret's death. The agreement between Florence, count of Holland, and his father on 14 June 1292, to which the earl was a party, shows that Bruce anticipated an adverse decision. About this time he went to Norway with his eldest daughter Isabel, possibly on account of her marriage to King Eirik, the widower of Margaret, the daughter of Alexander III, which took place on 15 Nov. 1293, but also perhaps to avoid attendance at Baliol's parliament, to which he was summoned. It may have been with the same motive that after the death of his wife in 1292 he resigned the earldom of Carrick to his son, afterwards king (*A. P. Scot.* i. 449 *a b*). On the death of his father he did homage to Edward for his English fiefs on 4 June 1295. On 6 Oct. following he was given the custody of the castle of Carlisle during the king's pleasure, and three days after he took before the bishop of Durham and barons of the exchequer an oath to hold it faithfully and render it to no one but the king. When Baliol attempted to assert his independence, as was natural, his rivals the Bruces sided with Edward, and in 1296, after that monarch had taken Dunbar, Bruce the elder, according to the Scotch chroniclers, claimed the fulfilment of a promise, by which he was to be made king of Scotland. The answer, in Norman-French, of Edward, as given by Wyntoun (B. viii. 1927) and Fordun, though it has been doubted, suits his character:—

Ne avons ren autres chos a fere
Que a vous reamgs (i.e. reaulmes) ganere
. . . . .
Hawe I nought ellys to do nowe
But wyn a kynryk to gyve yhowe?

Baliol, in revenge for Bruce's aid to Edward, seized Annandale, and gave it, with the castle of Lochmaben, to John Comyn; but his possession was brief, for Clifford, the English warden, retook it in the same year. The elder Bruce retired from Scotland and lived on his English estates till his death in 1304, when he was buried at Holmecultram in Cumberland. Besides his eldest son Robert the king, he left Edward, lord of Galloway [see BRUCE, EDWARD], killed at Dundalk in 1318; Thomas and Alexander, taken in Galloway, and executed at Carlisle by Edward's order in 1307; and Nigel, who suffered the same fate at Berwick in 1306. His daughters, Isabel, Mary, Christian, Matilda, and Margaret, all married Scotch nobles or landed men in the life of their brother, whose hands were strengthened by these alliances in his contest for the crown. A sixth daughter Elizabeth, and a seventh whose name is unknown, are of doubtful authenticity.

[Rymer's Fœdera, ii. 266, 471, 558, 605, 612; Stevenson's Documents illustrative of History of Scotland. See Index under Robert Bruce, Earl of Carrick, but the references after 1295 are to his son Robert, afterwards king; Acts Parl. Scot. i. 424 *a*, 441 *a*, 447 *b*, 448 *a*. There are many errors in the early Scottish writers as to the Bruce genealogy, and the repetition of the same name led to frequent confusion of different persons; but these are now corrected by the more accurate examination of the records due to Chalmers's Caledonia, Lord Hailes, and Kerr in his History of the Reign of Robert the Bruce.] Æ. M.

BRUCE, ROBERT DE VIII (1274–1329), king of Scotland, son of Robert de Bruce VII, earl of Carrick, and Marjory, daughter and heiress of Nigel, second earl of Carrick, by Marjory, daughter of Walter the Steward of Scotland, born on 11 July 1274, was descended on the father's side from a Norman baron who came with William the Conqueror to England; and on his mother's from the Celtic chiefs of Galloway, as the names of her grandfather Duncan, created earl of Carrick by William the Lion, and her father, Niel or Nigel, show. Soon after the death of her first husband, Adam de Kilconquhar, in 1271, his mother married Robert de Bruce (VII), son of the Competitor Robert de Bruce (VI), who assumed, according to Scottish custom, the title of Earl of Carrick. On the decision of the disputed succession in 1292 in favour of Baliol, and the death of his wife in the same year, the earl resigned that title to his son, and three years later acquiring, through the death of his father, the lordship of Annandale, he was afterwards known as Dominus de Annandale, while his son, the future king, was styled Earl of Carrick until his coronation in 1306. On 4 June 1295 Edward I records by a writ under his privy seal that Robert, son and heir of Robert de Bruce, senior, now deceased, had done homage for lands held of the king, and this Robert, earl of Carrick, is by another writ nominating him keeper of the castle of Carlisle called Lord of Annandale on 6 Oct. 1295, having resigned the earldom three years before. The deed of resignation, dated at Berwick on Sunday after the feast of St. Leonard (6 Nov.) 1292, was presented to Baliol at the parliament of Stirling on 3 Aug. 1293. As it was necessary that sasine of the lands should be taken by the king before he could receive the homage of the new vassal, the sheriff of Ayr was directed to take it and ascertain their extent, after which Bruce was to return and do homage. It is uncertain whether homage was ever rendered, for the disputes between Baliol and Edward had commenced, and from the first both the young Bruce and his father took Edward's side. On 24 Aug. 1296, along with the Earls of March and Angus, Robert de Brus 'le veil' (the elder) and Robert de Brus 'le jovene' (the younger), earl of Carrick, took the oaths of homage and fealty to Edward at Berwick (*Ragman Rolls*, 176 *a*). A series of writs in favour of the earl shows one means by which their support was gained. A debt due by him to Edward, perhaps the old debt contracted by his father in 1281, was respited on 23 July 1293, and again on 11 Feb. and 15 Oct. 1296. By the second letter of respite it appears that the earl was about to proceed to Scotland, and by the third that he had rendered such good service that the king granted him the delay needed to admit of easy payment. His father had meantime been made keeper of the castle of Carlisle, and Baliol had retaliated by seizing Annandale, which he conferred on John Comyn, earl of Buchan. In the same year Baliol's renunciation of allegiance to the English king led to the brief campaign in which Berwick, Dunbar, Roxburgh, Edinburgh, and Stirling were taken, and on 2 Jan. 1296 the abject Baliol surrendered at Kincardine or Brechin his crown and realm to Edward. In the following year the Earl of Carrick, with other Scottish nobles, received a summons to accompany Edward to Flanders as his direct vassals. The Scotch, like many English barons, declined to obey a summons in excess of feudal obligation, and Wallace, during Edward's absence abroad, having raised the standard of revolt, Bruce, although, according to Hemingford, he had sworn alle-

giance to Edward at Carlisle on the host and the sword of Thomas à Becket, joined for a brief space the army of the popular leader. Urgent letters had been sent to him to aid the Earl of Warenne, Edward's commander, then advancing towards Scotland, with as many men as he could muster, and at least a thousand foot from Kyle, Cunningham, Cumnock, and Carrick. Instead of complying, in June 1297, along with Wishart, bishop of Glasgow, James the Steward of Scotland, and Sir William Douglas, he laid waste the country of the adherents of Edward. Warenne, an inactive general, sent in advance Henry de Percy and Robert de Clifford, who succeeded on 9 July 1297 in making terms with Bruce and his friends by the treaty called the capitulation of Irvine. The Scottish barons were not to be called to serve beyond the sea against their will, and were to be pardoned for their recent violence, while they in turn came into the peace, or, in other words, acknowledged their allegiance to Edward. The Bishop of Glasgow, the Steward, and Alexander de Lindesay became sureties for Bruce until he should deliver his daughter Marjory as hostage for his fidelity, which might well be doubted. The treaty appears to have been confirmed by Bruce at Berwick early in August. Wallace was at this time in the forest of Selkirk, along with Sir Andrew Murray of Bothwell, gathering together the Scottish commons, who, with less division of interest than the nobles, were determined to deliver their country from the English. On 11 Sept. he defeated Earl Warenne and Cressingham the treasurer at Stirling Bridge. Dundee and other castles surrendered in consequence of this victory, and the English evacuated Berwick. Wallace and Sir Andrew Murray, son of the elder Sir Andrew, assuming the title of leaders of the Scottish army in the name of John (i.e. Baliol), by God's grace illustrious king of Scotland, with consent of the community carried the war into Northumberland and Cumberland. At this time Baliol, and not Bruce, was the name under which the standard of Scottish independence was borne, but its bearer was Wallace, and its defenders the Scottish commons. In 1298, Edward returning from Flanders conducted in person the Scottish war with larger forces and better generalship, and his defeat of Wallace at Falkirk on 22 July wrested from the Scotch the fruits of the victory of Stirling Bridge. At this time Bruce again sided with his countrymen. Annandale was wasted and Lochmaben Castle taken by Clifford, and Bruce himself, to use the words of the contemporary Hemingford, 'when he heard of the king's coming fled from his face and burnt the castle of Ayr, which he held.' Edward's campaign was a single victory, not a conquest. Pressing affairs, especially the contest with his own subjects, whose desire for the confirmation of the charters he was reluctant to concede, recalled him to England, and he was obliged to trust the settlement of Scotland to the nobles, to whom he assigned earldoms and baronies, or, as the chronicler expresses it, the hope of them. Annandale and Galloway and certain earldoms, a term which includes Carrick, he assigned to no one, that he might not irritate those earls who had only recently seceded and had not finally cast in their lot with their countrymen. As regards Bruce this conciliatory policy, so characteristic of Edward until the time for conciliation was past, had its effect, and from 1298 to 1304 he was at least not actively engaged against the English king. A truce was effected by the mediation of Philip IV of France in 1298. Baliol being now the pensioned prisoner of Edward, and Wallace an exile, a regency was appointed, which consisted of William of Lamberton, bishop of St. Andrews, John Comyn the younger, and Robert Bruce earl of Carrick, with whom for a time John de Soulis was conjoined. The only document which names Bruce is a letter of 13 Nov. 1299, by which the regents propose to Edward a suspension of hostilities on both sides. Comyn was the active regent representing the interest of Baliol and his own, as heir through his mother Ada, Baliol's sister. In 1300 the truce was renewed till Whitsunday 1301, and though Edward made an abortive attempt to resume the war on 26 Jan. 1302, the truce was again, at the instance of the French king, prolonged till November. It was during this period of intermittent war and truce, for in 1300 Edward took Caerlaverock, and in 1301 wintered at Linlithgow, that Pope Boniface VIII intervened in the dispute as to the succession to the Scottish crown, and claimed a right to decide it as lord paramount. On 27 June 1300 he despatched a bull to Edward demanding the withdrawal of his troops and the release of the Scotch ecclesiastics in his custody, which was presented by Archbishop Winchelsey to Edward at New Abbey in Galloway in October. Edward immediately summoned a parliament at Lincoln on 20 Jan. 1301, when the memorable answer denying the pope's claim to interfere in the temporal affairs of England, and asserting the feudal dependence of Scotland, was drawn up and confirmed by the seals of seven earls and ninety-seven barons for themselves and the whole community. Langtoft,

a contemporary, states that Bruce was present at this parliament.

> At the Broadgate lay the Bruce, erle was he that day.

But his name is not in the list of those summoned, or of those who agreed to the reply to the pope. It is improbable that he was there or actively engaged in the controversy which was carried on by a memorial presented to the pope on behalf of Edward in favour of the English supremacy, and replies by the Scotch in the 'Processus Baldredi contra figmenta Regis Angliæ,' drawn by Baldred de Bisset, rector of Kinghorn, one of the Scottish commissioners at Rome. It was the policy of Bruce at this time to remain in the background, but events were hastening which brought him forward as the first actor on the stage. Scottish history at this juncture was involved with the relations of the English king to the court of France and the see of Rome. Edward made up his quarrel with Philip the Fair, whose sister Margaret he married in 1299, and with whom an alliance was completed on 20 May 1303. Gascony was restored to France, and Scotland, up to this time supported by the French king, was abandoned. The pope also, anxious to stir up Edward against Philip, with whom he had a nearer and more dangerous controversy as to the rights of church and state, though unsuccessful in his object, temporised to gain it, and withdrew his protection from the Scotch. Edward, who had reconciled his own subjects by tardy concessions, to procure the necessary supplies of men and money for the invasion of Scotland, commenced the war in earnest in 1303. In September of the previous year he ordered Sir John de Segrave to make a foray by Stirling and Kirkintilloch, but it was delayed till the following spring, and on 24 Feb. Segrave was defeated by Comyn, the regent, at Roslin. Edward himself then took the command, and in a brilliant campaign traversed the whole country from the border to Elgin, perhaps to Caithness, reducing every place of strength and wintering at Dunfermline. On 24 Jan. of the following year (1304) the capitulation of Stirling, the only castle which held out, completed his conquest. The evidence is slight, but sufficient to show that in this campaign Bruce still supported Edward. On 3 March Edward writes to Bruce: 'If you complete that which you have begun, we shall hold the war ended by your deed and all the land of Scotland gained,' and on the 5th of the same month to his son, referring to the Earl of Carrick and the other good people who were advancing to the parts near Stirling to pursue his enemies; on the 30th to the earl himself, a letter sent by John de Bottetourt [q. v.], who was to receive supplies for his service; and on 15 April there is an urgent letter requesting him to spare no pains to cause the siege engines he was preparing with stones and timber to be forwarded, and on no account to delay because of the want of lead.

But while Bruce was thus openly supporting Edward, a secret alliance into which he entered with Lamberton, bishop of St. Andrews, the friend of Wallace, proves he had other designs, and though its terms are general, it was the first overt act which committed Bruce to the cause called patriotic in Scotland and treason in England. On 11 June, more than a month before the fall of Stirling, the earl and the bishop met at Cambuskenneth and subscribed a bond which bound them to support each other against all adversaries at all times and in all affairs, and to undertake nothing of difficulty without communication. When Lamberton was taken prisoner in 1306 he admitted the genuineness of the document, and his connection with Bruce was one charge preferred against him by Edward before the pope. Lamberton is an important link in the history of the war of independence, bringing into contact its first period under Wallace with its second under Bruce, and proving the continuity of the resistance to Edward though the leaders were different. In 1305 Wallace was betrayed and carried prisoner to London, where he was executed as a traitor, though he denied with truth that he had ever taken any oath to Edward. He was the only victim at this time. Towards the nobles and the country generally a contrary course was pursued. The one thing unpardonable was stubborn resistance, and the king evidently thought that clemency and organised government would reconcile Scotland to his rule. With this view, in a parliament held at London in Lent 1305, Edward ordered that the community of Scotland should meet at Perth on the day after the Ascension to elect representatives to come to London to a parliament to be held three weeks after the feast of St. John the Baptist (24 June) to treat of the secure custody of Scotland. His advisers in this were the Bishop of Glasgow, the Earl of Carrick (Bruce), Sir John Segrave, his lieutenant in Lothian, and Sir John de Landale, the chamberlain of Scotland. Representatives were accordingly chosen, and the English parliament to which they were summoned finally met on 16 Sept. Bruce was not one of

the representatives, but other Scotch nobles were specially summoned, and he is assumed to have been of their number. An ordinance, on the model of similar ordinances for Wales and Ireland, was drawn up for the government of Scotland, by which John de Bretagne, the king's nephew, was named his lieutenant in Scotland; Sir William de Beacote, chancellor; and Sir John de Landale, chamberlain. Two justices were appointed for Lothian, Galloway, the district between the Forth and the mountains, and the district beyond the mountains respectively. Sheriffs—either Scotchmen or Englishmen—removable at the discretion of the lieutenant and chamberlain, were named for the counties. Coroners were to be also appointed, unless those who held the office were deemed sufficient. The custody of the castles was committed to certain persons, and as regards the castle of Kildrummy in Aberdeenshire, he was to place it in charge of a person for whom he should answer. This shows, it has been said, how much Bruce was favoured; but it is perhaps rather a proof of the attitude of half confidence, half distrust in Edward's dealings with him during the earlier period of his career, and for which the warrant was soon to appear. The provision of the ordinance as regards the laws was to prohibit the use of the customs of the Scots and of the Britons (Brets), the Celts of the highlands and Galloway. It is not known how long Bruce remained in London. On 10 Feb. 1306 he suddenly appeared in Dumfries, and in the church of the Friars Minor slew John Comyn, the late regent, and his uncle Robert. The English contemporary writers and the Scotch, the earliest of whom (Barbour) wrote at least half a century later, assign a different train of incidents as leading to this act of violence. They agree that its proximate cause was the refusal of Comyn to join Bruce in opposing Edward, but the former ascribe the treachery to Bruce, who, concealing his designs, had lured Comyn to a place where he could fear no danger, while the latter relate that Comyn had revealed to Edward the scheme of Bruce to which he had been privy—having formed a similar bond with him to that of Lamberton—and so palliate the act of Bruce by the plea of self-defence. Records fail us, and both classes of historians wrote with a bias which has descended to most modern writers, according to the side of the border to which they belong. The hereditary enmity of the families of Bruce and Comyn, and the place of the deed, support the English view, which, in the absence of further evidence, must be accepted as more probable. Hailes suggests that the death of Comyn was due to hot words and a chance medley, but Bruce's subsequent conduct proves a design which can scarcely have been devised on the spot, though its execution may have been hastened by the death of Comyn, his possible rival for the crown. Bruce had now abandoned his former indecision, and acted with a promptness which proved he knew his opponent and the hazards on which he staked his life. He had seen the head of Wallace on London Bridge, and at Westminster the stone of destiny, on which the Scottish kings had been crowned at Scone. Which was to be his fate? It was in his favour that he numbered only about half the years of the greatest of the Plantagenets, but against him that the Scottish nobles were still divided into factions, though the popular feeling created by Wallace was gaining ground, while the church, in the persons of its two chiefs—the Bishops of St. Andrews and Glasgow—was on his side. What determined the issue was that in Scotland a great noble now placed himself at the head of the people, while in England the sceptre and the sword, to which Edward clung with the tenacity of a dying man, were about to pass into the hands of a son incapable of wielding them. After the death of Comyn, Bruce, collecting his adherents chiefly in the south-west of Scotland, passed from Lochmaben to Glasgow and thence to Scone, where, on 27 March 1306, he was crowned by the Bishop of St. Andrews, the Bishops of Glasgow and Moray being also present, and the Earls of Lennox, Athole, and Errol. Two days later Isabella, countess of Buchan, sister of Duncan, earl of Fife, claimed the right of her family, the Macduffs, Celtic chiefs of Fife, to place the king upon the throne, and the ceremony was repeated with a circumstance likely to conciliate the Celtic highlanders. Though crowned Bruce had still to win his kingdom, and his first efforts were failures. On 19 June he was defeated at Methven near Perth by the Earl of Pembroke, and forced to seek safety in the mountains, first of Athole and then of Breadalbane, where on 11 Aug., at Dalry in Strathfillan, Lord Lorne, the husband of an aunt of Comyn, surprised and dispersed his followers, notwithstanding his personal prowess. His wife and other ladies of his family were sent to Kildrummy for safety, and her saying, whether historical or not, proved true, that he had been a summer but would not be a winter king. It is a curious circumstance that this lady, the sister of De Burgh, earl of Ulster, whom he married after the death of his first wife, Isabella, daughter of Donald, earl of Mar,

appears to have been a lukewarm supporter of her husband. After wandering as a fugitive in the west highlands, Bruce took refuge in Rachrine, an island on the Antrim coast. Meanwhile Edward, despite his years, having heard at Winchester of the death of Comyn and rising of Bruce, came north with all the speed his health allowed, and displayed an energy which showed he knew he had to cope not with a single foe but a nation. In April, at Westminster, he knighted his son Edward and three hundred others to serve in the wars, and swore by God and the Swan that he would take vengeance on Bruce, and devote the remainder of his life to the crusades. The prince added that he would not sleep two nights in one place till he reached Scotland. Before he started, and in the course of his journey, Edward made grants of the Scotch estates of Bruce and his adherents. Annandale was given to the Earl of Hereford. A parliament was summoned to meet at Carlisle on 12 March, when a bull was published excommunicating Bruce, along with another releasing Edward from his obligations to observe the charters. The attempt to crush the liberty of Scotland went hand in hand with an endeavour to violate the nascent constitution of England. Edward's constant aim was to reduce the whole island to a centralised empire under a single head, untrammelled by the bonds of a constitutional monarchy. His oaths and vows were unavailing, and he died at Burgh-on-the-Sands on 7 July 1307, without touching the soil of Scotland. Before his death he showed what his vengeance would have been. Elizabeth the wife, Marjory the daughter, and Christina the sister of Bruce were surprised in the sanctuary of St. Duthac at Tain and sent prisoners to England, where they remained till after Bannockburn. The Countess of Buchan and Mary, another of his sisters, were confined in cages, the one at Berwick, the other at Roxburgh. The Bishops of St. Andrews and Glasgow and the Abbot of Scone were sent to England and suspended from their benefices; but the pope declined to bestow them on Edward's nominees. Nigel, Bruce's youngest brother, was beheaded at Berwick; Christopher Seton, his brother-in-law, at Dumfries; Alexander Seton at Newcastle. The Earl of Athole was sent to London and, being a cousin of the king, hanged on a gallows thirty feet higher than the pole on which the head of Wallace still stood and that of Sir Simon Fraser, executed at this time. The other brothers of Bruce, Thomas and Alexander dean of Glasgow, having been taken in Galloway, were sent to Edward at Carlisle and there executed, their heads being exposed on the gates and the tower. A little before this, John, a brother of William Wallace, was captured and sent to London, where he met his brother's fate. There were many victims of minor note. But, says the chronicler of Lanercost, the number of those who wished Bruce to be confirmed in the kingdom increased daily, notwithstanding this severity. He might have said because of it, for now every class, nobles and gentry, clergy and commons, with only one or two exceptions, as the Earl of Strathearn and Randolph, Bruce's nephew, saw what Edward meant. Life and limb, land and liberty, were all in peril, and common danger taught the necessity, not felt in the time of Wallace, of making common cause.

Edward's hatred of Scotland passed beyond the grave. On his tomb, by his order, was inscribed 'Edwardus Primus, Scotorum Malleus: Pactum serva.' One of his last requests was that his bones should be carried with the army whenever the Scotch rebelled, and only reinterred after they were subdued. This dying wish was disregarded by his weak heir, who wasted in the pomp of his funeral, followed by the dissipations of a youthful court, the critical moment of the war, fancying that, with Bruce an exile and his chief supporters in prison or on the gallows, it was over before it had really begun. Bruce meanwhile, like Alfred, was learning in adversity. The spider, according to the well-known story, taught him perseverance. After spending the winter in Rachrine he ventured in early spring to Arran in Scotland, and thence to Carrick, his own country, where he had many brave adventures and hair-breadth escapes, which should be read in the verses of Barbour or the tales of Scott. Scarcely certain history, they represent the popular conception of his character in the next and succeeding generations. On 10 May he defeated the Earl of Pembroke at Loudon Hill, but failed to take Ayr. Edward, in the end of August, roused himself; but a march to and back from Cumnock without an action was the whole inglorious campaign. His favour for Piers Gaveston and consequent quarrels with the chief barons of England, as well as his approaching marriage to Isabella, daughter of Philip the Fair, led him to quit Scotland. In his absence Bruce and his brother Edward reduced Galloway, and Bruce, leaving his brother in the south, transferred his own operations to Aberdeenshire. It was rumoured that Edward would have made peace on condition of getting aid against his own barons. The feeble conduct of the war on the English side, and frequent

changes of generals, indicate distracted counsels, which in part account for the uninterrupted success that now attended Bruce's arms.

In the end of 1307, and again in May 1308, unless the chroniclers have made two expeditions of one, he overran Buchan, and on 22 May defeated its earl, one of his chief Scotch opponents, at Inverury—a soldier's medicine for the illness his hardships had brought on. Fifty years after, when Barbour wrote, men still talked of the 'harrying of Buchan.' In the same year Edward Bruce again conquered the Galwegians, and Sir James Douglas took Randolph, the king's nephew, prisoner, who afterwards atoned for this apostasy to the national cause by good service. Bruce next turned to Argyll, where the lord of Lorne, his principal opponent in the west, met the same fate as the Earl of Buchan, his troops being defeated at the pass of Brander, and Dunstaffnage taken.

In March 1309 a truce with England was made through the mediation of Philip of France and the pope, and Lamberton, bishop of St. Andrews, was released by Edward and allowed to return home, after receiving homage and pledges, which gave hope that he would act in Edward's interest. Further negotiations were carried on for the whole of the following year; but mutual surprises and breaches of the truce rendered it certain that the war was only interrupted.

On 24 Feb. 1310, at a general council in Dundee, the clergy solemnly recognised Bruce as rightful king of Scotland. It was a sign of the progress he had made that all the bishops joined in this declaration.

In the autumn of this year Edward, with a large force, made an expedition into Scotland as far as Linlithgow; but Bruce evaded him, and he returned without any material success, though a famine followed the ravages of his troops. A second projected expedition in 1311 did not take place. The next three years were signalised by the reduction of the castles still held by the English in Scotland. Linlithgow had been surprised by the stratagem of a peasant called Binney, in the end of 1310; Dumbarton was surrendered by Sir John Menteith in October 1311; Perth was taken by Bruce himself on 8 Jan. 1312. It marked his position that he concluded on 29 Oct. at Inverness with Hakon V a confirmation of the treaty of 1266 between Alexander III and Magnus IV, by which the Norwegian king ceded to Scotland the Isle of Man, the Sucheys, and all the other islands 'on the west and south of the great Haf,' except the isles of Orkney and Shetland (*Acts Parl. Scot.* i. 481). Encouraged by his success, he made a raid into the north of England. On his return he reduced Butel in Galloway, Dumfries, and Dalswinton, and threatened Berwick, where Edward himself was. In March 1313 Douglas surprised Roxburgh, and Randolph Edinburgh; in May Bruce made another English raid, failed to take Carlisle, but subdued the Isle of Man. Edward Bruce had about the same time taken Rutherglen and Dundee, and laid siege to Stirling, whose governor, Mowbray, agreed to surrender if not relieved before 24 June 1314. All the castles were dismantled or destroyed; for experience had shown they were the points which the English invaders were able longest to hold. By the close of 1313 Berwick, the key to the borders, and Stirling, the key to the highlands, alone remained in English hands. The disputes between Edward and his barons were now in some degree allayed by the institution of the lords ordainers and the execution of his favourite Gaveston, and it was felt if Scotland was not to be lost a great effort must be made. Accordingly, on 11 June, the whole available forces of England, with a contingent from Ireland, numbering in all about 100,000 men, of whom 50,000 were archers and 40,000 cavalry, were mustered at Berwick, the Earls of Lancaster, Warenne, Arundel, and Warwick alone of the great feudatories declining to attend in person, but sending the bare contingent to which their feudal obligations bound them. They at once marched to the relief of Stirling, and punctual to the day reached Falkirk on 22 June. A preliminary skirmish on Sunday with the advanced guard, which attempted to throw itself into the town, was distinguished by the personal combat of Bruce, who, raising himself in his stirrups from the pony he rode, felled Henry de Bohun with a single blow of his battleaxe. When blamed for exposing himself to danger, he turned the subject by lamenting that the axe was broken.

It was the first stroke of the battle, with a direct effect on its issue as well as in history and drama. Bruce's troops were one-third of the English, but his generalship reduced the inequality. He had chosen and knew his ground—the New Park, between the village of St. Ninian and the Bannock Burn, a petty stream, yet sufficient to produce marshes dangerous for horses, while the rising ground on his right gave points of observation of the advance of the English. He divided his troops into four divisions, of which his brother Edward commanded the right, Randolph the centre, Douglas the left; Bruce himself with the reserve planted his standard at the Bore

Stone (still remaining on this spot), and a good point to survey the field. The camp followers were stationed on the Gillies' Hill, ready at the critical moment to appear as a reinforcement. The plain on the right, over which the cavalry, to avoid the marshy ground, had to pass, was prepared with concealed pits and spikes. But what made the battle famous in the annals of the military art as in those of Scotland was that the Scottish troops, taught by Wallace's tactics, fought on foot—not in single line, but in battalions, apparently of round form, with their weapons pointed outwards to receive on any side the charge of the enemy. A momentary success of the English archers commenced the battle. It was reversed by a well-directed charge on their flank of a small body of light horse under the marshal Sir Robert Keith. The Scottish bowmen followed up this advantage, and the engagement then became general between the English heavy-armed horsemen, crowded into too narrow a space, and the whole Scottish force, Bruce with the reserve uniting with the three divisions and receiving the attack with their spears, which the chronicler describes as a single dense wood. The rear of the English either was unable to come up or was entangled in the broken ranks of the van or first line, and at a critical moment the camp followers, who had been hidden behind the Gillies' Hill, crossed its crest as if a new army. A panic ensued. Edward and his immediate followers sought safety in flight, and the rout became general—one knight, Sir Giles d'Argentine, alone had courage to continue the onset, and fell bravely. The number of the English suffocated or drowned in the Bannock or the Forth was calculated at 30,000. Edward, pursued by Douglas, with difficulty reached Dunbar, and thence by sea Bamborough.

No battle of the middle ages has been more minutely recorded, but space forbids further detail. A Carmelite friar, Barton, brought to celebrate the victory, was made by his captors to recount the defeat of the English. The Chronicle of Lanercost gives the narrative of an eye-witness. Barbour, who fifty years after enlarged the description, had known some who fought, and subsequent inquiries confirm the accuracy of his plain but vivid verse. It was a day never forgotten by those who took part in it, and to be remembered by distant posterity. It decided the independence of Scotland, and, like Morgarten and Courtray, it was the beginning of the end of feudal warfare. The knights in armour, whose personal prowess often gained the field, gave place to the common soldiers, disciplined, marshalled, and led by skilful generals, as the arbiters of the destiny of nations. In the career of Bruce it was the turning point. The effects of the victory were permanent, and it was never reversed. Many English kings invaded Scotland, but none after Edward I conquered it.

The most important result as regards Bruce was the settlement of the succession at the parliament of Ayr on 26 April 1315. By a unanimous resolution the crown was settled on Robert and the heirs male of his body, whom failing, his brother Edward and the heirs male of his body, whom failing, on Robert's daughter Marjory and her heirs, upon condition that she married with his consent, or, after his death, with the consent of the estates. Provision was made for a regency in case of a minority by the king's nephew, Randolph, earl of Moray. In the event of a failure in the whole line of the Bruces, Randolph was to act as a guardian of the kingdom until the estates determined the right of succession. The bishops and prelates were declared to have jurisdiction to enforce the Act of Settlement. Soon after it passed Marjory married Walter the hereditary Steward of Scotland. Their son, Robert II, was the first king of the race of Stewart, succeeding after the long reign of his uncle, David II, son of Bruce by his second marriage, who was not yet born. This settlement showed the prudence of Bruce, and the anxiety of the Scottish nation to avoid at all hazards another disputed succession, or the appeal to external authority in case it should occur. Edward Bruce, described in the act as 'vir strenuus et in actis bellicis pro defensione juris et libertatis regni Scotiæ quamplurimum expertus,' had stood by his brother in the struggle for independence, and deserved the preference which ancient, though not unbroken custom, gave to the nearest male over a nearer female heir. But his active and ambitious spirit was not satisfied with the hope of succeeding to the Scottish crown. The defeat of Edward at Bannockburn, and his incapacity as a leader, encouraged the Irish Celts to attempt to throw off the English yoke. 'All the kings of lesser Scotland (Scotia Minor) have drawn their blood from greater Scotland (Scotia Major, i.e. Ireland), and retain in some degree our language and customs,' wrote Donald O'Neil, a Celtic chief of Ulster, to the pope, and it was natural that they should summon to their aid the victor of Bannockburn. Robert declined the offer of the Irish crown for himself, but in May 1315 Edward Bruce landed at Carrickfergus with 6,000 men. The brilliant campaign of this year, which for a

moment made it seem possible that the line of Bruce might supplant that of Plantagenet, ending disastrously in the death of Edward Bruce at Dundalk, belongs chiefly to his life, and not to that of Robert. But in the spring of 1317 Robert Bruce, who had in the previous year subdued the Hebrides, and taken his old enemy John of Lorne, went to his brother's assistance. His engagement when surprised by the English at Slane in Louth is said by Barbour to have been the greatest of the nineteen victories of the Irish war. The odds were eight to one, and Edward, who marched in the van, had hurried on out of sight of his brother's troops, so that the honour was undivided, and Robert reproached Edward for neglect of good generalship. The Scotch army after this met with little resistance in its progress to the south of Ireland. Limerick was taken, but Dublin saved by its inhabitants committing it to the flames. An incident too slight to have been invented marks the humanity of Bruce in the midst of the horrors of war. Hearing a woman cry in the pangs of childbirth, he halted his troops and made provision for her delivery.

> For certis, I trow there is na man
> That he ne will rew a woman than,

is Barbour's expression of the speech or thought of the gentle heart of the brave warrior. The arrival of Roger Mortimer as deputy infused new vigour into the English, and the Bruces, their success too rapid to be permanent, were forced to retreat to Ulster. Before the disaster of Dundalk Robert returned to Scotland, where the English had taken advantage of his absence to resume the war. The eastern and midland marches had been gallantly defended by Sir James Douglas against the Earl of Arundel and Lord Neville, and Sir John Soulis had protected Galloway from an inroad of Hartela, warden of the English march. Berwick still remained in the hands of Edward II, a source of danger, as well as a standing memorial of the former subjection of Scotland. To its reduction Bruce on his return at once addressed himself.

In the autumn of 1317, while he was engaged in preparations for the siege, two cardinals, Jocelin and Luke, arrived in England with bulls from Pope John XXII 'to his beloved son the nobleman Robert de Bruce, at present governing the kingdom of Scotland,' commanding him to consent to a truce of two years with England. They had secret instructions to excommunicate him if he disobeyed. The cardinals did not venture across the border, and their messengers were received by Bruce with a pleasant countenance, showing due reverence to the pope and the church, but declining to receive the bulls because not addressed to him as king. They urged in vain the desire of the pope not to prejudice the dispute between England and Scotland, for Bruce had the answer ready: 'Since my father the pope and my mother the church are unwilling to prejudice either party by giving me the title of king, they ought not to prejudice me during the controversy by refusing that title, as I both hold the kingdom, receive the title from all its people, and am addressed under it by other princes.' Another attempt to proclaim the bull by Adam Newton, guardian of the Friars Minor in Berwick, had no better result. Newton saw Bruce at Ald-Camus (Old Cambus), where he was at work day and night in the construction of siege engines, and, having got a safe-conduct for himself and his papers, returned, in hopes of being allowed to deliver them. But Bruce was firm, and would not receive the bulls unless addressed to him as king, and, as he now added, until he had possession of Berwick. Newton had the daring to proclaim the truce, but on his way home he was robbed of his papers and clothes. 'It is rumoured,' he adds to his report, 'that the Lord Robert and his accomplices, who instigated the outrage, now have the papers.' Care had been taken that another mission of John XXII sent to proclaim his accession to the papal see should not enter Scotland, so that the prelates and clergy of the Scottish province remained now, as in the former period of the war, free from a divided allegiance, and the church of Scotland was virtually independent.

In March 1318 the town of Berwick, which had stood the siege during the winter, was taken by a surprise contrived by Spalding, one of the citizens, and a few days after the castle capitulated. Entrusting it to the custody of Walter the Steward, Bruce invaded and wasted the north of England. The death of his only remaining brother and his daughter rendered a new settlement of the crown expedient, and a parliament met at Scone in December. By one of its statutes Robert, son of the Steward, and Marjory, the king's daughter, were recognised as next of kin; failing next issue of the king should he succeed while a minor, Randolph, and failing him James, lord Douglas, was to be regent. Substantially this was a re-enactment of the statute of Ayr. An important declaration was added that doubts without sufficient cause had been raised in the past as to the rule of succession, and it was now defined that the crown ought not

to follow the rules of inferior fiefs, but that the male nearest in descent in the direct line, whom failing the female in the same line, whom failing the nearest male collateral, should succeed, an order sufficiently conformable to the imperial, that is the Roman law.

In this parliament Bruce established his title to be deemed as wise and practical a legislator as he had proved himself a general. The most important acts related to the national defence and the administration of justice. Every layman worth ten pounds was to be bound to provide himself with armour, and every one who had the value of a cow with a spear or bow and twenty-four arrows. A yearly weapon schaw was to be held by the sheriffs every Easter. While provision was thus made for the equipment and training of an armed nation, the excesses attendant on such a condition were restrained by a law that if any crime was committed by those coming to the army, they were to be tried before the justiciar. Stringent acts forbade the export of goods during war, or of arms at any time. As regards justice the usual proclamation was made with emphasis: 'The king wills and commands that common law and right be done to puir and riche after the auld lawes and freedomes.' The privilege of repledging, by which a person was removed from the jurisdiction of the king's officers, was restricted by the provision that it was to apply only when the accused was the liegeman of the lord or held land of him, or was in his service or of his kin, and if this was doubtful, a verdict of average was to decide. A new law was made against leasing making, a quaint Scotch term for treasonable language. 'The kynghes' statute and defendyt that none be conspirators nor fynders of taylis or of tidingis thruch the quhilkis mater of discord may spryng betwixt the kyng and his pepull,' under penalty of imprisonment at the king's will. A hortatory statute recommended the people to nourish love and friendship with each other, forbade the nobles to do injury to any of the people, and promised redress to any one injured. This was aimed at the oppressions of the feudal lords, and exhibits the side of Bruce's character which gained him the name of the good king Robert from the commons. With regard to the civil law, the feudal actions commenced by the brieves of novel disseisin and mort d'ancester, as well as the procedure in actions of debt and damage, were carefully regulated. The unreasonable delays (essoigns) which impeded justice were no longer to be allowed. No defender was to be called on to plead until the complainer had fully stated his case. Bruce, like Cromwell, Frederick the Great, and Napoleon, was a law-reformer. The man of action cannot tolerate the abuses by which law ceases to be justice.

A statute identical with the 'Quia Emptores' of 17 Edward I is ascribed to Bruce in the Harleian and other later manuscripts, and is included in the 'Statuta Secunda Roberti Primi,' by Sir J. Skene. But while transcripts of English law were not unknown in Scotland, they are little likely to have been made by Bruce, and this statute, which by preventing subinfeudation would have completely altered the whole system of Scottish land rights, is certainly spurious. In 1319 Edward tried to cut off the trade of Scotland with Flanders, but the count and the towns of Bruges and Ypres rejected his overtures. A vigorous effort to recover Berwick was repelled by Walter Stewart, its governor, aided by the skill of Crab, a Flemish engineer, and Douglas and Randolph invaded England, when the Archbishop of York was defeated in the engagement called the Chapter of Mytton, from the number of clergy slain. This diversion and the lukewarmness, if not absolute abstention, of the Earl of Lancaster and the northern barons, led to the raising of the siege. When Bruce visited Berwick he complimented his son-in-law on the success of his defence, and raised the walls ten feet all round. The pope somewhat tardily excommunicated Bruce and his adherents for his contumacy, but the English king felt unable to continue the war, and on 21 Dec. a truce was concluded for two years.

On 6 April 1320 a Scottish parliament at Arbroath addressed a letter to the pope asserting the independence of their country and promising aid in a crusade if the pope recognised that independence. Part of this manifesto which relates to Bruce deserves to be quoted. After referring to the tyranny of Edward I, it proceeds: 'Through His favour who woundeth and maketh whole we have been preserved from so great and numberless calamities by the valour of our lord and sovereign Robert. He, like another Joshua or Judas Maccabeus, gladly endured trials, distresses, the extremities of want, and every peril to rescue his people and inheritance out of the hands of the enemy. The divine providence, that legal succession which we will constantly maintain, and our due and unanimous consent have made him our chief and king. To him in defence of our liberty we are bound to adhere, as well of right as by reason of his deserts . . . for through him salvation has been wrought to our people. . . . While there exist a hundred of us we will never submit to England. We fight not for glory, wealth, or honour, but for that

liberty which no virtuous man will survive. Wherefore we most earnestly request your holiness, as His vicegerent who gives equal measure to all and with whom there is no distinction of persons or nations, that you would behold with a fatherly eye the tribulations and distresses brought upon us by the English, and that you would admonish Edward to content himself with his own dominions, esteemed in former times sufficient for seven kings, and allow us Scotsmen who dwell in a poor and remote corner, and who seek for nought but our own, to remain in peace.' A duplicate of the letter in the Register House is printed in the 'National MSS. of Scotland,' vol. i. Moved by this appeal, fearing to lose a province of the church, and knowing probably the weakness of Edward, the pope issued a bull recommending him to make peace with Scotland.

A conspiracy against Bruce, headed by Sir William Soulis, grandson of one of the competitors for the crown, at which he probably aimed, and taken part in by some of the landed gentry but none of the nobility, was betrayed by the Countess of Strathearn and easily put down, though the parliament of Scone, at which some of the offenders were condemned and executed for treason, got the name of the Black Parliament to mark its difference from the other parliaments of the reign. This, the only rising against Bruce, proves his firm hold of all classes. It was different with Edward. The party amongst his nobles who opposed him formed not a casual conspiracy but a chronic rebellion. Headed at first by Lancaster, and after his death by the queen mother and Mortimer, it made his whole reign a period of dissension which would have weakened a more powerful monarch, and told largely in favour of Scotland and Bruce. In December 1321 Lancaster entered into a correspondence with the Scotch leader Douglas, who invaded Northumberland and Durham simultaneously with the rising of Lancaster; but his defeat by Sir Andrew Hartcla at Boroughbridge on 16 March 1322, followed by his execution, put down for a time the English rebellion. Edward in premature confidence wrote to the pope that he would no longer make terms with the Scots except by force, and invaded Scotland in August, penetrating as far as Edinburgh and wasting the country with fire and sword. The prudence of Bruce, by which everything of value on the line of the invasion was removed, his own camp being fixed at Culross, north of the Forth, baffled as completely as a victory the last attempt of Edward II to subdue Scotland. The opposite evils of want of food and intemperance forced him to withdraw, and the sarcasm of Earl Warenne on a bull taken at Tranent, 'Caro cara fuit,' indicates at once the disaffection of his barons and his own contemptible generalship. In the autumn Bruce, at the head of a very large force, estimated at 80,000, retaliated by invading Yorkshire, defeating Edward near Biland Abbey, where John de Bretagne, earl of Richmond, and Henry de Sully, Butler of France, and many other prisoners were taken. The English king narrowly escaped being himself captured at York. The commencement of 1323 afforded still stronger evidence of Edward's incapacity to rule his own subjects. Sir Andrew Hartcla, although created Earl of Carlisle and rewarded with a large pension and the wardenship of the marches, met Bruce and entered into a secret treaty to maintain him and his heirs in possession of Scotland. On the discovery of this, Hartcla was tried and executed on 2 March 1323, and the Earl of Kent appointed warden in his place. But though able so far to assert his authority, the defeat at Biland had taught Edward that he could not cope with Bruce, and in March 1323 a truce gave time for negotiations at Newcastle and Thorpe, where, on 30 May, a peace for thirteen years was concluded, which was ratified by Bruce as king of Scotland at Berwick on 7 June. The continued favour shown by Edward to the Despensers, which had been the cause of Lancaster's rebellion, led to a new conspiracy in the family of the ill-fated king. His queen Isabella, and Roger Mortimer her paramour, carried it on in the name of his son, and in 1325 his brother, the Earl of Kent, joined it. Edward, deserted by almost all his barons, was taken prisoner in 1326, deposed early in the following year, and murdered on 21 Sept.

Bruce naturally took advantage of the distracted state of England to strengthen his title to the Scottish crown. In 1323 the skilful diplomacy of Randolph obtained from the pope the recognition of the title of king of Scotland by a promise to aid in a crusade, and three years later, by the treaty of Corbeil, the French king made a similar acknowledgment. At a parliament held at Cambuskenneth in 1326 the young prince David, born two years before, was solemnly recognised as heir to the crown, which in case of his death was to go to Robert the son of Marjory and the Steward. This is the first Scottish parliament in which there is clear evidence of representatives of the burghs, and the grant made by it to Bruce for his life of a tenth of the rents of the lands, as

well wood and domain lands as other lands, and both within and without burgh, supplies one reason for their presence. The clergy probably made a grant in a separate assembly of their own. Although the peace between England and Scotland was ratified by Edward III on 8 March 1327, both sides made preparations for the renewal of the war, so that it is difficult to support the accusations of breach of faith against either. On 18 May Edward contracted with John of Hainault for a large force of mercenary cavalry, a sign that he was unable to rely on his own feudal levy.

On 15 June Randolph and Douglas crossed the border with 20,000 men, and Edward with more than double that number advanced to Durham. The Hainault mercenaries could not be relied on to co-operate with the English troops, and their dissensions, of which Froissart has left a lively picture, had probably much to do with the English discomfiture. A series of manœuvres and countermanœuvres on the Tyne and Wear showed that neither side was willing to try the issue of a battle. Randolph declined a challenge to leave a favourable position on the north of the Wear and fight on the open ground at Stanhope Park. Douglas with a small band made a daring night attack on Edward's camp on 4 Aug., when his chaplain was slain and the young king with difficulty escaped. The Scotch under cover of night abandoned their camp and retreated homewards, and on 15 Aug. Edward disbanded his army at York, dismissing the Hainaulters, who had been found too costly or too dangerous allies.

Bruce himself now assumed the command, but his sudden attack on the eastern marches failed. Alnwick repulsed an assault of Douglas, and Randolph and Bruce were not more successful in the siege of Norham. While still engaged in it he was approached by English commissioners with overtures of peace. The preliminaries were debated at Newcastle, and at a parliament in York on 8 Feb. 1328 the most essential article was accepted. It was agreed that Scotland, 'according to its ancient bounds in the days of Alexander III, should remain to Robert king of Scots and his heirs and successors free and divided from the kingdom of England, without any subjection, right of service, claim, or demand, and that all writs executed at any time to the contrary should be held void.'

The parliament of Northampton in April 1328 concluded the final treaty by which (1) peace was made between the two kingdoms; (2) the coronation-stone of Scone was to be restored; (3) the English king promised to ask the pope to recall all spiritual processes against the Scots; (4) the Scots agreed to pay thirty thousand marks; (5, 6, and 7) ecclesiastical property which had changed hands in the course of the war was to be restored, but not lay fiefs, with an exception in favour of three barons, Lord Wake, the Earl of Buchan, and Henry de Percy; (8) Johanna, Edward's sister, was to be given in marriage to David, the son and heir of Bruce, and to receive a jointure of 2,000*l.* a year; (9) the party failing to observe the articles of the treaty was to pay 2,000*l.* of silver to the papal treasury.

On 12 July 1328 the marriage of the infant prince and bride was celebrated at Berwick. The English and Edward, when he attained his independence from the guardianship of the queen mother and Mortimer, denounced this treaty as shameful, and ascribed it to the departure of the Hainaulters, the treachery of Mortimer, and the bribery used by the Scots. But it was the necessary result of the situation at the commencement of his reign, and the bloody war of two centuries failed to reverse its main provisions. Scotland remained an independent monarchy. The chief author of its independence barely survived the accomplishment of his work. On 7 June 1329 Bruce died at Cardross of leprosy, a disease contracted during the hard life of his earlier struggles. There are frequent, and towards the close increasing, references to his physical sufferings, which made his moral courage more conspicuous. He was buried by his wife, who had died in 1327, at Dunfermline, but his heart was, by a dying wish, entrusted to Douglas, to fulfil the vow he had been unable to execute in person of visiting the holy sepulchre. His great adversary Edward I had made a similar request, not so faithfully executed, and his grandson granted a passport to Douglas on 1 Sept. to proceed to the Holy Land, to aid the christians against the Saracens, with the heart of Lord Robert, king of Scotland. The death of Douglas fighting against the Moors in Spain, and the recovery of the heart of Bruce by Sir William Keith, who brought it to Scotland and buried it along with the bones of Douglas in Melrose Abbey, may be accepted as authentic; but the words with which Douglas is said to have parted with it,

> Now passe thou forth before
> As thou was wont in field to bee,
> And I shall follow or else die,

are an addition to the original verses of Barbour. When the remains of Bruce were disinterred at Dunfermline in 1819, the breast-

bone was found sawn through to permit of the removal of the heart.

Some interesting particulars as to the last years of Bruce are furnished by the Exchequer Rolls of Scotland. Enfeebled by disease he had to trust the chief conduct of the war to the young leaders he had trained, Randolph and Douglas, and he spent most of his time at Cardross, which he had acquired in 1326. He employed it in enlarging the castle, repairing the park walls, and ornamenting the garden, in the amusement of hawking, and the exercise of the royal virtues of hospitality and charity. Like other kings he kept a fool. A lion was his favourite pet, shipbuilding his favourite diversion. His foresight had discerned the importance of this art to the future strength and wealth of Scotland. Before his death he made preparations for his tomb, and commissioned in Paris the marble monument, afterwards erected at Dunfermline, which was surrounded with an iron-gilt railing, covered by a painted chapel of Baltic timber. The offerings to the abbot of Dunfermline and the rector of Cardross, as well as the annual payment to the chaplains at Ayr for masses for his soul, appear also to have been by his orders.

By his first marriage with Isabella of Mar he had an only daughter, Marjory, the wife of the Steward and ancestor of the last line of Scottish kings. By his second marriage with Elizabeth de Burgh, which he contracted about 1304, he had two daughters—Matilda, who married Thomas Ysaak, a simple esquire, and Margaret, the wife of William, earl of Sutherland—as well as his late-born son and successor, David II, and another, John, who died in infancy. Of several children not born in wedlock, Sir Robert, who fell at Dupplin, Walter, who died before him, Nigel Stewart of Carrick, Margaret, wife of Robert Glen, Elizabeth, wife of Walter Oliphant, and Christian are traced in the records.

[If the character of Bruce is not understood from his acts, of which a singularly complete narrative, here condensed, has descended from so distant a time, no words could avail. Any such attempt, which might become easily mere panegyric, is better omitted, and the space left devoted to a notice of the authorities upon which this life has been based. Barbour's Bruce, the Scottish epic, is a poetical, but in the main a true, account of his whole career. Wyntoun's and Fordun's chronicles are not so full as might have been anticipated; and the former confines himself, in many important facts of the reign, to giving a reference to the Archdeacon Barbour. The English chroniclers and the Chronicle of Lanercost may be referred to with advantage. The success of Bruce and the weakness of Edward II were too conspicuous to be hidden by any national bias. The slender historical materials for the life of Wallace leant themselves on the one side to the legendary narrative of Blind Harry, and on the other to the fictions of the English writers, such as Hemingford and Rishanger, as to the real character of Wallace and the policy of Edward; but the acts of Bruce are too fully contained in authentic records and permanent results to leave room for misinterpretation. He was not originally a Scottish patriot, and may be described, as Wallace cannot, as an English rebel; but after he once assumed the leadership of the Scottish cause he never faltered under any danger or made a false step in policy until he secured its success. The records chiefly to be consulted are in Rymer's Fœdera, Riley's Placita, the Documents illustrative of Scottish History, published by Mr. Joseph Stevenson and Mr. Bain for the Record Series; the Scottish Exchequer Rolls; and the Acts of the Scottish Parliament. Kerr's Life and Reign of Robert the Bruce and Lord Hailes's Annals are both very accurate and full collections of the facts. The History of England down to the death of Edward I, by Mr. Pearson, and Longman's Reign of Edward II are the most trustworthy modern authorities as to the war with England written by Englishmen. Tytler's and Hill Burton's Histories of Scotland require both to be read. As an independent historian Pauli's Geschichte Englands is of great value, and probably the best single account of the war of independence.] Æ. M.

BRUCE, ROBERT (1554–1631), theological writer, second son of Sir Alexander Bruce of Airth, who claimed descent from the royal family of Bruce, studied jurisprudence at Paris, and on his return practised law, and was on the way to becoming a judge. But a very remarkable inward experience constrained him to give himself to the church. He went to St. Andrews to study, and on becoming a preacher (1587) was forthwith called to be a minister in Edinburgh. On 6 Feb. 1587–8 he was chosen moderator of the general assembly—a rare and singular testimony to the wisdom, the stability, and the business capacity of one so young. In 1589, when the king went to Norway to fetch his bride, and parties in Edinburgh were somewhat excited, the king appointed Bruce an extraordinary privy-councillor, and such was his influence that he kept all quiet, and on the king's return received from his majesty a cordial letter of thanks (19 Feb. 1589–90). The queen was crowned at Holyrood and anointed by Bruce on 17 March following. He again became moderator of the general assembly 22 May 1592. His power and success as a preacher were very remarkable, and he continued to enjoy the king's favour till 1596, when, giving offence to his majesty by his opposition to certain arbitrary proceedings, he, with

others, was banished from Edinburgh. The king desired to introduce episcopal government into the church, and the disinterested character of Bruce's opposition is apparent, for had he consented, no man would have been more sure to benefit by the change. This quarrel with the king was for the time made up; but soon after a new bone of contention arose. After the Gowrie conspiracy the king ordered the ministers to give thanks for his release (6 Aug. 1600), and to specify certain grounds of thanksgiving about which some of them had doubts. Bruce and others gave thanks, but in terms more general than the king desired. After much negotiation, and many efforts of friends to get the matter settled, the king carried his point, and ordered Bruce to leave Edinburgh. The prospect of his leaving was felt profoundly by the christian community, who hung on his lips, and enjoyed in a rare degree his eloquent and powerful preaching. But the king was inexorable, and Bruce's ministry in Edinburgh came to an end.

The last thirty years of his life were spent here and there. From 1605 to 1609 he was confined to Inverness, where he met with much harsh treatment from Lord Enzie and others, but where his preaching was a singular refreshment to his friends. In 1609 he was at Aberdeen, the atmosphere of which was very uncongenial, for it was a stronghold of the episcopalians. Sometimes he was at his patrimonial estate of Kinnaird, near Stirling, where he repaired at his own expense the parish church of Larbert, and discharged all the duties of the ministry; and occasionally at his other estate, at Monkland, near Glasgow. Wherever he had an opportunity of preaching, great crowds attended; he preached with remarkable power, and his own life being in full accord with his preaching, the influence he attained was almost without a parallel in the history of the Scottish church. In 1620 he was again banished to Inverness, and begged very hard that, owing to his infirmities and weakness, he might be allowed to remain at home. The king was obdurate, and the request was refused. In 1624 he was allowed to return to Kinnaird, where he died 13 July 1631. His remains were accompanied to the grave by four or five thousand persons of all ranks and classes, from the nobility downwards. From his very youth he had been regarded with remarkable esteem and affection, and the bitter trials that chequered the last half of his life commended him all the more to the esteem of those who were like-minded. It was this chequered mode of life, this moving about from place to place without any settled charge, that prevented him, as the like causes prevented Richard Baxter in England, from leaving on his country so deep a mark as his character and abilities were fitted to make. Andrew Melville described him as a 'hero adorned with every virtue, a constant confessor and almost martyr to the Lord Jesus.' Livingstone, another contemporary, said, 'Mr. Robert Bruce I several times heard, and in my opinion never man spoke with greater power since the apostles' days.'

As an author Bruce is best known by his 'Way to True Peace and Rest: delivered at Edinburgh in sixteen sermons on the Lord's Supper, Hezekiah's sickness, and other select scriptures.' This book appeared in 1617, and bore the motto, significant of its author's experience, 'Dulcia non meruit, qui non gustavit amara.' The sermons are in the Scottish dialect, and are remarkable as a singularly clear and able exposition of the scriptural doctrine of the Lord's Supper, enforced with great liveliness and power.

Bruce's conduct in his conflicts with the king and in some other matters has been placed in a somewhat less favourable light in Spottiswood's 'History of the Church of Scotland' and in Maitland's 'History of Edinburgh.' These views are controverted in Wodrow's 'Life of Bruce' and in M'Crie's 'Life of Melville.'

[Row's, Spottiswood's, and Calderwood's Histories of the Church of Scotland; Autobiography and Life of Robert Blair; Livingstone's Memorable Characteristics; Melville's Autobiography; Wodrow's Collections as to the Life of Mr. Robert Bruce; Wodrow Society's Life and Sermons of Rev. Robert Bruce, edited by Principal Cunningham, D.D.; Scott's Fasti, i. 4, 17.] W. G. B.

BRUCE, ROBERT, second EARL OF ELGIN and first EARL OF AILESBURY (*d.* 1685), was the only son of Thomas, third lord Bruce of Kinloss, and first earl of Elgin, and Anne, daughter of Sir Robert Chichester of Raleigh, Devonshire. While his father was still alive he was, at the Restoration, constituted, along with the Earl of Cleveland, lord-lieutenant of Bedfordshire, 26 July 1660. He was returned member for the county to the convention parliament in the same year, and also to the parliament which met in 1661. Succeeding to his father's estates and titles in December 1663, he was, on 18 March 1663–4, created Baron Bruce of Skelton in the county of York, Viscount Bruce of Ampthill in Bedfordshire, and Earl of Ailesbury in Buckinghamshire. On 29 March 1667 he was constituted sole lord-lieutenant of Bedfordshire, on the death of the Earl of Cleveland. The same year he was appointed

one of the commissioners for such moneys as had been raised and assigned to Charles II during his war with the Dutch. On 18 March 1678 he was sworn a privy councillor. He was also one of the gentlemen of the king's bed-chamber, and a commissioner for executing the office of earl marischal of England, as deputy to Henry, duke of Norfolk. At the coronation of King James II he bore the sword, and on 30 July 1685 he was appointed lord chamberlain of the household. He died 20 Oct. of the same year at Ampthill, and was buried there. By his wife, Diana, daughter of Henry Grey, first earl of Stamford, he had eight sons and nine daughters. Wood says: 'He was a learned person, and otherwise well qualified, was well versed in English history and antiquities, a lover of all such that were professors of those studies, and a curious collector of manuscripts, especially of those which related to England and English antiquities.'

[Collins's Peerage, ed. 1812, v. 122–3; Douglas's Peerage of Scotland, i. 515–16; Cal. State Papers, Dom. Series; Wood's Fasti (Bliss), i. 491.] T. F. H.

BRUCE, THOMAS, third EARL OF ELGIN and second EARL OF AILESBURY (1655?–1741), was the sixth and eldest surviving son of Robert, second earl [q. v.], and Diana, daughter of Henry Grey, first earl of Stamford. When the Prince of Orange landed in England, he was one of the noblemen who adhered to the cause of James, but on the king's withdrawal from Whitehall he signed the application to the Prince of Orange. He was one of those appointed to meet with the king when he was stopped by fishermen near the isle of Sheppey, to invite him to return to Whitehall. He accompanied the king in his barge to Rochester, previous to his final flight. Afterwards he returned to London, but he never took the oaths to William and Mary. When the French threatened a descent on England, in 1690, during William's absence in Ireland, an order was given, on 5 July, by Queen Mary for apprehension of the earl and of other Jacobite noblemen, but the danger having passed it was not deemed necessary to put the order into execution. In 1691 King William issued an order to enable him and his countess to make provision for paying their debts and to make leases of their estates. In May 1695 he was present at a meeting held at the Old King's Head tavern, Aldersgate Street, London, to concert measures for the restoration of King James, and was sent over to France to persuade Louis to grant a body of troops to aid in the enterprise. On account of his connection with the plot he was committed to the Tower in February 1695–6. His wife, Elizabeth Seymour, sister and heiress of William, duke of Somerset, died in childbed from anxiety connected with his imprisonment. He was admitted to bail on 12 Feb. following, and obtained the king's permission to reside in Brussels, where he married Charlotte, countess of Sannu, of the house of Argenteau, in the duchy of Brabant. He died at Brussels in November 1741, in his eighty-sixth year. By his first wife he had four sons and two daughters, and by the second he had an only daughter, Charlotte Maria, who was married in 1722 to the Prince of Horne, one of the princes of the empire. One of her daughters, Elizabeth Philippina, married Prince Gustavus Adolphus of Stolberg Guedern, and was the mother of Louisa Maximiliana, the wife of Prince Charles Edward Stuart, the pretender. The Earl of Elgin was succeeded by Charles, his second and only surviving son.

[Collins's Peerage, ed. 1812, v. 124–6; Douglas's Peerage of Scotland, i. 516.] T. F. H.

BRUCE, THOMAS, seventh EARL OF ELGIN and eleventh EARL OF KINCARDINE (1766–1841), was born on 20 July 1766, and succeeded to his earldoms in 1771 on the death, without issue, of his elder brother, William Robert. He was educated at Harrow and Westminster, and he also studied at St. Andrews University and in Paris. In 1785 he entered the army, in which he rose to the rank of major-general. His diplomatic career began in 1790, when he was sent on a special mission to the Emperor Leopold. In 1792 he was appointed envoy at Brussels, and in 1795 envoy extraordinary at Berlin. In 1799 he was appointed to the embassy to the Ottoman Porte, and he was desirous that his mission to Constantinople should lead to a closer study and examination of the remains of Grecian art within the Turkish dominions. Acting on the advice of Sir William Hamilton, he procured at his own expense the services of the Neapolitan painter, Lusieri, and of several skilful draughtsmen and modellers. These artists were despatched to Athens in the summer of 1800, and were principally employed in making drawings of the ancient monuments, though very limited facilities were given them by the authorities. About the middle of the summer of 1801, however, all obstacles were overcome, and Elgin received a firman from the Porte which allowed his lordship's agents not only to 'fix scaffolding round the antient Temple of the Idols [the Parthenon], and to mould the ornamental sculpture and visible figures thereon

in plaster and gypsum,' but also 'to take away any pieces of stone with old inscriptions or figures thereon.' The actual removal of ancient marbles from Athens formed no part of Elgin's original plan, but the constant injuries suffered by the sculptures of the Parthenon and other monuments at the hands of the Turks induced him to undertake it. The collection thus formed by operations at Athens, and by explorations in other parts of Greece, and now known by the name of the 'Elgin Marbles,' consists of portions of the frieze, metopes, and pedimental sculptures of the Parthenon, as well as of sculptured slabs from the Athenian temple of Nike Apteros, and of various antiquities from Attica and other districts of Hellas. These sculptures and antiquities, now in our national collection, may be found enumerated and illustrated in the 'Description of the Collection of Ancient Marbles in the British Museum' (parts vi–ix.), in Michaelis's work 'Der Parthenon,' and in other archæological books. Part of the Elgin collection was prepared for embarkation for England in 1803, considerable difficulties having to be encountered at every stage of its transit. Elgin's vessel, the Mentor, was unfortunately wrecked near Cerigo with its cargo of marbles, and it was not till after the labours of three years, and the expenditure of a large sum of money, that the marbles were successfully recovered by the divers. On Elgin's departure from Turkey in 1803, he withdrew all his artists from Athens with the exception of Lusieri, who remained to direct the excavations which were still carried on, though on a much reduced scale. Additions continued to be made to the Elgin collections, and as late as 1812 eighty fresh cases of antiquities arrived in England. Elgin, who had been 'detained' in France after the rupture of the peace of Amiens, returned to England in 1806. No inconsiderable outcry was raised against his conduct in connection with the removal of the antiquities. The propriety of his official actions was called in question; he was accused of vandalism, of rapacity and dishonesty, and in addition to these accusations, which found their most exaggerated expression in Byron's 'Curse of Minerva,' an attempt was even made to minimise the artistic importance of the marbles which had been removed. Elgin accordingly thought it advisable to throw open his collections to public view, and arranged them in his own house in Park Lane, and afterwards at Burlington House, Piccadilly. Upon the supreme merits of the Parthenon sculptures all competent art critics were henceforth agreed. Canova, when he saw them, pronounced them 'the works of the ablest artists the world has seen.' After some preliminary negotiations, a select committee of the House of Commons was appointed in 1816 to inquire into the desirability of acquiring the Elgin collection for the nation. This committee recommended its purchase for the sum of 35,000*l.*, and in July 1816 an act was passed giving effect to their proposal. The committee, after a careful examination of Elgin and other witnesses, further decided in favour of the ambassador's conduct, and of his claim to the ownership of the antiquities. The money spent by Elgin in the formation, removal, and arrangement of his collection, and the sums disbursed for the salaries and board of his artists at Athens, were estimated at no less than 74,000*l.*

Elgin was from 1790 to 1840 one of the representative peers of Scotland, but after his return to England he took little part in public affairs. He died on 14 Nov. 1841.

[Peerages of Burke and Foster; Douglas's Peerage of Scotland (ed. Wood), i. 522 f.; Memorandum on the Earl of Elgin's Pursuits in Greece, 1810 and 1815; Report from the Select Committee on the Earl of Elgin's Collection, 1816; Ellis's Elgin Marbles, pp. 1–10; Edwards's Lives of the Founders of the Brit. Mus., 1870, pt. i. pp. 380–96; Michaelis's Der Parthenon, pp. 73–87, 348–57; Michaelis's Ancient Marbles in Great Britain, pp. 132–51.] W. W.

BRUCE, Sir WILLIAM (*d.* 1710), of Kinross, architect in Scotland to Charles II, was the second son of Robert Bruce of Blairhall, by his wife, Catherine, daughter of Sir John Preston of Valleyfield, and was born in the early part of the seventeenth century. Though too young to have played a part in the troublous reign of Charles I, no one in Scotland probably contributed more in a private capacity to bring about the restoration of the royal family, to whom he proved a firm and constant friend. He is said to have been the channel of communication between General Monk and the young king, and to have had the honour of first conveying to the latter the inclination of the former to serve him. Being a man of ability and address, he retained the friendship of the monarch, who rewarded him in the very year of the restoration with the office of clerk to the bills, a very beneficial one in those days. Eight years after, having acquired the lands of Balcashie in Fife, he was created a baronet by royal letters patent dated 21 April 1668. He soon after acquired possession of the lands of Drumeldrie, in the same county, his title to which is dated 18 April 1670, and having afterwards

acquired from the Earl of Morton the lands and barony of Kinross in that county, he was, says Douglas, 'ever after designed by that title.' His skill and taste in building led to his appointment, in 1671, as 'the king's surveyor and master of works,' and to his employment in the restoration of Holyrood House, the ancient palace of the Stuarts in Edinburgh. He designed the quadrangular edifice as it now stands. The work was not completed till 1679, and latterly not altogether under Bruce's supervision. In 1681 he was summoned as representative in parliament of the county of Kinross, by royal letters dated at Windsor on 13 Aug. in that year. In 1685 he built his own house at Kinross, a mansion which appears to have been originally intended for the residence of the Duke of York (afterwards James II), should he have eventually been excluded from succeeding to the throne. He also built Harden House in Teviotdale, and in 1698 the mansion house of Hopetoun in Linlithgowshire was commenced from his designs. It was finished four years later, and the design, 'given by Sir William Bruce, who was justly esteemed the best architect of his time in that kingdom (Scotland),' as says Colin Campbell, will be found delineated in his 'Vitruvius Britannicus.' The house, however, was at a later date considerably altered and modified, even in some particulars of the plan, by the better-known architect, William Adam [see ADAM, ROBERT].

Bruce is also said to have designed a bridge over the North Loch, a sheet of water which formerly occupied the site of the gardens now extending from the foot of the Castle Rock to Princes Street in Edinburgh; but it was never executed, and the works already enumerated (with the addition of Moncrieffe House in Perthshire, also designed by him) are the chief if not the only known proofs of their author's architectural skill. It is impossible to say that they exhibit any amount of originality or artistic genius; but these were probably little regarded in his time, when the architect's merit consisted mainly in suiting the requirements of modern life to the supposed rules of ancient construction. At the end of two centuries, however, Holyrood House is still a quaint and interesting enough structure. Bruce died at a very great age in 1710, and was succeeded by his son, who, according to Douglas, was 'also a man of parts, and, as he had got a liberal education, was looked upon as one of the finest gentlemen in the kingdom when he returned from his travels.' Neither his parts nor his education, however, prompted him to distinguish himself, and they are both useful now only as indices of the qualities of the 'king's master of works,' his father. On his death the title went to his cousin, with whom it became extinct.

[Adam's Vitr. Scot., fol., 1720–40; Campbell's Vitr. Brit., fol., 1767 (vol. ii. 1717); Kincaid's Hist. of Edinburgh, 12mo, 1787; Anderson's Scottish Nation, 1860; Douglas's Baronage of Scotland, 1798.] G. W. B.

BRUCE, WILLIAM (1702–1755), publisher and author, the youngest son of James Bruce, minister of Killeleagh [q. v.], was born in 1702. He received a collegiate education, but entered business life. In 1730 he was at Dublin in partnership with John Smith, a publisher who had been educated for the ministry. In 1737 or 1738 he became tutor to Joseph, son of Hugh Henry, a Dublin banker (M.P. for Antrim 1715). With his pupil he visited Cambridge, Oxford, and probably Glasgow, for purposes of study. About 1745 he settled permanently in Dublin, and was an elder of Wood Street, his brother Samuel's congregation. He was certainly a nonsubscriber, most probably an Arian. In 1750 the general synod at Dungannon accepted a scheme of his origination for a widows' fund, which came into operation next year. In 1759 it became necessary to reduce the annuities, but it now yields three times more than was originally calculated by Bruce. In Dublin Bruce was distinguished as a public-spirited citizen. He published a pamphlet, 'Some Facts and Observations relative to the Fate of the late Linen Bill,' &c., Dublin, 1753 (anonymous, third edition), to show that the linen manufacture of the north of Ireland was exposed to a double danger by the projected closing of the American market, and the proposed abolition of the protective duties on foreign linens and calicoes. Bruce, who was unmarried, died of fever on 11 July 1755, and was buried in the same tomb with his intimate friend and cousin, Francis Hutcheson (died July 1746), the ethical writer. Gabriel Cornwall (died 1786) wrote a joint epitaph for the two friends in Latin. Bruce kept no accounts, and died richer than he thought. All his property he bequeathed to his friend, Alexander Stewart of Ballylawn, co. Donegal, afterwards of Mount Stewart, near Newtownards, co. Down (born 1699, died 22 April 1781; father of the first marquis of Londonderry). Stewart divided the property among Bruce's relatives, in accordance with a paper of private instructions. Bruce was the author, in conjunction with John Abernethy (1680–1740) [q. v.], of 'Reasons for the Repeal of the Sacramental Test,' which appeared in five weekly num-

bers at Dublin in 1733, and was reprinted in 1751 as the first of a collection of 'Scarce and Valuable Tracts and Sermons' by Abernethy.

[Essay on the Character of the late Mr. W. Bruce in a Letter to a Friend, Dublin, 1755 (by Gabriel Cornwall, dated 11 Aug.; prefatory letter to Stewart by James Duchal, D.D.), reprinted, Monthly Rev. vols. xiii. xiv.; Armstrong's Appendix to James Martineau's Ordination Service, 1829, pp. 64, 96; Hincks's Notices of W. Bruce and Contemporaries in Chr. Teacher, January 1843 (also issued separately); Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, ii. 405, iii. 234, 289 sq.] A. G.

BRUCE, WILLIAM (1757–1841), presbyterian minister, the second son of Samuel Bruce, presbyterian minister, of Wood Street, Dublin, and Rose Rainey of Magherafelt, co. Derry, was born in Dublin on 30 July 1757. He entered Trinity College, Dublin, in 1771. In 1775 he obtained a scholarship, and afterwards graduated A.B., supporting himself by private tuition. In 1776 he went to Glasgow for a session, and in 1777 to the Warrington Academy for two years. Bruce, in presbyterian matters, favoured the looser administration prevalent among his English brethren. His first settlement was at Lisburn. He was ordained on 4 Nov. 1779 by the Bangor presbytery. Bruce was long enough at Lisburn to acquire considerable reputation as a public man. His father's old congregation at Strand Street, Dublin, called him on 24 March 1782 as colleague to John Moody, D.D., on the death of Thomas Plunket, great-grandfather of the present (1886) archbishop of Dublin. Bruce took part in the volunteer movement of 1782, serving in the ranks, but declining a command. At the national convention which met in November 1783, in the Rotundo at Dublin, he sat as delegate for the county of the town of Carrickfergus, and was the last surviving member of this convention. In 1786 he received the degree of D.D. from Glasgow. His Dublin congregation was increased by the accession to it, on 25 or 29 March 1787, of the Cooke Street congregation, with its ex-minister, William Dunne, D.D. In October 1789 he was called to First Belfast, as colleague to James Crombie, D.D. (1730–1790). This call he did not accept, but on Crombie's death he was again called (11 March 1790) to First Belfast, and at the same time elected principal of the Belfast Academy. His Dublin congregation released him on 18 March. In the extra-synodical Antrim presbytery, to which his congregation belonged, he was a commanding spirit; his broad view of the liberty which may consist with presbyterian discipline is seen in the supplement 'by a member of the presbytery of Antrim' to the Newry edition, 1816, 12mo, of Towgood's 'Dissenting Gentleman's Letters.' In practice he did not favour the presence of lay-elders in church courts. His congregation, which comprised many of the best families of Belfast, increased rapidly, and it was necessary to provide additional accommodation in his meeting-house. He had a noble presence and a rich voice. He drew up for his congregation a hymn-book in 1801 (enlarged 1818 and still in use), but while he paid great attention to congregational singing he resisted, in 1807, the introduction of an organ, not, however, on religious grounds. He broke the established silence of presbyterian interments by originating the custom of addresses at the grave. The Belfast Academy chiefly owed its reputation to him. But though Bruce, from 1802, delivered courses of lectures on history, belles lettres, and moral philosophy, his main work as principal, from 1 May 1790, when he entered on his duties, till he resigned his post in November 1822, was that of a schoolmaster. He taught well, and ruled firmly, not forgetting the rod; early in his career the famous barring out of 12 April 1792, which roused the whole town, tried his mettle and proved his mastery. In the troubles of 1797 and 1798 Bruce enrolled himself as a private in the Belfast Merchants' Infantry; he despatched his family to Whitehaven; and regularly occupied his pulpit throughout the disturbances. Many of the liberal presbyterians had been active in urging the insurrection; hence Bruce's attitude was of signal importance. His influence with the government in 1800 was exerted to secure adequate consideration for the presbyterians at the Union. At this period Bruce's advice was much sought by the leaders of the general synod. In November 1805 there were negotiations for the readmission of his presbytery to the synod without subscription, but in May following the idea was abandoned as inopportune. Bruce penned the address presented to George IV at Dublin (1821) in the name of the whole presbyterian body. He sought no personal favours; at the death of Robert Black [q. v.] in 1817 the agency for the *regium donum* was open to him, but he forwarded the claims of another. The Widows' Fund, founded in 1751, through the exertions of his granduncle, William Bruce (1702–1755) [q. v.], was greatly improved by his efforts and judgment. Protestants of all sections welcomed his presence on the committee of the Hibernian Bible Society, an institution which he recommended in letters (signed 'Zuinglius') to the 'Newry Telegraph'

(reprinted in the 'Belfast Newsletter,' 16 Nov. 1821). He had a good deal to do with the establishment of the Lancasterian school, with which was connected a protestant but otherwise undenominational Sunday school. To provide common ground for intellectual pursuits among men of all parties, he had founded (23 Oct. 1801) the Literary Society, a centre of culture in the days when Belfast took to itself the title of the Ulster Athens.

Bruce eschewed personal controversy. He had always owned himself a unitarian, in the broad sense attached to the term at its first introduction into English literature by Firmin and Emlyn; when used in the restricted sense of the modern Socinians, such as Lindsey and Belsham, he sensitively repudiated all connection with that school (see his letter in *Mon. Rep.* 1813, pp. 515–17). Finding his position 'misrepresented by the violence of party zeal,' Bruce, in 1824, issued his volume on the Bible and christian doctrine. The book marks an era. Unitarianism in Ireland had long been a floating opinion; it now became the badge of a party. In the preface (dated 17 March) Bruce claimed that his views were 'making extensive though silent progress through the general synod of Ulster.' This was accepted by trinitarians as a gage of battle; the general synod at Moneymore, on 2 July, agreed to an overture giving 'a public contradiction to said assertion.' Bruce joined the seceders of 1829 in the formation of the Unitarian Society for the Diffusion of Christian Knowledge (9 April 1831), though he would have preferred as its designation the colourless name, 'A Tract Society.' By 1834 he had retired from public duty, and was suffering from a decay of sight, which ended in blindness. In November 1836 he removed to Dublin with his daughter Maria. Here he died on 27 Feb. 1841. He married, on 25 Jan. 1788, Susanna Hutton (died 22 Feb. 1819, aged 56), and had twelve children, of whom six survived him. Several portraits of Bruce exist; the earliest is in a large picture (1804) by Robinson, containing portraits of Dr. and Mrs. Bruce and others, now in the council-room of the Belfast chamber of commerce; a three-quarter length, by Thompson, is in the Linenhall Library, Belfast, and has been engraved in mezzotint (1819) by Hodgetts; a fine painting of head and bust is in the possession of a grandson, James Bruce, D.L., of Thorndale; an engraving by Adcock from a miniature by Hawksett was executed for the 'Christian Moderator,' 1827. He published: 1. 'The Christian Soldier,' 1803, 12mo, a sermon. 2. 'Literary Essays on the Influence of Political Revolutions on the Progress of Religion and Learning; and on the Advantages of Classical Education,' Belfast, 1811, 4to, 2nd edition 1818, 4to (originally published in the 'Transactions of the Belfast Literary Society,' 1809 and 1811). 3. 'A Treatise on the Being and Attributes of God; with an Appendix on the Immateriality of the Soul,' Belfast, 1818, 8vo (begun in 1808, and finished November 1813). 4. 'Sermons on the Study of the Bible, and on the Doctrines of Christianity,' Belfast, 1824, 2nd edition 1826, 8vo (not till the second edition did he rank his doctrines as 'anti-trinitarian;' his Arianism is evidently of a transitional type; in later life he was anxious to have it known that he had not altered his views, and on 27 Sept. 1839 he signed a paper stating that 'the sentiments, principles, and opinions' contained in this volume of sermons 'coincide exactly with those which I entertain'). 5. 'The State of Society in the Age of Homer,' Belfast, 1827, 8vo. 6. 'Brief Notes on the Gospels and Acts,' Belfast, 1835, 12mo. 7. 'A Paraphrase, with Brief Notes on St. Paul's Epistle to the Romans,' Belfast, 1836, 12mo. 8. 'A Paraphrase and Notes on the Epistles and Apocalypse,' Liverpool, 1836, 12mo. 9. 'A Brief Commentary on the New Testament,' Belfast, 1836, 12mo. Besides these he contributed papers, scientific and historical, &c., to the 'Transactions of the Royal Irish Academy,' 'Belfast Literary Society,' 'Dublin University Magazine,' and other periodicals. Among these articles may be noticed a series of twenty-three historical papers on the 'Progress of Nonsubscription to Creeds,' contributed to the 'Christian Moderator,' 1826–8; these are of value as giving extracts from original documents. His 'Memoir of James VI,' in 'Transactions of the Royal Irish Academy,' 1828, gives copies of original letters, and information respecting his ancestor, Rev. Robert Bruce of Kinnaird.

[Armstrong's Appendix to Ordination Service, James Martineau, 1829, pp. 75–7, 89; Porter's Funeral Sermon, The Christian's Hope in Death, 1841; Bible Christian, 1831, pp. 47, 239, 289, 1834, p. 389, 1841, pp. 111 sq.; Chr. Reformer, 1821, pp. 218 sq., 1859, p. 318; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, iii. 389, 444 sq.; Witherow's Hist. and Lit. Memorials of Presbyterianism in Ireland, 2nd ser. 1880, pp. 187 sq.; Benn's Hist. of Belfast, 1877, p. 453, vol. ii. 1880, pp. 48, 172; Belf. Newsletter, 26 Feb. 1819; Minutes of Gen. Synod, 1824, p. 31; Irish Unit. Mag. 1847, p. 357; Disciple (Belf.), 1883, pp. 84, 93 seq.; C. Porter's Seven Bruces, in Northern Whig, 20 May 1885; manuscript extracts from Minutes of Gen. Synod, 1780; manuscript Minutes of Antrim Presbytery, First Presb. Ch., Belfast, and Unit. Soc. Belfast; tombstones at Holywood.] A. G.

BRUCE, WILLIAM (1790–1868), Irish presbyterian minister and professor, was born at Belfast 16 Nov. 1790, the second son of William Bruce (1757–1841) [q. v.] He was educated first at the Belfast Academy under his father; entered Trinity College, Dublin, on 2 July 1804, where he obtained a scholarship and graduated A.B. on 20 July 1809. Meantime he attended a session (1808–1809) at Edinburgh, where he studied moral philosophy, church history, &c., under Dugald Stewart, Hugh Meiklejohn, and others. His theological studies were directed by the Antrim presbytery, by which body he was licensed on 25 June 1811. On 19 Jan. 1812 he was called to First Belfast as colleague to his father, and ordained 3 March. He had few of his father's gifts, but his quiet firmness and amiability gave him a hold on the affections of his people. Theologically he followed closely in his father's steps. It is believed that he edited the Belfast edition, 1819, 8vo, of 'Sermons on the Christian Doctrine,' by Richard Price, D.D. (originally published 1787), which contain a mild assertion of a modified Arianism, as a middle way between Calvinism and Socinianism. In 1821 Bruce came forward as a candidate for the vacant classical and Hebrew chair in the Belfast Academical Institution. Two-thirds of the Arian vote went against Bruce, in consequence of the hostility hitherto shown to the institution by his family; but Sir Robert Bateson, the episcopalian leader, and Edward Reid of Ramelton, moderator of the general synod, made efforts for Bruce, and he was elected on 27 Oct. by a large majority. The appointment conciliated a section which had stood aloof from the institution on the ground that it had sympathised with unconstitutional principles in 1798, and ultimately the government grant, which had been withdrawn on that account, was renewed (27 Feb. 1829). Bruce, still keeping his congregation, held the chair with solid repute till the establishment of the Queen's College (opened November 1849) reduced the Academical Institution to the rank of a high school. The Hebrew chair was separated from that of classics in 1825, when Thomas Dix Hincks, LL.D., another Arian, was appointed to fill it. Bruce took no active share in the polemics of his time. An early and anonymous publication on the Trinity sufficiently defines his position. In later life he headed the conservative minority in the Antrim presbytery, maintaining that nonsubscribing principles not only allowed but required a presbytery to satisfy itself as to the christian faith of candidates for the ministry. The discussion was conducted with much acrimony (not on Bruce's part), and ended in the withdrawal of five congregations, since recognised by the government as a distinct ecclesiastical body, the northern presbytery of Antrim, of which, at its first meeting, 4 April 1862, Bruce was elected moderator. In the same year the jubilee of his ordination was marked by the placing of stained glass windows in his meeting-house. He retired from active duty on 21 April 1867. From 1832 he had as colleague John Scott Porter, who remained sole pastor [see BRUCE, WILLIAM, 1757–1841]. He continued his services to many of the charities and public bodies of the town. He studied agriculture, and carefully planted his own grounds at The Farm. His last sermon was at a communion in Larne on 28 April 1867. He died 25 Oct. 1868, and was buried at Holywood 28 Oct. On 20 May 1823 he married Jane Elizabeth (died 27 Nov. 1878, aged 79), only child of William Smith of Barbadoes and Catherine Wentworth. By her he had four sons and six daughters; his first-born died in infancy; William died 7 Nov. 1868, aged 43; Samuel died 6 March 1871, aged 44.

He published: 1. 'Observations on the Doctrine of the Trinity, occasioned by the Rev. James Carlile's book, entitled "Jesus Christ, the Great God our Saviour,"' Belfast, 1828, 8vo, anonymous; Carlile was minister of the Scots Church, Mary's Abbey, Dublin (died March 1854). 2. 'On the Right and Exercise of Private Judgment,' Belfast, 1860, 8vo (sermon, Acts iv. 19, 20, on 8 July). 3. 'Address delivered to the First Presbyterian Congregation, Belfast, on Sunday, 12 Jan. 1862, in reference to the recent proceedings in the Presbytery of Antrim,' Belfast, 1862, 12mo. 4. 'On Christian Liberty; its Extent and Limitation,' Belfast, 1862, 12mo (sermon, 1 Cor. viii. 9, on 5 Oct., the day of the reopening of his church after the erection of memorial window).

[J. S. Porter's Funeral Sermon, The New Heaven and New Earth, 1868; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, iii. 445; J. L. Porter's Life and Times of H. Cooke, 1871, p. 62 sq.; Belfast Newsletter, 1821; Benn's Hist. of Belfast, 1880, ii. 108; Chr. Unitarian, 1862; Nonsubscriber, 1862; Chr. Life, 4 Dec. 1878; C. Porter's Seven Bruces, in Northern Whig, 25 May 1885; manuscript Minutes Antrim Presbytery, Northern Presbytery; Minutes and Baptismal Register, First Presb. Ch. Belfast; tombstones at Holywood; private information.] A. G.

BRUCKNER, JOHN (1726–1804), Lutheran divine, was born on 31 Dec. 1726 at Kadzand, a small island of Zeeland, near the Belgian frontier. He was educated for the ministry, chiefly at the university of Franeker, where he studied Greek under

Valckenaer; and held a charge at Leyden. In 1752 a business journey to Holland was made by Mr. Columbine, elder of the Norwich church of Walloons, or French-speaking Flemings, founded early in the reign of Elizabeth, and holding the church of St. Mary the Less on lease from the corporation from March 1637. Columbine was directed to seek a fit successor to Valloton, late pastor of the Walloon church. On his introduction, Bruckner, who could preach in Latin, Dutch, French, and English, settled in Norwich in 1753. In addition to his duties at St. Mary the Less, he succeeded Dr. van Sarn, about 1766, as pastor of the Dutch church, to whose use the choir of St. John the Baptist (the nave being used as the civic hall under the name of St. Andrew's Hall) had been permanently secured from 1661. This charge was scarcely more than nominal, and that of the French church gradually became little else. In both cases there were small endowments. Bruckner held the joint charge till his death, and was the last regular minister of either church. He made a good income by teaching French. Mrs. Opie was among his pupils. He was a good musician and organist, and a clever draughtsman, as is attested by his portrait of his favourite dog; for he kept a horse and pointer, being fond of outdoor sports. The Norwich literary circle owed much to his culture and learning. He died by his own hand, while suffering from mental depression, on Saturday, 12 May 1804. He was buried at Guist, near Foulsham, Norfolk. He had married in 1782 Miss Cooper of Guist, a former pupil, who predeceased him. Opie painted his portrait, which was exhibited at the Royal Academy in 1800. In Mrs. Opie's 'Life' a curious story is told about the expression of the eyes in the portrait reminding a visitor of the countenance of a person who had committed suicide. One of Mrs. Opie's 'Lays' is about this portrait. Bruckner wrote: 1. 'Théorie du Système Animal,' Leyden, 1767 (anon.; in chaps. vii. and x. there is an anticipation of Malthusian views). 2. 'A Philosophical Survey of the Animal Creation; an Essay wherein the general devastation and carnage that reign among different classes of animals are considered in a new point of view, and the vast increase of life and enjoyment derived to the whole from this necessity is clearly demonstrated,' Lond. 1768 (anon.; a translation of the foregoing). 3. 'Criticisms on the Diversions of Purley. By John Cassander,' 1790, 8vo (the name Cassander was suggested by his birthplace, and, according to Parr, recommended itself to him as a 'peacemaker between the grammatical disputants;' George Cassander (1515–1566) being a catholic divine who laboured for union between catholics and protestants. Horne Tooke replied in his edition of 1798). 4. 'Thoughts on Public Worship,' 1792, 8vo (in reply to Gilbert Wakefield's 'Enquiry into the Expediency and Propriety of Public or Social Worship,' 1791. In his preface Bruckner promises a continuation). He began a didactic poem in French verse, intended to popularise the views of his 'Théorie.' Four pathetic lines on his own wrinkled and 'lugubre' countenance are given in Mrs. Opie's 'Life.'

[Norfolk Tour, 1829, ii. 1074 (based on article by W. Taylor in the Monthly Mag.); Van der Aa's Biographisch Woordenboek der Nederlanden (errs respecting the date of death); Brightwell's Life of Amelia Opie, 1854, p. 29 seq.; Biblioth. Parriana, 1827, p. 268.] A. G.

BRUDENELL, JAMES THOMAS, seventh Earl of Cardigan (1797–1868), general, the only son of Robert, sixth earl of Cardigan, was born at Hambledon in Hampshire on 16 Oct. 1797. From his childhood he was spoilt; for he, as well as his seven sisters, possessed the proverbial good looks of the Brudenell family. He spent two years at Christ Church, Oxford, and when he came of age, in 1818, was returned to parliament by his father's cousin, the first marquis of Ailesbury, as M.P. for Marlborough. He entered the army, and purchased a cornetcy in the 8th hussars in May 1824, when he was twenty-seven years of age. He made up for his delay by lavish expenditure in purchasing his grades, and became lieutenant in January 1825, captain in June 1826, major in August 1830, lieutenant-colonel in December 1830, and lieutenant-colonel of the 15th hussars in 1832. In 1829 he resigned his seat for Marlborough on account of a difference with the Marquis of Ailesbury on the subject of catholic emancipation, and at once purchased a seat for Fowey. In 1832 he fought a most expensive election for North Northamptonshire, and was returned with Lord Milton for his colleague. Lord Brudenell found himself soon hemmed in by troubles among his officers. They had a natural feeling against the lord who had bought himself into his command, and his unconciliating temper caused perpetual quarrels. At last, in 1833, he illegally ordered one of his officers, Captain Wathen, into custody at Cork. Wathen so thoroughly justified himself before a court-martial that Brudenell had a hint to resign the command of the 15th hussars. His father, however, who was an old friend of William IV, obtained for him the command of the 11th hussars, which he assumed in

India in 1836. The regiment was at once ordered home, and on its arrival in 1837 Brudenell found that his father was dead, and that he had succeeded to the earldom and 40,000*l.* a year.

As Lord Cardigan he was not more successful in getting on with his officers than he had been as Lord Brudenell. Yet he was liberal with his money, and as he spent 10,000*l.* a year on the regiment, the 11th hussars soon became the smartest cavalry regiment in the service, and was selected afterwards by the queen to bear the title of Prince Albert's Own Hussars. The regiment on its return from India was stationed at Canterbury, and at that place occurred what was known as the 'Black Bottle' riot. Cardigan ordered a certain Captain Reynolds under arrest for a trifling reason, and a feud arose, which again brought him into notoriety. He shortly afterwards met another Captain Reynolds of his regiment at Brighton, and ordered him under arrest for impertinence. A garbled account of this transaction appeared in the 'Morning Chronicle,' signed 'H. T.' Cardigan found out that the writer was a certain Captain Harvey Tuckett, and immediately challenged him. The duel took place on Wimbledon Common on 12 Sept. 1840, and at the second shot Captain Tuckett was wounded. This duel created immense excitement, and public feeling ran strongly against Cardigan, who demanded his right to be tried by his peers. On 16 Feb. 1841 Lord Denman presided as lord steward, Sir John Campbell, the attorney-general, prosecuted, and Sir William Follett led for the defence. The trial lasted only one day; the prosecution had omitted to prove the identity of Captain Tuckett with Captain Harvey James Tuckett, and Cardigan was declared by all the peers present 'not guilty upon my honour,' except the Duke of Cleveland, who said 'not guilty legally upon my honour.' Cardigan retained the command of his regiment till his promotion to the rank of major-general in 1847. He lived the ordinary life of a wealthy nobleman until the Crimean war broke out in 1854. He was then sent out in command of a cavalry brigade in Major-general Lord Lucan's division. Lord Lucan and Cardigan, whose sister Lord Lucan had married, were old enemies. Cardigan declared that he understood his command to be independent of Lucan's control, and their hostility appeared both at Varna and the day before the battle of the Alma. When the cavalry division encamped outside Balaclava, Lord Lucan lived in camp with the men and shared their privations, while Cardigan had his luxurious yacht in the harbour, and dined and slept on board. At the attack on Balaclava, when the Russians had been driven back by the 93rd Highlanders, and charged in flank by the heavy cavalry, an order was sent down by Captain Nolan, aide-de-camp to Major-general Airey, that the light brigade was to charge along the southern line of heights and drive the enemy from the Turkish batteries. The order was easy of execution; Lord Lucan must have known along which line the light brigade was to charge, and Captain Nolan knew perfectly whither to lead the troopers. But Cardigan could see nothing from his station, and believed he was to charge straight along the valley in front of him. Lord Lucan did not inform him of his error, and Captain Nolan was unfortunately killed just as he perceived the erroneous direction the brigade was taking and while trying to set it right. Straight down the valley between the Russian batteries along one line of hills, and the captured Turkish batteries on the other, and right at the Russian batteries in his front, Cardigan galloped many yards in front of his men. He was first among the Russian guns, receiving but one slight wound in the leg, and then rode slowly out of the mêlée. Unfortunately for his reputation, although he was the first man among the Russian guns, he was not the last to leave them. Officers and men stood about looking for their general and waiting for orders, and then rode away from the guns in tens and twenties, in twos and threes. Cardigan had played the part of a hero, but not of a general. Great was the excitement in camp after the charge. Lord Raglan was profoundly displeased; some blamed Lord Lucan, some Cardigan, others General Airey, who had only written the order, and others Captain Nolan. In truth, no blame could be fixed on any one. Cardigan faithfully obeyed the order he had misunderstood. His subsequent conduct was unfortunately indiscreet. He returned to England in January 1855, and was treated as a hero. His portrait was in every shop window, and his biography in every newspaper. He was invited to a banquet by the lord mayor at the Mansion House on 6 Feb., and boasted of his prowess after the dinner. He was made inspector-general of cavalry in 1855, which post he held for the usual term of five years, was made K.C.B., a commander of the Legion of Honour, and knight of the second class of the order of the Medjidie, and was promoted lieutenant-general in 1861. He was made colonel of the 5th dragoon guards in 1859, which he exchanged for the colonelcy of his old regiment, the 11th hussars, in August 1860. Not satisfied with all these

honours he always insisted on being regarded as a hero, and in 1863 applied for a criminal information for libel against Lieutenant-colonel the Hon. Somerset J. G. Calthorpe, Lord Raglan's nephew and aide-de-camp, for a statement in his 'Letters from Head-quarters,' that after the charge of Balaclava 'unfortunately Lord Cardigan was not present when most required;' but he was nonsuited. After the trial he lived quietly at Deene Park, his seat in Northamptonshire, where he died from injuries caused by a fall from his horse on 28 March 1868. He left no children, and his titles devolved on his second cousin, the second marquis of Ailesbury. Cardigan was the author of 'Cavalry Brigade Movements,' 4to, 1861.

[There is no life published of Lord Cardigan, and for a general sketch of his life reference must be made to the Times obituary notice, &c. An account of his trial before the House of Lords was published in 1841, and there is a useful analysis in Townsend's Modern State Trials, i. 209 (1850). For his behaviour at Balaclava see above all Kinglake's Invasion of the Crimea, vol. v.; the Report of the Proceedings in the Queen's Bench taken by Lieut.-gen. the Earl of Cardigan on applying for a criminal information for libel against Lieut.-col. the Hon. S. J. G. Calthorpe, 1863, and a curiously abusive little work, Was Lord Cardigan a Hero at Balaclava? by George Ryan, 1855.] H. M. S.

BRUDENELL, ROBERT (1461–1531), judge, was descended from William Brudenell, who was settled at Dodington and Adderbury in Oxfordshire, and Aynhoe, Northamptonshire, in the reign of Henry III, and from an Edmund Brudenell who was attorney-general to Richard II. Robert, born in 1461, was the second son of Edmund Brudenell of Agmondesham, Buckinghamshire, by his second wife, Philippa, daughter of Philip Englefield of Englefield and Finchingfield in Essex, who brought him considerable property in Buckinghamshire. Robert was educated at Cambridge and 'bred to the law,' and, though his name occurs in the year-books as arguing at the bar no earlier than Hilary term 1490, he was in the commission of oyer and terminer for Buckingham in 1489. He sat in parliament in 1503, and was one of the commissioners for Leicestershire for raising the subsidy granted by parliament in that year. In Michaelmas term 1504 (not 1505, as Dugdale has it in the 'Chronica Series') he, with nine others, was raised to the rank of serjeant-at-law, and the new serjeants held their inaugural feast at Lambeth Palace. On 25 Oct. of the year following he was appointed king's serjeant, and on the death of Sir Robert Read he, on 28 April 1507, was made a justice of the king's bench. On the accession of King Henry VIII Brudenell was transferred to the court of common pleas, in which court he sat as a puisne judge for twelve years. In 1515 he was a commissioner of sewers for Norfolk, Cambridge, and Leicestershire. On 13 April 1521 he was appointed chief justice of the common pleas, and held this office till he died. On being appointed to the chief justiceship he revisited Cambridge, and the university, with which he seems to have maintained his connection, made him a present. On another occasion it presented him and his wife with a pair of gloves. In 1529 he was appointed a commissioner to survey the castles, forests, and other possessions in Leicestershire belonging to the duchy of Lancaster, and to inquire into encroachments. He died 30 Jan. 1531, and was buried in the south aisle of the church of Dene in Northamptonshire, in an alabaster tomb between his two wives. There is a full-length effigy of him in his judge's robes with the inscription: 'Of your charity pray for the souls of Sir Robert Brudenell, knight, late chief justice of the king's common bench, at Westminster, and of Margaret and Philippa his wives.' He was of a literary turn, contributing among other pieces a description of Stanton to Leland (*Itin.* i. 13, 15, 18, 84, 85, 89, viii. 110). In the course of his life he acquired very considerable estates, chiefly in Leicestershire, with which he was connected as early as 1503, and founded a chantry at Billisden in 1511, and also elsewhere. His land in Leicestershire was situated at Stanton Wyville, and was acquired through his first wife, Margaret, widow of William Wyville of Stanton, and sister and coheiress of Thomas Entwysell, high sheriff of Lancaster and Warwick in 1483, who, with his wife, Katherine (the heiress of the Wyville family), being childless, aliened the manor to Brudenell. He also, at the end of Henry VII's reign, purchased the lordship of Cranoe in the same county from John Cockain. His second wife was Philippa Powre of Bechampton. By his first wife he had issue four sons, Thomas, Anthony, Robert, and Edmund, and a daughter, Lucia; by his second wife none. Of his children only the two eldest had issue, the former founding the family of the Brudenells of Deene, the latter that of the Brudenells of Stanton Wyville or Brudenell. That he had other lands besides those in Leicestershire is plain from the fact that he settled the manor of Deene on his eldest son, upon his marriage in 1520 with Elizabeth, eldest daughter of Sir William Fitzwilliam, and that to his son

Anthony he gave the lordship of Glapthorpe in Northamptonshire. Both branches long existed. His great-grandson was one of the first baronets created, and was made a baron in 1628, and earl of Cardigan in 1661. Among his descendants were George, fourth earl, who was created Duke of Montagu in 1776, a title which expired on his death in 1790; and James Thomas, seventh earl [q. v.] The Brudenells of Deene became extinct in 1780. The arms of Brudenell were a chevron gules between three morions azure.

[Foss's Lives of the Judges; Dugdale's Origines, 113; Nichols's Leicestershire, ii. 554, 808; Vincent's Visitation of Northamptonshire; Wright's Rutland (Leland), iv. pt. 2, 192; Parl. Rolls, vi. 539; Letters Hen. VIII, Brewer, vol. ii. No. 495; Cooper's Athenæ Cantab. i. 43, 528; Baker's MS. xxiv. 67; Brydges's Northamptonshire, ii. 301; Churton's Lives of Smyth and Sutton, 229, 305, 441; Lipscomb's Buckinghamshire; Campbell's Reign of Henry VII, ii. 479.] J. A. H.

BRUEN, JOHN (1560–1625), puritan layman, was the son of a Cheshire squire whose family had long been settled at Bruen Stapleford, and is believed to have given its name to the township. There had been a succession from the middle of the thirteenth century. The elder John Bruen of Bruen Stapleford was thrice married. His union with Anne, the sister of Sir John Done, was childless, but his second wife brought him fourteen children, of whom Katharine, afterwards the wife of William Brettargh, and John, who, although not the eldest born, became by survivorship his heir, were remarkable for the fervour of their puritanism. John was in his tender years sent to his uncle Dutton of Dutton, where for three years he was taught by the schoolmaster James Roe. The Dutton family had by charter the control of the minstrels of the county. Young Bruen became an expert dancer. 'At that time,' he said, 'the holy Sabbaths of the Lord were wholly spent, in all places about us, in May-games and Maypoles, pipings and dancings, for it was a rare thing to hear of a preacher, or to have one sermon in a year.' When about seventeen he and his brother Thomas were sent as gentlemen-commoners to St. Alban Hall, Oxford, where they remained about two years. He left the university in 1579, and in the following year was married by his parents to a daughter of Mr. Hardware, who had been twice mayor of Chester. Bruen at this time keenly enjoyed the pleasures of the chase, and, in conjunction with Ralph Done, 'kept fourteen couple of great mouthed dogs.' On the death of his father in 1587 his means were reduced; he cast off his dogs, killed the game, and disparked the land. His children were brought up strictly, and his choice of servants fell upon the sober and pious. One of these, Robert Pashfield, or 'Old Robert,' though unable to read or write, had acquired so exact a knowledge of the Bible, that he could 'almost always' tell the book and chapter where any particular sentence was to be found. The old man had a leathern girdle, which served him as a *memoria technica*, and was marked into portions for the several books of the Bible, and with points and knots for the smaller divisions. Bruen in summer rose between three and four, and in winter at five, and read prayers twice a day. His own seasons for prayer were seven times daily. He removed the stained glass in Tarvin Church, and defaced the sculptured images. On the Sunday he walked from his house, a mile distant, to the church, and was followed by the greater part of his servants, and called upon such of his tenants as lived on the way, so that when he reached the church it was at the head of a goodly procession. He rarely went home to dinner after morning prayers, but continued in the church till after the evening service. He maintained a preacher at his own house, and afterwards for the parish. Bruen's house became celebrated, and a number of 'gentlemen of rank became desirous of sojourning under his roof for their better information in the way of God, and the more effectual reclaiming of themselves and their families.' Perkins, the puritan divine, called Bruen Stapleford, 'for the practice and power of religion, the very topsail of all England.' His wife died suddenly, and after a time he married the 'very amiable and beautiful' Ann Fox, whom he first met at a religious meeting in Manchester. For a year they dwelt at her mother's house at Rhodes, near Manchester. He then returned to Stapleford, and again his house became the abode of many scions of gentility. Bruen's second wife died after ten years of married life, and the widower broke up his household with its twenty-one boarders and retired to Chester, where he cleared the debt of his estate, saw some of his children settled, and maintained the poor of his parish by the produce of two mills in Stapleford, whither he returned with his third wife, Margaret. He had an implicit belief in special providences, 'judgments,' witchcraft, &c. He kept a hospitable house, and was kind and charitable to the poor of his neighbourhood and of Chester. He refused to drink healths even at the high sheriff's feast. Towards the end of his life his prayers were twice accompanied by 'ravishing sights.' He died after an illness, which was seen to be mortal, in 1625,

at the age of 65. There is a portrait of him in Clark's 'Marrow of Ecclesiastical History.' This has been re-engraved by Richardson. Among the Harleian MSS. is a compilation by him entitled 'A godly profitable collection of divers sentences out of Holy Scripture, and variety of matter out of several divine authors.' These are commonly called his cards, and are fifty-two in number. The same collection contains the petition of his son, Calvin Bruen, of Chester, mercer, respecting the treatment he received for visiting Prynne when he was taken through Chester to imprisonment at Carnarvon Castle. The life of John Bruen was not eventful, and he is chiefly notable as an embodiment of the puritan ideal of a pious layman.

[A Faithful Remonstrance of the Holy Life and Happy Death of John Bruen, by William Hinde, London, 1641 (of this scarce book an abridgment by William Coddington was printed at Chester in 1799; Hinde's original manuscript was presented to the Chetham Society); Clark's Marrow of Ecclesiastical History, pt. ii. p. 80, 1675; Morton's Monuments of Fathers, 1706; Fuller's Worthies; Assheton's Journal, p. xv (Chetham Society); Ormerod's Cheshire, ii. 318.]

W. E. A. A.

BRUERNE, RICHARD (1519?–1565), professor of Hebrew, fellow of Lincoln College, Oxford, and of Eton, received the degree of B.D. in 1547, and the next year was appointed professor of Hebrew in the university of Oxford. While holding this office he was one of the witnesses on behalf of Bishop Gardiner in 1551, being then about thirty-two years of age (Foxe), and was present at the disputation held with Cranmer at Oxford in 1554 (Strype). In 1553 he received the canonry at Christ Church formerly held by Peter Martyr. His learning is celebrated by Leland, who, in his 'Cygnea Cantio,' l. 633, calls him 'Hebræi radius chori,' and Bishop Cox, though one of the party opposed to him, says in a letter to Peter Martyr, 'Richard Bruerne, an excellent Hebraist, is in possession of your prebend' (*Zurich Letters*). In May 1557 he was installed canon of Windsor. During 1556 his Hebrew lectures were taken by Peter de Soto, and others appear to have lectured in his place during the next two years. This may have been simply because he was engaged elsewhere (Wood). On the other hand, the cessation of his lectures may have been enforced on account of his misconduct. He is said to have been guilty of gross immorality, and consequently to have been obliged to resign his professorship some time before March 1559, the date of a letter in which Jewel tells Martyr of his resignation and its cause (Jewel, *Works*). Nevertheless, the fellows of Eton, acting without the consent of the queen, elected him as provost on 25 July 1561, granting him at the same time the usual leave of absence. The independence of their action and the unfitness of their choice roused much indignation, and Bishop Grindal wrote to Cecil that 'suche a sorte of hedge priestes' should not be allowed to act in despite of the royal prerogative (*State Papers*, Eliz. Domestic, xix. 18, 30; Lyte). Archbishop Parker was accordingly directed to hold a visitation of the college, and to inquire into the election of the provost, 'of whom there is disperst very evil fame.' The visitation was held on 9 Sept., and though Bruerne at first objected to the commission, alleging that it had expired, he finally resigned the provostship, receiving 10*l.* from the funds of the college to make up for his disappointment (Lyte). The next year he supplicated for the degree of D.D. at Oxford, but was refused. He died in April 1565, and was buried in St. George's Chapel, Windsor. At the time of his death he was 'receiver' of Christ Church, and Dr. Sampson, the dean, told Parker that he left a large sum of money to be accounted for (*Parker Correspondence*).

[Wood's Fasti Oxon. (ed. Bliss), i. 87, 125, 161; Foxe's Acts and Monuments (ed. 1846), vi. 130, 213; Strype's Memorials of Cranmer, ii. 1090; Life of Parker, i. 205–7; Leland's Cygnea Cantio (ed. 1658), p. 22; Jewel's Works, iv. 1199 (Parker Society); Zurich Letters, i. 7 (Parker Soc.); Parker Correspondence, 240 (Parker Soc.); State Papers, Eliz. Domestic, xix. 18, 30; Lyte's History of Eton College, 170–2; Tanner's Bibl. Brit. 132; Le Neve's Fasti (ed. Hardy).]

W. H.

BRUGIS, THOMAS (*fl.* 1640?), surgeon, was born probably between 1610 and 1620, since he practised for seven years as a surgeon during the civil wars. He does not record upon which side he served. He obtained the degree of doctor of physic, though from what university does not appear, and settled at Rickmansworth, Hertfordshire, where he describes himself as curing '(by God's help) all sorts of agues in young and old, and all manner of old sores that are curable by art.'

Brugis wrote 'The Marrow of Physicke,' London, 1640, 4to; and 'Vade Mecum, or a Companion for a Chirurgion,' of which the first edition appeared, London, 1651, 12mo, and the seventh 1689, in the same size. The popularity of this little book shows that it must have been useful, but there is nothing original in this or in the earlier work. Perhaps the only notable thing in the 'Vade

Mecum ' is a small contribution to forensic medicine, in the shape of rules for the reports which a surgeon might have to make before a coroner's inquest. Even this is partly taken from Ambroise Paré; but we know of nothing like it in any earlier English book.

[Brugis's Works.] J. F. P.

BRÜHL, JOHN MAURICE, Count of (1736–1809), diplomatist and astronomer, was the son of F. W. Graf von Brühl of Martinskirchen, who died in 1760, and nephew of Heinrich von Brühl, Saxon prime minister 1748–63. Born at Wiederau in Electoral Saxony on 20 Dec. 1736, he studied at Leipzig, and there formed a close friendship with Gellert, who addressed an ode to him on his fourteenth birthday, and corresponded with him for some years (see Gellert's *Sämmtl. Schriften*, ii. 71, viii. 24–115, Leipzig, 1784). At Paris, in 1755, Brühl, then in his nineteenth year, took an active part in Saxon diplomacy; was summoned to Warsaw in 1759; named, through his uncle's influence, chamberlain and commandant in Thuringia, and in 1764 appointed ambassador extraordinary to the court of St. James's. Save for one journey homeward in 1785, he never afterwards left England, but died at his house in Old Burlington Street on 9 June 1809, aged 72. He married, first, in 1767, Alicia Maria, dowager countess of Egremont, who died on 1 June 1794, leaving him a son and daughter; secondly, in 1796, Miss Cherone. From 1788 he belonged to the Saxon privy council, and was a knight of the White Eagle.

He loved astronomy with passion, and effectually promoted its interests. Through his influence Von Zach, who entered his family as tutor shortly after his arrival in London in November 1783, became an astronomer. With a Hadley's sextant and a chronometer by Emery, they together determined, in 1785, the latitudes and longitudes of Brussels, Frankfort, Dresden, and Paris. Brühl built (probably in 1787) a small observatory at his villa at Harefield, and set up there, about 1794, a two-foot astronomical circle by Ramsden, one of the first instruments of the kind made in England. He was intimate with Herschel, and diligent in transmitting the news of his and others' discoveries abroad through the medium of Bode's 'Jahrbuch.' Perhaps the most signal benefit conferred by him upon science was his zealous advancement of chronometry, and patronage of Mudge and Emery. The realisation of their improvements in watchmaking was largely due to his help (see Mudge's letters to him, 1772–87, included in *A Description of the Timekeeper*, London, 1799). He devoted, moreover, considerable attention to political economy, and made a tour through the remoter parts of England early in 1783 for the purpose of investigating the state of trade and agriculture. He wrote: 1. 'Recherches sur divers Objets de l'Économie Politique,' Dresden, 1781. 2. 'Three Registers of a Pocket Chronometer,' London, 1785. 3. 'Latitudes and Longitudes of several Places ascertained,' London, 1786. 4. 'Nouveau Journal du Chronomètre,' fol., London, 1790. 5. 'On the Investigation of Astronomical Circles,' London, 1794, translated, with additions, by Von Zach in Hindenberg's 'Archiv der reinen und angewandten Mathematik,' i. 257, Leipzig, 1795. 6. 'A Register of Mr. Mudge's Timekeepers,' London, 1794. Contributions by him are to be found in Bode's 'Astronomisches Jahrbuch' for 1790–4, 1797–9, and in suppl. vols. i. ii. iii., as well as in Canzler and Meissner's 'Quartal-Schrift' (including essays on English finance), Leipzig, 1783–5. Appended to T. Mudge junior's 'Reply to Dr. Maskelyne' (1792) there is by him 'A short Explanation of the most proper Methods of calculating a mean Daily Rate;' and he furnished Bergasse with a preface for his 'Betrachtungen über den thierischen Magnetismus,' Dresden, 1790.

[Ersch und Gruber's Allgem. Encycl. xiii. 204; Von Zach's Allgem. geogr. Ephemeriden, iv. 184, Weimar, 1799; J. G. Meusel's Gelehrtes Teutschland, i. 457 (5te Ausgabe), Lemgo, 1796; Gent. Mag. lxxix. 186; Poggendorff's Biog.-Lit. Handwörterbuch; Lalande's Bibl. Astr. p. 630.] A. M. C.

BRUMMELL, GEORGE BRYAN (1778–1840), generally called **Beau Brummell**, is said to have been grandson of William Brummell (*d.* 1770), a confidential servant of Mr. Charles Monson, brother of the first Lord Monson. William Brummell occupied a house in Bury Street (*Notes and Queries*, 1st series, ii. 264), where apartments were taken by Charles Jenkinson, first earl of Liverpool. The beau's father, also William Brummell, an intelligent boy, acted for some time as Mr. Jenkinson's amanuensis; was in 1763 appointed to a clerkship in the treasury, and during the whole administration from 1770 to 1782 was private secretary to Lord North, by whose favour he received several lucrative appointments (*Gent. Mag.* lxiv. 285). He further increased his means by his marriage with Miss Richardson, daughter of the keeper of the lottery office. The younger William Brummell died in 1794, leaving 65,000*l.* to be divided equally among

his three children, two sons and a daughter (*ib.*) George Bryan Brummell, the younger son, was born 7 June 1778, and baptised at Westminster. In 1790 he was sent to Eton, and while there developed the traits by which he became famous—social aplomb, readiness of repartee, and fastidious neatness in dress. He was very popular, and was known even then as 'Buck Brummell.' In 1794 he was entered at Oriel College, Oxford, but he had no inclination for study, and left the university the same year, about the time of his father's death.

Even while at Eton Brummell appears to have been noticed by the Prince of Wales, who on 17 May 1794 presented him to a cornetcy in his own regiment, the 10th hussars. On the marriage of the prince in 1795 Brummell was in personal attendance. He was promoted captain in 1796, and in 1798 retired from the service. He soon after came into his property of about 30,000*l.*, and arranged with great elegance his bachelor establishment at No. 4 Chesterfield Street, Mayfair. He had the art of making friends, and had not neglected his opportunities at Eton and Oxford. The friendship of the regent now gave him an assured position. He soon became acknowledged absolute monarch of the mode, having for subject in this domain even his friend the prince, who, it is said, on one occasion 'began to blubber when told that Brummell did not like the cut of his coat' (Moore, *Memoirs, Journals, &c.*, i. 272). The prince frequently came to Chesterfield Street to see the beau dress, and 'staid on to a dinner prolonged to orgie far into the night.' Brummell was very popular with the Duke and Duchess of York, was a frequent visitor at Oatlands, and had acquaintance with all the leaders of society: Georgiana, duchess of Devonshire, Lady Hester Stanhope, Lord Byron, Duke of Bedford, Lord Alvanley, Moore. By no means a fop, Brummell was never extravagant in his dress, which was characterised rather by a studied moderation. He was ready enough with his tongue, and had a gift for quaint turns of expression, but the anecdotes told of him seem to indicate cool, impudent self-possession rather than wit. He wrote lively and graceful letters, and was able to find voice in sentimental verse for passing adorations. With the prince he at last had a quarrel, accounts of the cause of which vary; probably it was some more than ordinary license of a satiric tongue. It was a quarrel of equals. Brummell held his own in society until gambling losses forced him to flee the country. On 16 May 1816 he retired to Calais, and there, with such poor means as could now be obtained, he recklessly renewed his old course of life. The Duke of Wellington and many of his old friends visited him when passing through the town. He received much assistance from England, but was soon in another coil of debt. In 1821 his former friend, now king, visited Calais on his way to Hanover, but no interview took place, and no help was proffered. On 10 Sept. 1830 he was appointed British consul at Caen, a sinecure abolished by his own advice in 1832. His creditors now closed around him, and he was cast into prison (May 1835), where degradation and suffering seem to have broken his spirit. He was soon after released and supplied by his friends with a small income. In 1837 he began to show signs of imbecility; he held phantom receptions of the beauties and magnates of the old days. Soon all care of his person went, and from carelessness and disease his habits became so loathsome that an attendant could hardly be found for him. Admission was at last obtained for him into the asylum of the Bon Sauveur, Caen, where he died 30 March 1840.

[Jesse's Life of G. Brummell, Esq., 1844 (new edit. 1885); Raikes's Journal, 1858; Fitzgerald's Life of George IV, 1881; Gronow's Reminiscences and Anecdotes; Revue des Deux Mondes, August 1844; Barbey d'Aurevilly's Du Dandysme et de G. Brummell, Caen, 1845. Bulwer's Pelham embodies suggestions from the life of Brummell, and the character of Trebeck in Lister's novel Granby, 1826, is said to be a direct portrait.]

W. H–H.

BRUNÆUS, THOMAS (*d.* 1380). [See under Brome, Thomas.]

BRUNDISH, JOHN JELLIAND (*d.* 1786), poetical writer, was son of the Rev. John Brundish of Bury St. Edmunds, Suffolk. He was educated at Caius College, Cambridge, and was senior wrangler, senior classical medallist, and first Smith's prizeman in 1773. Only three other individuals ever obtained all the highest honours in the same year, namely, Kaye, of Christ's, in 1804; Alderson, of Caius, in 1809; and Smith, of Trinity, in 1836. Brundish took holy orders, but remained in college and proceeded to the degree of M.A. in 1776. He died in college in February 1786. He is the author of 'An Elegy on a Family Tomb,' Cambridge, 1783, 4to, accompanied by an Italian metrical version by a friend of the author. The original English is reprinted in the 'European Magazine' for January 1786, p. 49.

[New Monthly Mag. July 1817, pp. 522, 523; Cantabrigienses Graduati (1787), 59; Cat. of Printed Books in Brit. Mus. under 'Elegy;' MS. Addit. 19166, f. 205; European Mag. ix. 49, 210*.]

T. C.

BRUNEL, ISAMBARD KINGDOM (1806–1859), civil engineer, the only son of Sir Marc I. Brunel [q. v.], was born on 9 April 1806 at Portsmouth. He was educated first at private schools, and later in the college of Henri Quatre at Paris, then celebrated for its staff of mathematical teachers. At a very early age he evinced decided talent for drawing, and when only fourteen employed himself in making an accurate plan of Hove, near Brighton, where he was then at school. After two years spent at Paris he returned to England for his practical training. In 1823 he entered his father's office, and at the age of seventeen took part in his operations at the Thames Tunnel, where he was afterwards appointed resident engineer, and there gained personal experience of all kinds of work. Brunel rendered his father great assistance in meeting the various disasters which occurred in the course of the tunnelling operations. At an anxious time, in September 1826, he was actively engaged on the works for ninety-six consecutive hours, with a few snatches of sleep in the tunnel. On the occasion of the first great irruption of the river, Brunel, to save the life of a workman in danger of drowning, lowered himself into the shaft, then half full of water, and succeeded in bringing the man to the surface.

One of Brunel's first great independent designs, executed in 1829, was for a suspension bridge across the river Avon, from Durdham Downs, Clifton, to the Leigh Woods. His first plan was, on the advice of Telford, rejected; but a second design, sent in in 1831, was pronounced to be the most mathematically exact of all those tendered (among which was one by Telford himself), and was accepted. Brunel was appointed engineer, and the works were begun in 1836, but owing to lack of funds were not completed in his lifetime. After his death the bridge was erected nearly in accordance with his original designs, with chains taken from the old Hungerford suspension bridge, constructed by himself between the years 1841 and 1845, and removed in 1862 to make room for the Charing Cross railway bridge. Brunel was appointed engineer to the Bristol Docks, in which he afterwards carried out extensive improvements. In 1831 he designed the Monkwearmouth Docks, and in later years similar works at Plymouth, Briton Ferry, Brentford, and Milford Haven. In March 1833 Brunel was appointed engineer to the Great Western railway, and in that capacity carried into effect his plans for the broad-gauge railway, a system which became the subject of much controversy among the engineers of the day. His work on this line established for him a high reputation in his profession. The viaducts at Hanwell and Chippenham, the Maidenhead and other masonry bridges, the Box tunnel, and the iron structures of the Chepstow and Saltash bridges on the Great Western line and its extensions, all exhibit boldness of conception, taste in design, and great skill in the use of material. He obtained a high reputation for his evidence given before the parliamentary committees on schemes of which he was engineer. He was employed to construct two railways in Italy, and to advise upon the Victorian lines in Australia and the Eastern Bengal railway. He adopted the system of atmospheric propulsion on the South Devon railway in 1844, but it resulted in failure. The last and greatest of his railway works was the Royal Albert bridge of the Cornwall railway, crossing the river Tamar at Saltash. It has two spaces of 455 feet each, and a central pier built on the rock 80 feet below high-water mark. It was opened in 1859.

Brunel's greatest fame was obtained in the construction of ocean-going steamships of dimensions larger than any previously known. The object was in each case to enable them to carry coal sufficient for at least the outward voyage. In 1836 the largest steam vessel afloat did not exceed 208 feet in length. The Great Western, constructed by him, far surpassed any other existing steamship in size, measuring 236 feet in length by 35 in breadth, with a displacement of 2,300 tons. She made her first voyage in 1838, and achieved a great success. She was the first steamship employed in a regular ocean service between this country and America, and accomplished the voyage in the then unprecedented time of fifteen days. In the construction of this vessel Brunel had the assistance of Mr. Paterson of Bristol as shipwright, and Messrs. Maudslay & Field as makers of the engines. A series of observations upon screw propulsion, made in the course of experimental voyages in the Archimedes, convinced him of the practicability of applying the system to large steamships. In 1841 Brunel was commissioned by the admiralty to conduct experiments which led to the adoption of the screw propeller in the navy in 1845. The Great Britain, an iron ship of dimensions far exceeding those of any vessel of the period, first designed by him for paddles, was the first large vessel in which the screw propeller was used. She made her first voyage from Liverpool to New York in 1845, and abundantly demonstrated her excellence of design and strength of hull, especially when she was stranded on the coast of Ireland in 1846, and remained there a whole winter. After the launch of these vessels

Brunel was, in 1851, appointed consulting engineer to the Australian Steam Navigation Company, and in this capacity recommended the construction of steamships of 5,000 tons burden, capable of making the voyage to Australia with only one stoppage for coaling. His suggestion was not then adopted. Brunel's crowning effort in shipbuilding was in the design of the Great Eastern, the largest steamship yet built. The scheme for this vessel was adopted by the directors of the Eastern Steam Navigation Company in 1852. Brunel was appointed their engineer. The work was begun in December 1853, and the Great Eastern entered the water on 31 Jan. 1858. The delays and casualties attending her launch must be attributed to the novel and gigantic character of the undertaking and the imperfect calculations then applied to the problems of friction. The experience of the Great Eastern proved the accuracy of Brunel's designs, and she affords a good example of the double-skin system of construction, a device unknown in previous shipbuilding. In many other respects the ship was admirably constructed, and remains a strong and efficient vessel to this day, although she has been subjected to the severest strains in the work of laying submarine cables. Financially she has been a failure, except as a cable-carrying ship. She was popular when carrying troops in 1861, and when taking passengers to America; but as a single and exceptional ship has been commercially unsuccessful. Brunel was restive under restraint on invention, and was a persistent and outspoken opponent of the patent laws. In addition to the works already mentioned, Brunel devoted much attention to the improvement of large guns, and designed a floating gun-carriage for the attack on Cronstadt in the Russian war in 1854. He also designed and superintended the construction of the hospital buildings at Renkioi on the Dardanelles in 1855. The labour and anxiety involved in the building and launch of the Great Eastern proved too much for Brunel's physical powers, and he broke down on the day of her start on the trial trip. He was present, on 5 Sept. 1859, at the trial of the engines the day before she left the Thames, but his health had been failing him for some time, and on this occasion he was seized with an attack of paralysis. Ten days later, on 15 Sept. 1859, he died. He was buried in Kensal Green cemetery on 20 Sept. At a meeting held in the following November, under the presidency of Lord Shelburne, it was resolved to erect a public monument to Brunel, and a statue was made by the late Baron Marochetti. A window was also erected by his family to his memory in the nave of Westminster Abbey. Brunel's personal character was universally esteemed. Though undemonstrative and overworked, he found time for many acts of generosity. Where his professional work was concerned he exhibited an almost excessive indifference to public opinion. He was a profound student of engineering science, and possessed, besides high mathematical knowledge and readiness in applying it, great natural mechanical skill. Brunel's special objects of study were problems connected with railway traction and steam navigation. He devoted two years to completing the experiments of his father for testing the application of compressed carbonic acid gas as a motive power for engines. He was a zealous promoter of the Great Exhibition of 1851. He was a member of the building committee, and chairman and reporter of the section of civil engineering. Brunel was elected a fellow of the Royal Society in June 1830, and became a member of most of the leading scientific societies in London, and of many abroad. He joined the Institution of Civil Engineers as an associate in January 1829, became a member in 1837, was elected on the council 1845, and from 1850 to the time of his death held the position of vice-president. He declined the office of president in 1858 from ill-health. He frequently took part in discussions, but contributed no papers to the proceedings. Brunel received the degree of Hon. D.C.L. from the university of Oxford in 1857. In July 1836 he married, and he left a widow, two sons and a daughter surviving him.

[Proceedings of Inst. of Civil Engineers, vol. xix. memoir; Smiles's Life of Stephenson, p. 370; Encycl. Metropolitana; Encycl. Britan. 9th edit.; Life of I. K. Brunel, by his Son, 1870.] R. H.

BRUNEL, Sir MARC ISAMBARD (1769–1849), civil engineer, was born on 25 April 1769 at Hacqueville, near Gisors, in Normandy, where members of his family had farmed land for generations. He was destined by his parents for the church, and when only eight years old was sent to the college of Gisors to begin the necessary classical studies, for which, however, he showed no inclination at any time. He already at that age evinced a marked taste for mechanical pursuits and for drawing. At eleven years of age he was sent to the seminary of St. Nicaise at Rouen, connected with the ecclesiastical college in that city, and there determined to qualify himself for the navy. After some time devoted to the study of drawing and hydrography, he obtained, through the influence of the minister of marine—the Maréchal de Castries—a nomination to the

corvette named after that minister. In this vessel Brunel sailed on a cruise to the West Indies, and continued to serve for six years. At starting he constructed a quadrant so accurate that he was able to use it throughout his naval career. In 1792 his ship was paid off, and early in 1793 he returned to Paris, which he soon had to leave in consequence of his open expressions of loyalist opinions. After some time spent at Rouen in considerable danger, he obtained a passport for America, sailed from France on 7 July, and landed in New York on 6 Sept. 1793. Here he first definitely adopted the profession of civil engineer and architect, and obtained his first engagement on the survey of a large tract of land near Lake Ontario. His next engagement was on the survey of a line for a canal to connect the river Hudson with Lake Champlain. The superintendence of these operations was first placed in the hands of another French refugee, but Brunel displayed such capacity as the difficulties of the undertaking increased, that the command was resigned to him. Brunel now obtained various commissions, and he competed successfully against several professional architects in designs for the new House of Assembly at Washington. His plan, however, was ultimately set aside on grounds of economy. His was also the selected design for the Bowery Theatre, New York, which he himself constructed. It was burnt down in 1821.

Brunel was now appointed chief engineer of New York, and in that capacity was employed to erect an arsenal and cannon foundry, in which he introduced much new and ingenious machinery for casting and boring ordnance; and shortly afterwards furnished plans for the defences of the channel between Staten Island and Long Island. He had for some time been engaged in elaborating an idea for the application of machinery to the manufacture of ships' blocks on a large scale, and he determined upon visiting England with the object of submitting his plans to the British government. Accordingly he sailed from America on 20 Jan. 1799, and landed in England in the following March. Shortly after arriving in this country he was married to Miss Sophia Kingdom, a lady whose acquaintance he had made in France previous to his departure for America. In May 1799 Brunel took out his first patent for a writing and drawing machine similar in principle to the pantagraph, and about the same time he invented a machine for winding cotton thread, which was largely adopted in cotton factories, but of which he neglected to secure the benefit by patent. He also invented various other ingenious machines of minor importance, which brought little profit to himself beyond the testimony they afforded of his mechanical skill. In the construction of the 'block machinery' he was fortunate enough to secure the co-operation of Henry Maudslay, and having completed his drawings and working models, Brunel in 1801 took out a patent for his invention. He had introductions to Lord Spencer at the admiralty, and through him the plans were made known to Sir Samuel Bentham, then inspector-general of naval works, who forwarded to the authorities Brunel's application for the substitution of his machinery for the more expensive manual labour then in use. After long negotiations and delay the government ultimately, in May 1803, adopted his proposals, and he was directed to erect his machinery at Portsmouth dockyard. In spite of many hindrances, the machinery was completed in 1806. The saving of labour and expense effected by the adoption of Brunel's ingenious mechanism was enormous. The system consisted of forty-three machines executing the various processes in the block manufacture, and by its aid operations which by the old method had required the uncertain labour of over one hundred men, could be carried out with precision by ten. The blocks were better made than they had ever been before, and the estimated saving to the country in the first year after the machinery was in full working order was about 24,000*l*. Brunel had incurred great expense in carrying out his plans, but his claims received tardy recognition from the government. In compensation, and as a reward for his invention, he ultimately received a sum of 17,000*l*. Between the years 1805 and 1812 Brunel was occupied in perfecting various machines for sawing, cutting, and bending timber, as well as one for cutting staves, and in 1810 he took out a patent for 'improvements in obtaining motive power' by means of an ingenious air-engine, but this invention appears to have had no practical results. About this time he erected sawmills of his own at Battersea, where many valuable operations in the working of wood by machinery were for the first time introduced. In 1811 he was employed by the government to erect sawmills and other machinery of his own invention at Woolwich.

In the following year he was entrusted with an order for carrying out improvements on a large scale in the dockyard at Chatham, by which immense saving was effected in the time and labour required for the transport and working of timber, and in which an iron railway laid on longitudinal sleepers was introduced by Brunel for the conveyance

of the timber from one part of the yard to another. He also devised and erected machinery for the manufacture of shoes, which were adopted by government for use in the army; but the peace of 1815 involved him in heavy pecuniary loss on his contracts.

In 1812 Brunel made his first experiments in steam navigation on the Thames with a double-acting marine engine, and interested himself greatly in establishing a line of steamers to ply between London and Margate. Two years later he prevailed upon the navy board to accept his proposals for towing vessels of war to sea by the aid of steam-tugs, and made at his own expense a number of experiments directed towards the construction of steam vessels of suitable size, capable of heading heavy seas, and carrying all necessary gear. But the navy board, after nearly six months' deliberation, revoked their acceptance and repudiated the indemnity which they had promised Brunel for the expenses he had incurred, on the ground that the attempt was 'too chimerical to be seriously entertained.' About this time Brunel took out patents for several inventions of minor importance, which might have brought considerable profit to him had his commercial faculties and opportunities been proportionate to his scientific ability. In 1816 he invented an ingenious knitting machine, and two years later patented two preparations of tinfoil for purposes of ornamentation, which had an extensive application. In 1819 he took out a patent for improvements in stereotype plates for printing, and negotiations were entered into with the proprietors of the 'Times' and the 'Courier' for the adoption of his invention. An agreement was concluded with the 'Times,' but was subsequently abandoned. In 1820 he was invited to furnish designs for a bridge over the Seine at Rouen, and in the same year he prepared plans for a timber bridge of 880 feet span to be thrown across the Neva at St. Petersburg; but neither of these projects was carried into execution. His designs, however, for bridges to be erected in the island of Bourbon, to withstand the violent hurricanes which prevail there, were accepted by the French government and carried into effect.

In 1814 Brunel's sawmills at Battersea were nearly destroyed by fire. From this time, owing to financial mismanagement, the prosperity of the undertaking steadily declined, until, in 1821, a crisis occurred, and he was thrown into prison for debt. After some months spent in the king's bench he obtained from the government, at the instance of many influential friends, a grant of 5,000*l.* for the discharge of his debts, and was then liberated. During the next four years Brunel designed sawmills for the islands of Trinidad and Berbice. He effected improvements in marine steam-engines and paddle-wheels. In 1823 he supplied plans for swing-bridges for the docks at Liverpool, where three years later he introduced the floating landing-piers which have since been so largely extended. His opinion was taken on many of the engineering projects of the day; while he at this time was perseveringly engaged in experiments, in which he sacrificed much time and money, for the production of a new motive power from the vapour of gases liquefied at a low temperature. He constructed and patented a machine to carry out this principle, but it had no practical success, and the plan was ultimately abandoned.

Brunel's energies were now almost exclusively devoted to the construction of the Thames tunnel. It is said to have originated in a plan proposed by him in 1818 for establishing between the banks of the Neva communication independent of the floating ice. In 1824, under the auspices of the Duke of Wellington, a company was formed to carry out the scheme proposed by Brunel for boring a tunnel under the Thames from Rotherhithe to Wapping. He suggested the excavation of a passage of a size to admit a double archway of full dimensions at once, without the preliminary construction of a driftway; and he utilised for this purpose an apparatus for which he had taken out a patent in 1818. This consisted of a large shield covering the total area to be excavated, and composed of twelve separate frames, comprising together thirty-six cells, in which the miners worked independently of one another; the whole machine capable of being forced forward by screw power as the work advanced. The operations were begun at Rotherhithe on 16 Feb. 1825, and, in the face of the enormous difficulties that were encountered, were not finally completed till the end of 1842. Panics and strikes took place among the workmen. In 1827 an irruption of the river occurred, which was stopped by bags of clay. In 1828 there was another irruption, and in August of that year the works were stopped, and the tunnel remained bricked up for seven years. After the resumption of the undertaking there were, in August and November 1837 and March 1838, three more irruptions, and it was not till March 1843 that the tunnel was opened to the public. Brunel met these disasters with characteristic fertility of resource, and persevered in the work with untiring energy. But the strain upon his mind produced an attack of partial paralysis,

from which, however, he recovered sufficiently to take part in the opening ceremony.

After this, with the exception of a plan for stacking timber in dockyards, which he submitted to the admiralty, Brunel undertook no more professional work. In 1845 he was again attacked by paralysis, but lingered on for four years. He died on 12 Dec. 1849, in his eighty-first year, and on the 17th of the same month was buried in Kensal Green cemetery.

Brunel was elected a fellow of the Royal Society in March 1814, and in 1832 was made a vice-president under the presidency of the Duke of Sussex. In 1841, shortly before the completion of the Thames tunnel, he was knighted. He was a corresponding member of the French Institute, and received in 1829 the order of the Légion d'Honneur. He was also elected a member of the Royal Academy of Sciences of Stockholm, and of various other scientific societies abroad. In 1823 he became a member of the Institute of Civil Engineers, and constantly attended their meetings, and gave accounts of the progress of his works. He served some years on the council, and aided the advancement of the society by every means in his power. In 1839 he was awarded the Telford silver medal for his account of the 'shield' employed in the construction of the Thames tunnel. His communications to the society will be found in the published 'Proceedings,' vols. i. ii. iii. xiii. xvii.

[Proceedings Inst. Civil Engineers, x. 78, and i. 5, 23, 33, 41, 46, 48, 85, ii. 29, 80, iii. xiii. xvii.; Beamish's Memoir of the Life of Sir Marc I. Brunel.] R. H.

BRUNING, ANTHONY (1716–1776), jesuit, eldest son of George Bruning of East Meon and Foxfield, Hampshire, by his first wife, Mary, daughter of Christopher Bryon of Sussex, was born on 7 Dec. 1716. He entered the Society of Jesus in 1733; became a professed father in 1751; laboured for some years on the English mission; and was afterwards appointed professor of philosophy at Liège, where he died on 8 Aug. 1776. He wrote manuscript treatises, 'De Gratia,' 'De Deo,' and 'De Trinitate.'

[Oliver's Collections S. J. 62; Foley's Records S. J. v. 816, vii. 99; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), 913.] T. C.

BRUNING, GEORGE (1738–1802), jesuit, was the youngest son of George Bruning of East Meon and Foxfield, Hampshire, by his second wife, Anne, daughter of Thomas May of Ramsdale in the same county. He was born in Hampshire on 19 Sept. 1738; entered the Society of Jesus in 1756; served the mission of Southend, Soberton, Hampshire, for some years; and afterwards lived at East Hendred, Berkshire, the seat of Thomas John Eyston, who had married his half-sister, Mary Bruning. Retiring to Isleworth, he died there on 3 June 1802. Bruning published: 1. 'The Divine Œconomy of Christ,' London, 1791, 8vo. 2. 'Remarks on the Rev. Joseph Berington's Examination of Events termed miraculous, as reported in Letters from Italy, addressed to the public,' London, 1796, 12mo.

[Oliver's Collections S. J. 62; Foley's Records S. J. v. 817, vii. 100; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), 913.] T. C.

BRUNNE, ROBERT DE, or MANNYNG. [See MANNYNG.]

BRUNNING, BENJAMIN (*fl.* 1664), nonconformist divine, son of the Rev. John Brunning, rector of Semer in Suffolk, was baptised on 8 Oct. 1623. He received his academical education at Jesus College, Cambridge, where he was admitted to a fellowship on 5 May 1645. He was ejected in 1662, and became a nonconformist minister at Ipswich. The following is the account given of him by Calamy (*Ejected Ministers*, ii. 645): 'Mr. Benjamin Brunning was fellow of Jesus College, Cambridge; one of great usefulness there, and of a general reputation in the university for his wit and learning. He was a man of large and deep thoughts, and his province required it; he having the most judicious persons in the town and country, both ministers and people, for his audience.' He was author of the following sermons: 1. 'A Sermon preached at an Election of Parliament Men, in a Critical Time,' on James iii. 17, 1660, 4to. 2. 'Against Impositions and Conformity, from the Second Commandment.'

[Clutterbuck's Hertfordshire, iii. 321*n*; Addit. MS. 5863 f. 177, 19165 f. 227; Palmer's Nonconformists' Memorial, iii. 271.] T. C.

BRUNTON, ELIZABETH. [See YATES.]

BRUNTON, GEORGE (1799–1836), Scottish lawyer and journalist, was born on 31 Jan. 1799, and was educated at the Canongate High School, Edinburgh. He was admitted a solicitor in 1831; and in the following year, with Mr. David Haig, brought out 'An Historical Account of the Senators of the College of Justice, from its Institution in MDXXXII,' 8vo, Edinburgh and London, 1832. This volume, which was at first

undertaken as a republication of the 'Catalogue of the Lords of Session,' prepared by Lord Hailes in 1767, with a continuation to the time of its issue, became a collection of short biographies. Brunton was a frequent contributor to periodicals, and an advanced liberal. He established in 1834 a weekly Saturday newspaper called 'The Patriot,' which was dropped upon his death (*Tait's Edinburgh Magazine*, November 1836). Brunton died on 2 June 1836, at Paris, whither he had gone in search of health.

[Edinburgh Almanac, 1831–7; Caledonian Mercury, 11 June 1836; Gent. Mag. July 1836; Tait's Edinburgh Magazine, November 1836; Irving's Dictionary of Eminent Scotsmen, 1881.] A. H. G.

BRUNTON, Miss LOUISA. [See Craven.]

BRUNTON, MARY (1778–1818), novelist, was daughter of Colonel Thomas Balfour of Elwick. Her mother was the daughter of Colonel Ligonier. Mary Balfour was born in the island of Barra, Orkney, on 1 Nov. 1778. Her early education was irregular, but the girl learned music, French, and Italian. From her sixteenth to her twentieth year she managed her father's household. About 1798 she married the Rev. Alexander Brunton, and settled in the parsonage of Bolton, near Haddington. The young couple studied together philosophy and history. In 1803 they went to live in Edinburgh. In 1810 Mrs. Brunton's first novel, 'Self-Control,' was published; it was dedicated to Joanna Baillie, and the circumstance led to a pleasant and lifelong intercourse. The book had a marked success. A second novel, 'Discipline,' appeared in December 1814. In a letter to her brother, while acknowledging that she loved 'money dearly,' she declares that her great purpose had been 'to procure admission for the religion of a sound mind and of the Bible where it cannot find access in any other form.' The repairing of the Tron Church in 1815 gave Dr. Brunton and his wife an opportunity for a visit to London and to the south-west of England. She now projected a series of domestic tales, and made considerable progress with one called 'Emmeline.' But after giving birth to a stillborn son on 7 Dec., she was attacked by fever, and died 19 Dec. 1818. A life of Mrs. Brunton, with selections from her correspondence, her two novels, the unfinished story of 'Emmeline,' and some other literary remains, were published by her husband in 1819. 'Self-Control' and 'Discipline' were republished in Bentley's Standard Novels in 1832, and in cheap editions in 1837 and 1852. A French translation of 'Self-Control' appeared in Paris in 1829.

Alexander Brunton, Mrs. Brunton's biographer, was born at Edinburgh in 1772, and became minister of Bolton in 1797, of the New Greyfriars, Edinburgh, in 1803, and of the Tron Church in 1809. He was professor of oriental languages in the university of Edinburgh, and died 9 Feb. 1854. His works are: 'Sermons and Lectures,' Edinburgh, 1818; 'Persian Grammar,' Edinburgh, 1822.

[The Biographical Memoir mentioned above; Quérard's La Littérature Française Contemporaine, Paris, 1846, t. 11, 461; Blackwood's Magazine, v. 183.] W. E. A. A.

BRUNTON, WILLIAM (1777–1851), engineer and inventor, was eldest son of Robert Brunton, a watch and clock maker at Dalkeith, where he was born on 26 May 1777. He studied mechanics in his father's shop and engineering under his grandfather, who was a colliery viewer in the neighbourhood. In 1790 he commenced work in the fitting shops of the New Lanark cotton mills belonging to David Dale and Sir Richard Arkwright; but after five years, being attracted by the fame of the great works at Soho, he migrated to the south, and obtained employment in 1796 with Boulton and Watt. He remained at Soho until he was made foreman and superintendent of the engine manufactory. Leaving Soho in 1818 he joined Mr. Jessop's Butterley Works, and being deputed to represent his master in many important missions he made the acquaintance of John Rennie, Thomas Telford, and other eminent engineers. In 1815 he became a partner in and the mechanical manager of the Eagle Foundry, Birmingham, where he remained ten years, during which time he designed and executed a great variety of important works. From 1825 to 1835 he appears to have been practising in London as a civil engineer, but quitting the metropolis at the latter date he took a share in the Cwm Avon Tin Works, Glamorganshire, where he erected copper smelting furnaces and rolling mills. He became connected with the Maesteg Works in the same county, and with a brewery at Neath in 1838; here a total failure ensued, and the savings of his life were lost. After this he occasionally reappeared in his profession, but was never again fully embarked in business. He was a member of the Institution of Civil Engineers, but the date of his admission has not been found. As a mechanical engineer his works were various and important; many of them were in the adaptation of original and ingenious modes of reducing and manufacturing metals, and the improvement of the machinery connected

therewith. In the introduction of steam navigation he had a large share; he made some of the original engines used on the Humber and the Trent, and some of the earliest on the Mersey, including those for the vessel which first plied on the Liverpool ferries in 1814. He fitted out the Sir Francis Drake at Plymouth in 1824, the first steamer that ever took a man-of-war in tow. His calciner was used on the works of most of the tin mines in Cornwall, as well as at the silver ore works in Mexico, and his fan regulator was also found to be a most useful invention. At the Butterley works he applied the principle of a rapid rotation of the mould in casting iron pipes, and incurred great expense in securing a patent, only to find that a foreigner, who used the same process in casting terra cotta, had recited in his specifications that the same mode might be applied to metals. The most novel and ingenious of his inventions was the walking machine called the Steam Horse, which he made at Butterley in 1813, and which worked with a load up a gradient of 1 in 36 during all the winter of 1814 at the Newbottle colliery. Early in 1815, through some carelessness, this machine exploded, and most unfortunately killed thirteen persons (Wood, *Treatise on Rail Roads*, 1825, pp. 131–5, with a plate).

In the course of his career he obtained many patents, but derived little remuneration from them, although several of them came into general use. Latterly he turned his attention to the subject of improved ventilation for collieries, and sent models of his inventions to the Great Exhibition in Hyde Park. He was intimate with all the engineers of the older school, and was almost the last of that celebrated set of men. He died at the residence of his son, William Brunton, at Camborne, Cornwall, 5 Oct. 1851, having married, 30 Oct. 1810, Anne Elizabeth Button, adopted daughter of John and Rebecca Dickinson of Summer Hill, Birmingham. She died at Eaglesbush, Neath, Glamorganshire, 1845, leaving sons, who have become well known as engineers.

[Minutes of Proceedings of Institution of Civil Engineers, xi. 95–99 (1852).] G. C. B.

BRUNYARD, WILLIAM (*fl.* 1350), Dominican friar, described as the author of a 'Summa Theologiæ,' and of certain 'Distinctiones' and 'Determinationes,' is probably, as Echard suggested (*Script. Ord. Domin.* i. 634 *b*), identical with the better known John de Bromyarde [q. v.]

[Boston ap. Tanner's Bibl. Brit., præf., pp. xxxiii, xl; Bale's Cat. Script. Brit. v. 77, pp. 429 seq. (see also Bale's Notebook in the Bodleian Library, Selden MS. supr. 64, f. 53); Pits's Comm. de Script. Brit. p. 479.] R. L. P.

BRUODINE, ANTHONY (*fl.* 1672), Irish Franciscan, was a native of the county of Clare. He became a Recollect friar and jubilate lecturer of divinity in the Irish convent of the Holy Conception of the Blessed Virgin at Prague. He wrote: 1. 'Œcodomia Minoriticæ Scholæ Salamonis, Johannis Duns Scoti, sive Universæ Theologiæ Scholasticæ Manualis Summa,' Prague, 1663, 8vo. 2. 'Corolla Œcodomiæ Minoriticæ Scholæ Salamonis, Doctoris subtilis; sive pars altera Manualis Summæ totius Theologiæ Speculativæ,' Prague, 1664, 8vo. 3. 'Propugnaculum Catholicæ Veritatis, Pars prima Historica, in quinque libros distributa,' Prague, 1668, 4to. In the fifth book he violently attacks Thomas Carve's 'Lyra,' or annals of Ireland, in a chapter headed 'De Carve seu Carrani erroribus et imposturis.' This provoked from Carve the 'Enchiridion Apologeticum,' Nuremberg, 1670, 12mo. In answer to this a tract called the 'Anatomicum Examen Enchiridii' was published at Prague in 1671, but whether this was written by Friar Cornelius O'Mollony, a relative of Bruodine's, or by Bruodine himself under that name, as Carve believed, is uncertain [see Carve, Thomas]. 4. 'Armamentarium Theologicum,' Prague, 4to. He is probably identical with the Antonius Prodinus whose 'Descriptio Regni Hiberniæ, Sanctorum Insulæ, et de prima origine miseriarum & motuum in Anglia, Scotia, et Hibernia, regnante Carolo primo rege' was printed at Rome, 1721, 4to, under the editorship of the exiled son of Phelim O'Neill.

[Ware's Writers of Ireland (Harris), 160, 161; Kerney's Pref. to reprint of Carve's Itinerarium (1859), pp. ix, x; Lowndes's Bibl. Man. (Bohn), 295, 383, 1979; Bibl. Grenvilliana, i. 119, 575; Cat. Lib. Impress. in Bibl. Col. Trin. Dubl. (1864), i. 490, 491.] T. C.

BRUTTON, NICHOLAS (1780–1843), lieutenant-colonel, descended from the old Devonshire family of Brutton or Bruteton, entered the army as ensign in the 75th foot in 1795, proceeded to India, served at the battle of Seedasseer in 1799, through the Mysore campaign as aide-de-camp to Colonel Hart, and led one of the storming parties at Seringapatam on 4 May 1799, when he was severely wounded. He served through the campaign in Canara; at the siege and assault of Jamalabad, and under Lord Lake through the campaigns of 1804–5. At Bhurtpore he led a storming party, and was again severely wounded. He exchanged into the 8th hussars, served in the Sikh country in 1809 under General St. Leger, and as brigade-major to General Wood in the Pindarree campaign, 1812.

On the breaking out of the Nepal war he proceeded as brevet-major in command of three troops of the 8th hussars, and led the assault on the fort of Kalunga at the head of one hundred dismounted troopers, and was again severely wounded. He served as brigade-major at the siege and capture of Hattrass, and in the Pindarree campaign of 1817 was promoted to a majority in the 8th hussars, and on the return of that regiment to Europe, in 1821, exchanged into the 11th hussars, with which regiment he served at the siege and capture of Bhurtpore. In 1830 he succeeded to the lieutenant-colonelcy and commanded the 11th hussars until 1837, when he sold out, and was succeeded by the Earl of Cardigan.

Brutton was present at the siege and capture of the six strongest fortresses in India. On leaving the 11th hussars he was presented by the officers with a splendid piece of plate in testimony of their regard. He had a pension for his wounds of 100*l.* a year, and died in retirement at Bordeaux on 26 March 1843.

[War Office Records; United Service Magazine, mclxxiv. May 1843.] F. B. G.

BRWYNLLYS, BEDO (*fl.* 1450–1480), a Welsh poet, so named from his birthplace, Brwynllys in Herefordshire. Many poems by him, chiefly odes, are preserved in the Welsh School MSS. now in the British Museum, and several short passages are printed in Davies's 'Flores Poetarum Britannicorum.' Brwynllys made the first collection of the poems of Dafydd ab Gwilym, but his collection is said to have been lost in the ruin of Raglan Castle, where it was preserved.

[Williams's Dict. of Eminent Welshmen; Welsh School MSS., British Museum.] A. M.

BRYAN, AUGUSTINE (*d.* 1726), classical scholar, received his education at Trinity College, Cambridge (B.A. 1711, M.A. 1716); was instituted to the rectory of Piddlehinton, Dorsetshire, on 16 Jan. 1722; and died on 6 April 1726. He published a sermon on the election of the lord mayor in 1718, and just before his death he had finished the printing of a splendid edition of Plutarch's 'Lives,' which was completed by Moses du Soul, and published under the title of 'Plutarchi Chæronensis Vitæ Parallelæ, cum singulis aliquot. Græce et Latine. Adduntur variantes Lectiones ex MSS. Codd. Veteres et Novæ, Doctorum Virorum Notæ et Emendationes, et Indices accuratissimi,' 5 vols., London, 1723–9, 4to. This excellent edition is adorned with the heads of the illustrious persons engraved from gems. The Greek text is printed from the Paris edition of 1624, with a few corrections, and the Latin translation is also chiefly adopted from that edition.

[Hutchins's Dorsetshire, 2nd edit. ii. 352, 353; Nichols's Lit. Anecd. iv. 286; Nichols's Illustr. of Lit. iv. 375, viii. 629; Political State of Great Britain, xxxi. 344; Lowndes's Bibl. Man. (Bohn), 1890; Graduati Cantabrigienses (1787), 60.] T. C.

BRYAN, Sir FRANCIS (*d.* 1550), poet, translator, soldier, and diplomatist, was the son of Sir Thomas Bryan, and grandson of Sir Thomas Bryan, chief justice of the common pleas from 1471 till his death in 1500 (Foss, *Judges*). His father was knighted by Henry VII in 1497, was 'knight of the body' at the opening of Henry VIII's reign, and repeatedly served on the commission of the peace for Buckinghamshire, where the family property was settled. Francis Bryan's mother was Margaret, daughter of Humphry Bourchier, and sister of John Bourchier, lord Berners [q. v.] Lady Bryan was for a time governess to the princesses Mary and Elizabeth, and died in 1551–2 (cf. Madden, *Expenses of the Princess Mary*, 216). Anne Boleyn is stated to have been his cousin; but we have been unable to discover the exact genealogical connection. Bryan's prominence in politics was mainly due to the lasting affection which Henry VIII conceived for him in early youth.

Bryan is believed to have been educated at Oxford. In April 1513 he received his first official appointment, that of captain of the Margaret Bonaventure, a ship in the retinue of Sir Thomas Howard, afterwards duke of Norfolk, the newly appointed admiral. In the court entertainments held at Richmond (19 April 1515), at Eltham (Christmas 1516), and at Greenwich (7 July 1517), Bryan took a prominent part, and received very rich apparel from the king on each occasion (Brewer, *Henry VIII*, ii. pt. ii. pp. 1503–5, 1510). He became the king's cupbearer in 1516. In December 1518 he was acting as 'master of the Toyles,' and storing Greenwich Park with 'quick deer.' In 1520 he attended Henry VIII at the Field of the Cloth of Gold, and took part in the jousts there under the captaincy of the Earl of Devonshire; and on 29 Sept. he received a pension from the king of 33*l.* 6*s.* 8*d.* as a servant and 'a cipherer.' He served in Brittany under the Earl of Surrey in July 1522, and was knighted by his commander for his hardiness and courage (Hall, *Chronicle*). He was one of the sheriffs of Essex and Hertfordshire in 1523, and accompanied Wolsey on his visit to Calais (9 July 1527), where he remained some days. A year later he escorted the papal envoy Campeggio, on his way to England from Orleans, to Calais. In November 1528 Bryan was

sent to Rome by Henry to obtain the papal sanction for his divorce from Catherine. Bryan was especially instructed to induce the pope to withdraw from his friendship with the emperor, and to discover the instructions originally given to Campeggio. Much to his disappointment, Bryan failed in his mission. Soon after leaving England he had written to his cousin, Anne Boleyn, encouraging her to look forward to the immediate removal of all obstacles between her and the title of queen; but he subsequently (5 May 1529) had to confess to the king that nothing would serve to gain the pope's consent to Catherine's divorce. On 10 May 1533 Bryan, with Sir Thomas Gage and Lord Vaux, presented to Queen Catherine at Ampthill the summons bidding her appear before Archbishop Cranmer's court at Dunstable, to show cause why the divorce should not proceed; but the queen, who felt the presence of Bryan, a relative of Anne Boleyn, a new insult, informed the messengers that she did not acknowledge the court's competency. In 1531 Bryan was sent as ambassador to France, whither he was soon followed by Sir Nicholas Carew, his sister's husband, and at the time as zealous a champion of Anne Boleyn as himself. Between May and August 1533 Bryan was travelling with the Duke of Norfolk in France seeking to prevent an alliance or even a meeting between the pope and the king of France, and he was engaged in similar negotiations, together with Bishop Gardiner and Sir John Wallop, in December 1535.

Bryan during all these years remained the king's permanent favourite. Throughout the reign almost all Henry's amusements were shared in by him, and he acquired on that account an unrivalled reputation for dissoluteness. Undoubtedly Bryan retained his place in the king's affection by very questionable means. When the influence of the Boleyn family was declining, Bryan entered upon a convenient quarrel with Lord Rochford, which enabled the king to break with his brother-in-law by openly declaring himself on his favourite's side. In May 1536 Anne Boleyn was charged with the offences for which she suffered on the scaffold, and Cromwell—no doubt without the knowledge of Henry VIII—at first suspected Bryan of being one of the queen's accomplices. When the charges were being formulated, Cromwell, who had no liking for Bryan, hastily sent for him from the country; but no further steps were taken against him, and there is no ground for believing the suspicion to have been well founded. It is clear that Bryan was very anxious to secure the queen's conviction (Froude, ii. 385, quotes from Cotton MS. E. ix. the deposition of the abbot of Woburn relating to an important conversation with Bryan on this subject), and he had the baseness to undertake the office of conveying to Jane Seymour, Anne's successor, the news of Anne Boleyn's condemnation (15 May 1536). A pension vacated by one of Anne's accomplices was promptly bestowed on Bryan by the king. Cromwell, in writing of this circumstance to Gardiner and Wallop, calls Bryan 'the vicar of hell'—a popular nickname which his cruel indifference to the fate of his cousin Anne Boleyn proves that he well deserved. Bryan conspicuously aided the government in repressing the rebellion known as the Pilgrimage of Grace in October of the same year. On 15 Oct. 1537 he played a prominent part at the christening of Prince Edward (Strype, *Mem.* II. i. 4). In December 1539 he was one of the king's household deputed to meet Anne of Cleves near Calais on her way to England, and Hall, the chronicler, notes the splendour of his dress on the occasion. At the funeral of Henry VIII, on 14 Feb. 1546-7, Bryan was assigned a chief place as 'master of the henchmen.'

As a member of the privy council Bryan took part in public affairs until the close of Henry VIII's reign, and at the beginning of Edward VI's reign he was given a large share of the lands which the dissolution of the monasteries had handed over to the crown. He fought, as a captain of light horse, under the Duke of Somerset at Musselburgh 27 Sept. 1547, when he was created a knight banneret. Soon afterwards Bryan rendered the government a very curious service. In 1548 James Butler, ninth earl of Ormonde, an Irish noble, whose powerful influence was obnoxious to the government at Dublin, although there were no valid grounds for suspecting his loyalty, died in London of poison under very suspicious circumstances. Thereupon his widow, Joan, daughter and heiress of James FitzJohn Fitzgerald, eleventh earl of Desmond, sought to marry her relative, Gerald Fitzgerald, the heir of the fifteenth earl of Desmond. To prevent this marriage, which would have united the leading representatives of the two chief Irish noble houses, Bryan was induced to prefer a suit to the lady himself. He had previously married (after 1517) Philippa, a rich heiress and widow of Sir John Fortescue (Morant, *Essex*, ii. 117); but Bryan's first wife died some time after 1534, and in 1548 he married the widowed countess. He was immediately nominated lord marshal of Ireland, and arrived in Dublin with his wife in November 1548. Sir Edward Bellingham, the haughty lord-deputy, resented his appointment, but Bryan's marriage gave him the com-

mand of the Butler influence, and Bellingham was unable to injure him. On Bellingham's departure from Ireland on 16 Dec. 1549 the Irish council recognised Bryan's powerful position by electing him lord-justice, pending the arrival of a new deputy. But on 2 Feb. 1549-50 Bryan died suddenly at Clonmel. A post-mortem examination was ordered to determine the cause of death, but the doctors came to no more satisfactory conclusion than that he died of grief, a conclusion unsupported by external evidence. Sir John Allen, the Irish chancellor, who was present at Bryan's death and at the autopsy, states that 'he departed very godly.' Roger Ascham, in the 'Schole-master,' 1568, writes: 'Some men being never so old and spent by yeares will still be full of youthfull conditions, as was Syr F. Bryan, and evermore wold have bene' (ed. Mayor, p. 129).

Bryan, like many other of Henry VIII's courtiers, interested himself deeply in literature. He is probably the 'Brian' to whom Erasmus frequently refers in his correspondence as one of his admirers in England, and he was the intimate friend of the poets Wyatt and Surrey. Like them he wrote poetry, but although Bryan had once a high reputation as a poet, his poetry is now unfortunately undiscoverable. He was an anonymous contributor to the 'Songes and Sonettes written by the ryght honorable Lorde Henry Howard, late earl of Surrey, and others,' 1557, usually known as 'Tottel's Miscellany;' but it is impossible to distinguish his work there from that of the other anonymous writers. Of the high esteem in which his poetry was held in the sixteenth century there is abundant evidence. Wyatt dedicated a bitter satire to Bryan on the contemptible practices of court life; and while rallying him on his restless activity in politics, speaks of his fine literary taste. Drayton, in his 'Heroicall Epistle' of the Earl of Surrey to the Lady Geraldine (first published in 1629, but written much earlier), refers to

> sacred Bryan (whom the Muses kept,
> And in his cradle rockt him while he slept);

the poet represents Bryan as honouring Surrey 'in sacred verses most divinely pen'd.' Similarly Drayton, in his 'Letter . . . of Poets and Poesie,' is as enthusiastic in praise of Bryan as of Surrey and Wyatt, and distinctly states that he was a chief author

> Of those small poems which the title beare
> Of songs and sonnets—

a reference to 'Tottel's Miscellany. Francis Meres, in his 'Palladis Tamia,' 1598, describes Bryan with many other famous poets as 'the most passionate among us to bewail and bemoan the complexities of love.'

Bryan was also a student of foreign languages and literature. It is clear that his uncle, John Bourchier, lord Berners [q. v.], consulted him about much of his literary work. It was at Bryan's desire that Lord Berners undertook his translation of Guevara's 'Marcus Aurelius' (1534). Guevara, the founder of Euphuism, was apparently Bryan's favourite author. Not content with suggesting and editing his uncle's translation of one of the famous Spanish writer's books, he himself translated another through the French. It first appeared anonymously in 1548 under the title of 'A Dispraise of the Life of a Courtier and a Commendacion of the Life of a Labouryng Man,' London (by Berthelet), August 1548. In this form the work is of excessive rarity. In 1575 'T. Tymme, minister,' reprinted the book as 'A Looking-glasse for the Courte, composed in the Castilion tongue by the Lorde Anthony of Guevarra, Bishop of Mondonent and Cronicler to the Emperor Charles, and out of Castilion drawne into Frenche by Anthony Alaygre, and out of the Frenche tongue into Englishe by Sir Frauncis Briant, Knight, one of the priuye chamber in the raygn of K. Henry the eyght.' The editor added a poem in praise of the English translator. A great many of Bryan's letters are printed in Brewer and Gairdner's 'Letters and Papers of the Reign of Henry VIII.' Three interesting manuscript letters are in the British Museum (Cotton MS. Vitell. B. x. 73, 77; and Harl. MS. 296, f. 18).

[Nott's edition of Surrey and Wyatt's Poems; Brewer and Gairdner's Letters and Papers of Henry VIII, 1509-35; Rymer's Fœdera, xiv. 380; Brewer's Reign of Henry VIII, ed. Gairdner, 1884, vol. ii.; Archæologia, xxvi. 426 et seq.; Chronicle of Calais (Camden Soc.); Collins's Peerage, ed. Brydges, ix. 98; Lodge's Peerage of Ireland, i. 71, 265; Metcalfe's Book of Knights, 29, 220; Hunter's MS. Chorus Vatum (Add. MS. 24490, ff. 104-5); Friedmann's Anne Boleyn; Cal. State Papers (Foreign), 1509-35; Cal. State Papers (Irish), 1509-73; Hazlitt's Bibliographical Handbook; Wood's Athenæ Oxon. (Bliss), i. 169-70; Bagwell's Ireland under the Tudors (1885).] S. L. L.

BRYAN, JOHN (*d.* 1545), logician, was born in London, and educated at Eton, whence he was elected, in 1510, to King's College, Cambridge (B.A. 1515, M.A. 1518). He gained the reputation of being one of the most learned men of his time in the Greek and Latin tongues. For two years he was ordinary reader of logic in the public schools, and in his lectures he wholly disregarded the knotty subtleties of the realists and nominalists who then disturbed the university with their frivolous altercations. This dis-

pleased many, but recommended him to the notice of Erasmus, who highly extols his learning. He was instituted to the rectory of Shellow-Bowells, Essex, in 1523, and died about October 1545. He wrote a history of France, but it does not appear to have been published.

[Add. MS. 5814, f. 156; Newcourt's Repertorium, ii. 522; Knight's Life of Erasmus, 146; Cooper's Athenæ Cantab. i. 87.] T. C.

BRYAN, JOHN, D.D. (*d.* 1676), ejected minister, was educated at Emmanuel College, Cambridge, and held the rectory of Barford, near Warwick, worth 140*l.* a year, but left it to go to Coventry, as vicar of Trinity Church, in 1644. The living was worth 80*l.*, to which the city agreed to add 20*l.* Bryan was appointed by 'power of the parliament,' and was not cordially welcomed by the vestry. In 1646 Bryan, assisted by Obadiah Grew, D.D. [q. v.], vicar of St. Michael's, held a public disputation on infant baptism in Trinity Church with Hanserd Knollys, the baptist. Though Coventry was a stronghold of puritanism, it was not so well content as were some of its preachers to witness the subversion of the monarchy. Bryan, at the end of 1646, touched upon this dissatisfaction with the course which events were taking in a sermon which was printed. The vestry in 1647 agreed to raise his stipend. In 1652 and 1654 his services were sought by 'the towne of Shrewsbury,' and the churchwardens bestirred themselves to keep him. But the citizens were remiss in discharging their very moderate promises for the support of their clergy. Nevertheless, the puritan preachers remained at their posts until the Act of Uniformity ejected them in 1662. Bryan took very much the same view as Baxter on the question of conformity. To ministerial conformity he had ten objections, but he was willing to practise lay conformity and did so. Bishop Hacket tried to overcome his scruples, and offered him a month to consider, beyond the time allowed by the act; but Bryan gave up his vicarage, and was succeeded by Nathaniel Wanley, of the 'Wonders of the Little World' (1678). Bryan continued to preach whenever and wherever he had liberty to do so; and in conjunction with Grew he founded a presbyterian congregation, which met, from 1672, in licensed rooms. Bryan also made himself very useful in educating students for the ministry, and though the dissenting academy as a recognised institution dates from Richard Frankland (whose academy at Rathmel was opened in 1670), yet Calamy tells us of Bryan that 'there went out of his house more worthy ministers into the church of God than out of many colleges in the university in that time.' Bryan was a student to the last, very ready in controversy, and occasionally an extempore preacher. He was fond of George Herbert's poems, and himself wrote verse. A tithe of his income he distributed in charity. He died at an advanced age on 4 March 1675–6. His funeral sermon, by Wanley, is a very generous tribute to his merits.

He left three sons: (1) John, M.A., vicar of Holy Cross (the abbey church), Shrewsbury, 1652; minister of St. Chad's, Shrewsbury, 27 March 1659; ejected 1662; minister of the presbyterian congregation meeting in High Street, Shrewsbury; died on 31 Aug. 1699; buried in St. Chad's churchyard. (2) Samuel, fellow of Peterhouse, vicar of Allesley, Warwickshire; ejected in 1662; imprisoned six months in Warwick gaol for preaching at Birmingham; household chaplain at Belfast Castle to Arthur, first earl of Donegal (who left him 50*l.* a year for four years, besides his salary, in his will, dated 17 March 1674); died out of his mind, according to Calamy. (3) Noah, fellow of Peterhouse; ejected from a living at Stafford in 1662; according to Calamy, became chaplain to the Earl of Donegal, and died about 1667, but it seems likely that Calamy has confused him with his brother.

Bryan was succeeded as presbyterian minister at Coventry by his brother Gervase (or Jarvis), appointed to the rectory of Old Swinford, Worcestershire, in 1655; ejected 1662; lived at Birmingham till 1675, died at Coventry on 27 Dec. 1689, and was buried in Trinity Church. The liberty to meet in licensed rooms was withdrawn in 1682; but in 1687, after James's declaration for liberty of conscience, Grew and Gervase Bryan reassembled their congregation in St. Nicholas Hall, commonly called Leather Hall. Bryan published: 1. 'The Vertuous Daughter,' 1640, 4to (sermon, Prov. xxxi. 29, at St. Mary's, Warwick, at funeral, on 14 April 1636, of Cicely, daughter of Sir Thomas Puckering; at end is 'her epitaph by the author' in verse). 2. 'A Discovery of the probable Sin causing this great Iudgement of Rain and Waters, viz. our Discontentment with our present Government, and inordinate desire of our King,' 1647, 4to (sermon, 1 Sam. xii. 16–20, at Coventry, on 23 Dec. 1646, being the day of public humiliation; dedication issued 'from my study in Coventry' on 26 Dec. 1646). 3. 'The Warwickshire Ministers' Testimony to the Trueth of Jesus Christ, and to the Solemn League and Covenant; as also against the errours, heresies, and blasphemies of these times, and the toleration of them; sent in a letter to the Ministers of London, subscribers of the former

testimony,' 1648, 4to (signed by Bryan, Grew, and John Herring as ministers of Coventry). 4. 'A Publick Disputation sundry dayes at Killingworth [Kenilworth] in Warwickshire between John Bryan, &c. and John Onley, pastor of a church at Lawford, upon this question, Whether the parishes of this nation generally be true churches. Wherein are nine arguments alleged in proof of the affirmative of the question, with the answer of I. O. thereunto, together with Dr. B.'s reply, &c.' 1655, 4to (this discussion was criticised in 'Animadversions upon a Disputation, &c.,' 1658, 4to, by J. Ley, prebendary of Chester). 5. 'Dwelling with God, the interest and duty of believers, opened in eight sermons,' 1670, 8vo (epistle to the reader by Richard Baxter). 6. Prefatory letter to 'Sermon,' 2 Cor. v. 20, by S. Gardner, 1672, 4to. 7. 'Harvest-Home: being the summe of certain sermons upon Job 5, 26, one whereof was preached at the funeral of Mr. Ob. Musson, an aged godly minister of the Gospel, in the Royally licensed rooms in Coventry; the other since continued upon the subject. By J. B., D.D., late pastor of the Holy Trinity in that ancient and honourable city. The first part being a preparation of the corn for the sickle. The latter will be the reaping, shocking and inning of that corn which is so fitted,' London, printed for the author, 1674, 4to (this little volume of verse is very scarce; the British Museum has two copies, both with author's corrections; 'Ob.' on the title-page is corrected to 'Rich.' [Richard Musson was ejected from the rectory of Church Langton, Leicestershire]; the preface says the author has presumed to send his book 'to some of his noble and most worthy friends;' he introduces, from 1 Pet. i. 4, three perhaps unique words:—

a kingdom that
Is apthartal [aphthartal MS. corr.], amiantal, Amarantall—).

[Calamy's Account, 1713, pp. 546, 629, 735, 743, 771; Continuation, 1723, pp. 850, 893; Monthly Repos. 1819, p. 600; Sibree and Caston's Independency in Warwickshire, 1855, pp. 27, 29 seq.; Benn's Hist. of Belfast, 1877, pp. 719 seq.; Wanley's MS. Diary in British Museum; manuscript extracts from corporation records, Coventry, also from burial register and churchwardens' accounts of Trinity parish, per Rev. F. M. Beaumont; Cole's MS. Athenæ Cantab.]

A. G.

BRYAN, MARGARET (*fl.* 1815), natural philosopher, a beautiful and talented schoolmistress, was the wife of a Mr. Bryan. In 1797 she published in 4to, by subscription, a 'Compendious System of Astronomy,' with a portrait of herself and two daughters as a frontispiece, the whole engraved by Nutter from a miniature by Samuel Shelley. Mrs. Bryan dedicated her book to her pupils. The lectures of which the book consisted had been praised by Charles Hutton, then at Woolwich (Preface, p. xi). An 8vo edition of the work was issued later. In 1806 Mrs. Bryan published, also by subscription, and in 4to, 'Lectures on Natural Philosophy' (thirteen lectures on hydrostatics, optics, pneumatics, acoustics), with a portrait of the authoress, engraved by Heath, after a painting by T. Kearsley; and there is a notice in it that 'Mrs. Bryan educates young ladies at Bryan House, Blackheath.' In 1815 Mrs. Bryan produced an 'Astronomical and Geographical Class Book for Schools,' a thin 8vo.

'Conversations on Chemistry,' published anonymously in 1806, is also ascribed to her by Watt (*Bibl. Brit.*) and in the 'Biog. Dict. of Living Authors' (1816). Mrs. Bryan's school appears to have been situated at one time at Blackheath, at another at 27 Lower Cadogan Place, near Hyde Park Corner, and lastly at Margate.

[Mrs. Bryan's Works.] J. H.

BRYAN, MATTHEW (*d.* 1699), Jacobite preacher, son of Robert Bryan of Limington, Somerset, sometime minister of St. Mary's, Newington, Surrey, was born at Limington, became a semi-commoner of Magdalen Hall, Oxford, in 1665, and left the university without taking a degree in arts. After holding a benefice in the diocese of Bath and Wells for about ten years, he was appointed to his father's old living, St. Mary's, Newington, and to the afternoon lectureship at St. Michael's, Crooked Lane. His living was sequestered for debt in 1684. A sermon preached by him at Newington and at St. Michael's (26 Oct. and 2 Nov. of the same year) on 2 Cor. v. 11 was said to contain reflections on the king's courts of justice, and an accusation was laid against him before the dean of arches. In order to vindicate himself he printed this sermon, which certainly does not appear to contain any such reflections, with a dedication, dated 10 Dec. 1684, to Dr. Peter Mews, bishop of Winchester, formerly his diocesan in Somerset. The archbishop was satisfied that the charge against him was groundless, and it was quashed accordingly. In July 1685 Bryan accumulated the degrees of civil law at Oxford. Refusing to take the oaths on the accession of William and Mary, he lost his preferment, and became the minister of a Jacobite congregation meeting in St. Dunstan's Court, Fleet Street. This brought him into trouble several times. On 1 Jan. 1693 his meeting was discovered, the names of his congregation, consisting of about a hundred

persons, were taken, and he was arrested. He died on 10 March 1699, and was buried in St. Dunstan's-in-the-West. His works are: 'The Certainty of the future Judgment' (the sermon referred to above), 1685; 'A Persuasion to the stricter Observance of the Lord's Day,' a sermon, 1686; 'St. Paul's Triumph in his Sufferings,' a sermon, 1692. In the dedication of this discourse he describes himself as M. B. Indignus ἐν τῇ θλίψει ἀδελφὸς καὶ συγκοινωνός, probably in reference to his sufferings as a Jacobite preacher, the sermon itself being on Eph. iv. 1. He also wrote two copies of verses printed in Ellis Waller's translation of the 'Encheiridion' of Epictetus into English verse, 1702, and republished Sir Humphrey Lynd's 'Account of Bertram the Priest,' 1686.

[Wood's Athenæ Oxon. (Bliss), ii. 602, iv. 779, Life, cxiv; Luttrell's Relation, ii. 398, iii. 1; Cox's Literature of the Sabbath, ii. 81; Bryan's Certainty of the future Judgment and his St. Paul's Triumph.] W. H.

BRYAN, MICHAEL (1757–1821), connoisseur, was born at Newcastle-on-Tyne on 9 April 1757, and was educated at the grammar school of that town under Dr. Moyce. In 1781 he first visited London, whence he accompanied his elder brother to Flanders, where he became acquainted with, and afterwards married, the sister of the Earl of Shrewsbury. In Flanders he continued to reside, with the exception of occasional visits to England, until 1790, when he finally left the Low Countries and settled in London. In 1793 or 1794 Bryan again went to the continent in search of fine pictures. Among other places he visited Holland, and remained there until an order arrived from the French government to stop all the English then resident there. He was, among many others, detained at Rotterdam. It was here that he met M. L'Abord. In 1798 Bryan was applied to by L'Abord for his advice and assistance in disposing of the Italian part of the Orleans collection of pictures. He communicated the circumstance to the Duke of Bridgewater, and his grace authorised him to treat for their purchase. After a negotiation of three weeks, the duke, with the Marquis of Stafford, then Lord Gower, and the Earl of Carlisle, became the purchasers, at the price of 43,500*l*. In 1801 Bryan obtained, through the medium of the Duke of Bridgewater, the king's permission to visit Paris for the purpose of selecting from the cabinet of M. Robit such objects of art as he might deem worthy of bringing to England. Among other fine pictures, he brought from Paris two by Murillo, the one representing the infant Christ as the Good Shepherd, and the other the infant St. John with a lamb. In 1804 Bryan left the picture world, and retired to his brother's in Yorkshire, where he remained until 1811. In 1812 Bryan again visited London, and commenced his 'Biographical and Critical Dictionary of Painters and Engravers,' 2 vols. 4to. The first part appeared in May 1813, and concluded in 1816. Another edition appeared in 1849, and Mr. R. E. Graves is bringing out in parts a new and thoroughly revised edition (1886). In 1818 he connected himself in some picture speculations, which proved a failure. On 14 Feb. 1821 he was seized with a severe paralytic stroke, and died on 21 March following.

[Literary Gazette, 1821, p. 187; Magazine of the Fine Arts, i. 37; MS. notes in British Museum.] L. F.

BRYANT, HENRY (1721–1799), botanist, was born in 1721, educated at St. John's College, Cambridge, graduated B.A. in 1749, and proceeded M.A. in 1753. He entered the church, but took up botany about 1764, after the death of his wife. He is said to have been a man of great acuteness and attainments in mathematics. From Norwich he was presented to the vicarage of Langham in 1758, removing afterwards to Heydon, and thence to the rectory of Colby, where he died on 4 June 1799. He was a brother of Charles Bryant, author of 'Flora diætetica,' &c., who died shortly before him. He was the author of 'A particular Enquiry into the Cause of that Disease in Wheat commonly called Brand,' Norwich, 1784, 8vo.

[Sir J. E. Smith in Trans. Linn. Soc. vii. (1804), 297–300; Gent. Mag. lxix. (1799), pt. i. 532.] B. D. J.

BRYANT, JACOB (1715–1804), antiquary, was born in 1715 at Plymouth, where his father was an officer in the customs, but before his seventh year was removed to Chatham. The Rev. Samuel Thornton of Luddesdon, near Rochester, was his first schoolmaster, and in 1730 he was at Eton. Elected to King's College, Cambridge, in 1736, he took his degrees, B.A. in 1740, M.A. in 1744, and he became a fellow of his college. He was first private tutor to Sir Thomas Stapylton, and then to the Marquis of Blandford, afterwards duke of Marlborough, and his brother, Lord Charles Spencer. In 1756 he was appointed secretary to the Duke of Marlborough, master-general of ordnance, and went with him to Germany, where the latter died while commander-in-chief. At the same time Bryant held an office in the ordnance department worth 1,400*l*. a year. Mr. Hetherington made him his executor with a legacy of 3,000*l*., and

the Marlborough family allowed him 1,000*l.* a year, gave him rooms at Blenheim, and the use of the famous library. He twice refused the mastership of the Charterhouse, although once actually elected. His first work was 'Observations and Enquiries relating to various parts of Ancient History, . . . the Wind Euroclydon, the island Melite, the Shepherd Kings,' &c. (Cambridge, 1767, 4to), in which he attacked the opinions of Bochart, Beza, Grotius, and Bentley. He next published the work with which his name is chiefly associated, 'A New System or an Analysis of Ancient Mythology,' with plates, London, 1774, two vols. 4to; second edition, 1775, 4to; and vol. iii. 1776, 4to. His research is remarkable, but he had no knowledge of oriental languages, and his system of etymology was puerile and misleading. The third edition, in six vols. 8vo, was published in 1807. John Wesley published an abbreviation of the first two vols. of the 4to edition. Richardson, assisted by Sir William Jones, was Bryant's chief opponent in the preface to his 'Persian Dictionary.' In an anonymous pamphlet, 'An Apology,' &c., of which only a few copies were printed for literary friends, Bryant sustained his opinions, whereupon Richardson revised the dissertation on languages prefixed to the dictionary, and added a second part: 'Further Remarks on the New Analysis of Ancient Mythology,' &c., Oxford, 1778, 8vo. Bryant also wrote a pamphlet in answer to Wyttenbach, his Amsterdam antagonist, about the same time. His account of the Apamean medal being disputed in the 'Gentleman's Magazine,' he defended himself by publishing 'A Vindication of the Apamæan Medal, and of the Inscription Νων,' London, 1775, 4to. Eckhel, the great medallist, upheld his views, but Daines Barrington and others strongly opposed him at the Society of Antiquaries (*Archæologia*, ii.) In 1775, four years after the death of his friend, Mr. Robert Wood, he edited, 'with his improved thoughts,' 'An Essay on the Original Genius and Writings of Homer, with a Comparative View of the Troade,' London, 4to. The first edition, of seven copies only, was a superb folio, privately printed in 1769. Bryant published in 1777, without his name, 'Vindiciæ Flavianæ: a Vindication of the Testimony of Josephus concerning Jesus Christ,' London, 8vo; second edition, with author's name, London, 1780, 8vo. This work converted even Dr. Priestley to his opinions. In 1778 he published 'A Farther Illustration of the Analysis . . . ,' pp. 100, 8vo (no place). He next published 'An Address to Dr. Priestley . . . upon Philosophical Necessity,' London, 1780, 8vo, to which Priestley printed a rejoinder the same year. When Tyrwhitt issued his work 'The Poems supposed to have been written at Bristol by Thomas Rowley and others,' Bryant, assisted by Dr. Glynn of King's College, Cambridge, followed with his 'Observations on the Poems of Thomas Rowley in which the Authenticity of those Poems is ascertained,' 2 vols., London, 1781, 8vo, a work that did not add to his reputation. In 1783, at the expense of the Duke of Marlborough, the splendid folio work on the Marlborough gems, 'Gemmarum Antiquarum Delectus,' was privately printed, with exquisite engravings by Bartolozzi. The first volume was written in Latin by Bryant, and translated into French by Dr. Maty; the second by Dr. Cole, prebendary of Westminster, and the French by Dr. Dutens. In 1785 a paper 'On the Zingara or Gypsey Language' was read by Bryant to the Royal Society, and printed in the seventh volume of 'Archæologia.' He next published, without his name, 'A Treatise on the Authenticity of the Scriptures,' London, 1791, 8vo; second edition, with author's name, Cambridge, 1793, 8vo; third edition, Cambridge, 1810, 8vo. This work was written at the instigation of the Dowager Countess Pembroke, daughter of his patron, and the profits were given to the hospital for smallpox and inoculation. Then followed 'Observations on a controverted passage in Justyn Martyr; also upon the Worship of Angels,' London, 1793, 4to; 'Observations upon the Plagues inflicted upon the Egyptians,' with maps, London, 1794, 8vo, pp. 440. Professor Dalzel's publication in 1794 of M. Chevalier's 'Description of the Plain of Troy' elicited Bryant's fearless work, 'Observations upon a Treatise . . . (on) the Plain of Troy,' Eton, 1795, 4to, and 'A Dissertation concerning the War of Troy' (? 1796), 4to, pp. 196; second edition, corrected, with his name, London, 1799, 4to. Bryant contended that no such war was ever undertaken, and no such city as the Phrygian Troy ever existed; but he won no converts, and was attacked on all sides by such men as Dr. Vincent, Gilbert Wakefield, Falconer, and Morritt. In 1799 he published 'An Expostulation addressed to the British Critic,' Eton, 4to, mistaking his antagonist Vincent for Wakefield, and for the first time losing his temper and using strong and unjustifiable language. His next work, 'The Sentiments of Philo-Judæus concerning the Logos or Word of God,' Cambridge, 1797, 8vo, pp. 290, is full of fanciful speculation which detracted from his fame. In addition to these numerous works he published a treatise against the doctrines of Thomas Paine, and a disquisition 'On the Land of Goshen,' written about 1767, was published in Mr.

Bowyer's 'Miscellaneous Tracts,' 1785, 4to; and his literary labours closed with 'Observations upon some Passages in Scripture' (relating to Balaam, Joshua, Samson, and Jonah), London, 1803, 4to. It is apparent, however, from the preface to Faber's 'Mysteries of the Cabiri,' 1803, 8vo, that Bryant had written a kind of supplement to his 'Analysis of Ancient Mythology,' a work on the Gods of Greece and Rome, which, in a letter to Faber, he said, 'may possibly be published after his death,' but his executors have never produced the work. Some of his humorous poems are found in periodicals of his time, but are of little interest except as examples of elegant Latin and Greek verse.

Bryant, who was never married, had resided a long time before his death at Cypenham, in Farnham Royal, near Windsor. There the king and queen often visited him, and the former passed hours alone with him enjoying his conversation. A few months before his end came he said to his nephew, 'All I have written was with one view to the promulgation of truth, and all I have contended for I myself have believed.' While reaching a book from a shelf he hurt his leg, mortification set in, and he died 14 Nov. 1804. His remains were interred in his own parish church, beneath the seat he had occupied there, and a monument was erected to his memory near the same.

In person he was a delicately formed man of low stature; late in life he was of sedentary habits, but in his younger days he was very agile and fond of field sports, and once by swimming saved the life of Barnard, afterwards provost of Eton. To the last he was attached to his dogs, and kept thirteen spaniels at a time. He was temperate, courteous, and generous. His conversation was very pleasing and instructive, with a vein of quiet humour. There are many pleasant anecdotes of him in Madame d'Arblay's 'Diary and Letters.' In his lifetime his curious collection of Caxtons went to the Marquis of Blandford, and many valuable books were sent from his library to King George III. The classical part of his library was bequeathed to King's College, Cambridge; 2,000*l.* to the Society for Propagating the Gospel, 1,000*l.* to superannuated collegers of Eton School, 500*l.* to the poor of Farnham Royal, &c.

The English portrait prefixed to the octavo edition of his work on ancient mythology is from a drawing by the Rev. J. Bearblock, taken in 1801. All literary authorities, and his monument, give the year of his birth as above, but in the Eton register-book he is entered as '12 years old in 1730.'

[Bryant's Works; Nichols's Lit. Anecd. i. 672, iii. 7, 42, 84, 148, 515, iv. 348, 608, 667, v. 231, viii. 112, 129, 216, 249, 427, 508, 531, 540, 552, 614, 685, ix. 198, 290, 577, 714; Nichols's Lit. Illust. ii. 661, iii. 132, 218, 772, vi. 36, 249, 670, vii. 401, 404, 469; Gent. Mag. xlviii. 210, 625; New Monthly Mag. i. 327; Archæologia, iv. 315, 331, 347, vii. 387; Cole's MSS., Brit. Mus. vols. xx. xxiii.; Martin's Privately Printed Books, 85; Mme. d'Arblay's Diary, 1846, iii. 117, 228, 323, 375, 401.] J. W.-G.

BRYCE, Sir ALEXANDER (*d.* 1832), major-general and colonel-commandant royal engineers, entered the Royal Military Academy, Woolwich, as a cadet on 7 Oct. 1782, and passed out as a second lieutenant, royal artillery, on 25 Aug. 1787. In the autumn of that year he was employed with Captain (afterwards Major-general) W. Mudge in carrying out General Roy's system of triangulation for connecting the meridians of Greenwich and Paris, and in the measurement of a 'base of verification' in Romney Marsh, particulars of which will be found in 'Phil. Trans.' 1790. Bryce was transferred from the royal artillery to the royal engineers in March 1789, and became a captain in the latter corps in 1794. After serving some years in North America and the Mediterranean, he found himself senior engineer officer with the army sent to Egypt under Sir Ralph Abercromby, in which position he was present at the landing, in the battles before Alexandria, and at the surrender of Cairo, and directed the siege operations at Aboukir, Fort Marabout, and Alexandria. For his services in Egypt he received the brevet rank of major and permission to wear the insignia of the Ottoman order of the Crescent. Subsequently, as colonel, he served some years in Sicily. In the descent on Calabria he commanded a detachment of Sir John Stuart's army that captured Damienti, and was commanding engineer in the expedition to the bay of Naples in 1809 and in the defence of Sicily against Murat (Bunbury, *Narrative*). In 1814 he received the rank of brigadier-general, and was appointed president of a commission to report on the restoration of the fortresses in the Netherlands. He became a major-general in 1825, and in 1829 was appointed inspector-general of fortifications, a post he was holding at the time of his decease. Bryce, who was much esteemed in private life as well as professionally, died, after a few hours' illness, at his residence, Hanover Terrace, Regent's Park, on 4 Oct. 1832.

[Kane's List of Officers R. Art. (Woolwich, 1869); Phil. Trans. 1790; Annual Army Lists; Wilson's Expedition to Egypt (London, 1802); Bunbury's Narrative of certain Passages in the

late War (London, 1852), pp. 329 et seq.; Papers on subjects connected with the corps of R. Engineers, iii. 411; Gent. Mag. (cii.) ii. 474.]

H. M. C.

BRYCE, DAVID (1803–1876), architect, born on 3 April 1803, was the son of a builder in good business in Edinburgh. Educated at the high school there, the aptitude for drawing which he early displayed induced his father to devote him to the profession of architecture, and to give him a thorough practical training in his own office, from which he passed to that of William Burn, then the leading architect in Edinburgh, whose partner he soon afterwards became. The partnership was dissolved on Burn's removal to London in 1844, and Bryce succeeded to a very large and increasing practice, to which he devoted himself with the enthusiasm of an artistic temperament and untiring energy and perseverance. In the course of a busy and successful career, which was actively continued almost down to his death, he attained the foremost place in his profession in Scotland, and designed important works in most of the principal towns of that country. Bryce worked in all styles, and at first chiefly in the so-called Palladian and Italian Renaissance, but he soon devoted himself more exclusively to the Gothic, particularly that variety of it known as Scottish Baronial, of which he became latterly the most distinguished and the ablest exponent. It was in this style that his greatest successes were achieved, particularly in the erection and alteration of mansion houses throughout the country, of which at least fifty testify to his sound judgment in planning, as well as to his appreciation of its opportunities for picturesque effects. The best of his public buildings in this style are probably Fettes College and the Royal Infirmary in Edinburgh; while the buildings of the Bank of Scotland, which so largely contribute to the beauty of the outline of the Old Town of Edinburgh, exhibit him at his best in the Italian style. His fame is, however, mainly due to his ability in reviving the picturesque French Gothic, now naturalised in Scotland under the name of Baronial; and, to quote from the annual report of the Royal Scottish Academy in the year of his death, 'there is no doubt that his name will long be honourably associated with much that is best and most characteristic in the domestic architecture of later times.' Bryce was a man of varied accomplishments, and, though somewhat rough in manner, of a genial and warm nature, which procured him the esteem of a large circle of friends. In the year 1835 he was elected an associate of the Royal Scottish Academy, and in the following year became an academician. He was also a fellow of the Royal Institute of British Architects, of the Architectural Institute of Scotland, of the Royal Society of Edinburgh, and officiated for several years as grand architect to the Grand Lodge of Masons in Scotland. At his death, which occurred on 7 May 1876, after a short illness from bronchitis, he left many important works in course of erection, which have since been completed under the superintendence of his nephew, who had been for some years his partner, and who succeeded to his business. He died unmarried. Bryce attained a large and lucrative practice long before the days of competitions, and he is only known to have produced one competitive design—for the Albert Memorial in Edinburgh. His idea was to erect a sort of peel tower or keep in the castle, containing a large vaulted chamber, in which a statue of the prince should be placed. Perhaps if he had been the successful candidate he might have added another attraction to the town he has done so much to adorn. A full list of his works is given in the 'Builder,' 27 May 1876, p. 508.

[Builder, vol. xxxiv. (1876); Architect, vol. xv. (1876); Scotsman (12 May 1876); Forty-ninth Annual Report of Council of the Royal Scottish Academy (1876).]

G. W. B.

BRYCE, JAMES, the elder (1767–1857), divine, was born at Airdrie in Lanarkshire 5 Dec. 1767. He was the son of John Bryce, descended from a family of small landowners settled at Dechmont in that county, and of Robina Allan, whose family, originally possessed of considerable property near Airdrie, had lost most of it in the troubles of the seventeenth century, in which they had espoused the covenanting cause.

The son was educated at the university of Glasgow, and in 1795 was ordained minister of the Scottish Antiburgher Secession Church. He was accused before the synod of latitudinarianism because he had minimised the difference between his own and other denominations of christians, had condemned the extreme assumption of power by the clergy, and had argued that the dogmatic creeds of the church received too much respect as compared with the scriptures. He was suspended for two years, and when restored to his functions, feeling some indignation at the intolerant spirit which then reigned in Scotland, he accepted an invitation to visit Ireland, where he ultimately settled in 1805 as minister of the antiburgher congregation at Killaig in county Londonderry. At this time the ministers of the antiburgher and burgher bodies in Ulster had been offered a share in

the *regium donum*, an annual endowment paid by the lord-lieutenant to the presbyterian ministers (abolished in 1869). This had been distributed as a free gift without conditions; it was now for political reasons proposed greatly to increase its amount, but to require the recipient to first take the oath of allegiance, and to give the lord-lieutenant an absolute veto on its bestowal. The ministers of Bryce's denomination vehemently denounced these terms, but when they found that the stipend could not be otherwise obtained, they submitted and took it. He alone stood firm, holding that the requirements were dishonouring to Christ as the supreme head of the church, and tended to enslave a minister of religion and to degrade his office. Although separated thereby from his fellow-ministers, and unsupported by the parent church in Scotland, he maintained his principles, and thus, as others gradually gathered round him, became the founder of a branch of the presbyterian church which took the name of the Associate Presbytery of Ireland. This body was ultimately united with the Scottish united presbyterian church, which had by that time come to adopt similar views of spiritual independence. Mr. Bryce was a man of originality and literary culture, but he published little except several statements of his case and position in the question just described. He died at Killaig, at the age of ninety, 24 April 1857, having preached twice on the sabbath preceding his death.

[Information from the family.]

BRYCE, JAMES, the younger (1806–1877), schoolmaster and geologist, was the third son of James Bryce (1767–1857) [q. v.] and of Catherine Annan of Auchtermuchty in Fifeshire, and was born at Killaig, near Coleraine, 22 Oct. 1806. He was educated first by his father and eldest brother (the Rev. Dr. Bryce, still living), and afterwards at the university of Glasgow, where he graduated B.A. in 1828, having highly distinguished himself in classical studies. He had intended to study for the bar, but, finding this beyond his means, adopted the profession of teaching, and became mathematical master in the Belfast Academy, a foundation school of considerable note in Ulster. In 1836 he married Margaret, daughter of James Young of Abbeyville, county Antrim, and in 1846 was appointed to the high school of Glasgow, the ancient public grammar school of that city, and held this office till his resignation in 1874. He was a brilliant and successful teacher both of mathematics and geography, but his special interest lay in the study of natural history. He devoted himself to geological researches, first in the north of Ireland, and afterwards in Scotland and northern England. He began in 1834 to write and publish articles on the fossils of the lias, greensand, and chalk beds in Antrim (the first appeared in the 'Philosophical Magazine' for that year), and these having attracted the notice of Sir R. Murchison and Sir C. Lyell led to his election as a fellow of the Geological Societies of London and Dublin. His more important papers (among which may be found the first complete investigation and description of the structure of the Giant's Causeway) appeared in the 'Transactions' of the London society, others in the 'Proceedings' of the Natural History Society of Belfast and of the Philosophical Society of Glasgow, of which he was more than once president. He also wrote 'A Treatise on Algebra,' which went through several editions, an introduction to 'Mathematical Astronomy and Geography,' 'A Cyclopædia of Geography,' and a book on 'Arran and the other Clyde Islands,' with special reference to their geology and antiquities. He was a warm advocate of the more general introduction into schools of the teaching of natural history as well as natural science, and set the example of giving teaching voluntarily in these subjects, for which there was in his day no regular provision in the high schools of Scotland. In 1858 he received from his university, in the reform of which he had borne a leading part, the honorary degree of LL.D. After resigning his post at Glasgow, he settled in Edinburgh, and published his later contributions to geology in the 'Transactions of the Royal Society of Edinburgh.' He was a keen and accurate observer, and, having an ardent love of nature and great physical activity, continued his field work in the highlands of Scotland with unflagging zeal to the end of his life. While examining a remarkable mass of eruptive granite at Inverfarigaig, on the shores of Loch Ness, he disturbed some loose stones by the strokes of his hammer, and caused the blocks above to fall on him, killing him instantaneously, 11 July 1877. He was then past seventy, but in the full enjoyment of his mental as well as physical powers.

[Information from the family.]

BRYDALL, JOHN (*b.* 1635?), law-writer, son of John Brydall, of Jesus College, Cambridge, and of St. Alban's Hall, Oxford, and of the Rolls, a captain in the regiment of foot raised for the king's service by the Inns of Court, and a famous master of pike-exercise, was a native of Somerset. He entered Queen's College, Oxford, as a commoner in 1651, proceeded B.A., entered Lincoln's Inn, and became secretary to Sir Harbottle

Grimston, master of the rolls. He published thirty-six treatises, chiefly on law, among which are: 1. 'Speculum Juris Anglicani, or a View of the Laws of England,' 1673. 2. 'Jus Sigilli, or the Law of England touching the Four Principal Seals,' 1673. 3. 'Jus Imaginis, or the Law of England relating to the Nobility and Gentry,' 1673, 1675. 4. 'Jus Criminis, or the Law touching certain Pleas of the Crown,' 1676. 5. 'Camera Regis, or a Short View of London . . . collected out of Law and History,' 1677. 6. 'Decus et Tutamen, or a Prospect of the Laws of England,' 1679. 7. 'A Letter to a Friend,' on the royal authority, 1679. 8. 'The Clergy vindicated,' 1679. 9. 'Summus Angliæ Seneschallus, a Survey of the Lord High Steward,' 1680. 10. 'Jura Coronæ, His Majesty's Royal Rights asserted against Papal Usurpations . . .' 1680. 11. 'A Letter to a Friend on Sovereignty,' 1681. 12. 'A New Year's Gift for the Anti-Prerogative Men . . . wherein . . . is discussed . . . the Earl of Danbigh's pardon,' 1682. 13. 'An Appeal to the Conscience of a Fanatick.' 14. 'Ars transferendi, or a sure Guide to the Conveyancer,' 1697. 15. 'Non Compos Mentis, or the Law relating to Natural Fools, Mad Folks, and Lunatic Persons,' 1700. 16. 'Lex Spuriorum, or the Law relating to Bastardy,' 1703. 17. 'A Declaration of the Divers Preheminences . . . allowed . . . unto the Firstborn among His Majesty's Subjects the Temporal Lords in Parliament,' 1704. He also left thirty other treatises in manuscript. He gave several of his own law treatises and some books to the libraries of Lincoln's Inn and the Middle Temple.

[Wood's Athenæ (ed. Bliss), iv. 519; Collier's Hist. Dict. vol. i.; Chalmers's Biog. Dict. vii. 211; Cat. of the Tracts of Law . . . by John Brydall (1711), ap. Rawlinson MSS. 4to. 3, 367; Marvin's Legal Bibliography, 145; Sweet's Law Catalogue (1883), 39.] W. H.

BRYDGES, GREY, fifth Lord Chandos (1579?–1621), born about 1579, was the son of William, the fourth lord, by his wife, Mary, daughter of Sir Owen Hopton, lieutenant of the Tower [see Brydges, Sir John]. His father died on 18 Nov. 1602, and his mother on 23 Oct. 1624 (Lysons, *Environs*, iii. 450). He and his family were friendly with the Earl of Essex. A cousin, Elizabeth, the daughter of his uncle Giles, third lord, has been identified with the fair Mrs. Bridges to whom Essex showed so much attention as to offend the queen (*Sidney Papers*). His father visited Essex at Essex House on the Sunday morning (8 Feb. 1600–1) of Essex's insurrection, but he was not deemed by the government far enough implicated in the conspiracy to prevent his sitting on the commission appointed to try the earl. His son, Grey Brydges, was, however, suspected of immediate complicity, and was sent to the Fleet prison with Cuffe and others after the insurrection (Lodge, *Illustrations*, iii. 120), but he was soon released. He succeeded his father in the barony (18 Nov. 1602), attended James I's parliament (19 March 1603–4), was made knight of the Bath when Prince Charles was created duke of York (January 1604–5), visited Oxford with James I and was granted the degree of M.A. (30 Aug. 1605), and attended Prince Henry's funeral in 1612. In all the court masques and tournaments Chandos took an active part. It was reported at court on 9 Sept. 1613 that a duel was to be fought by Chandos and the king's favourite, Lord Hay, afterwards Viscount Doncaster and Earl of Carlisle. On 2 July 1609 he was appointed keeper of Ditton Park, Buckinghamshire, for life. In 1610 he was appointed one of the officers under Sir Edward Cecil in command of an expedition to the Low Countries (*News from Cleaveland*, 1611). The emperor's forces were besieging Juliers, and the English had combined with Holland and France to protect the town. Lord Herbert of Cherbury was Chandos's companion through this campaign. Chandos lodged at Juliers with Sir Horace Vere, but does not seem to have taken much part in the fighting (Lord Herbert, *Autobiography*, ed. S. L. Lee, pp. 112–13). On 27 April 1612 Lord Salisbury (Sir Robert Cecil) stayed with Chandos at Ditton on his journey to Bath, where he died on 24 May following. On 23 July of the same year Chandos visited Spa for his health. On 14 July 1616 there was some talk of making him president of Wales, and on 8 Nov. 1617 he was appointed to receive the Muscovite ambassadors then in England. His health was still failing, and after a trial in 1618 of the waters of Newenham Mills in Warwickshire, he returned to Spa, where he died suddenly on 10 Aug. 1621. His body was brought to Sudeley and there buried. Lucy, countess of Bedford, writing on 30 Aug. 1621, states that his death was hastened by the Spa waters. An elegy was written by Sir John Beaumont. A few years before his death he married Anne, daughter of Ferdinando Stanley, earl of Derby, by whom he had two sons, George and William. His widow afterwards became the second wife of the infamous Earl of Castlehaven.

Chandos lived sumptuously at Sudeley Castle; thrice a week his house was open to his neighbours; he was lavish in his gene-

rosity to the poor, and came up to London with an extraordinarily elaborate retinue. His liberality gained for him the title of 'king of the Cotswolds.' There are very many references in the 'State Papers' to a family quarrel which Chandos inherited from his father, and which reflects little credit on his character. His first cousin, Elizabeth, to whom reference has already been made, appears to have claimed Sudeley and other parts of the Chandos property as the daughter and coheiress of Giles, the third lord. In his father's lifetime Grey Brydges assaulted the lady's representative at a conference held to settle the dispute (June 1602). In the following October it was proposed that Grey should marry Elizabeth, but finally, in December, when he had become fifth lord Chandos, it was stated that the controversy had been otherwise 'compounded.' Immediately after James I's accession Elizabeth married Sir John Kennedy, one of the king's Scotch attendants. Chandos appears to have opposed the match, and it was rumoured early in 1604 that Kennedy had a wife living in Scotland. But James I wrote to Chandos (19 Feb. 1603–4) entreating him to overlook Sir John's errors because of his own love for his attendant. Elizabeth apparently left her husband and desired to have the matter legally examined, but as late as 1609 the lawfulness of the marriage had not been decided upon. Lord Chandos declined to aid his cousin, and she died deserted and in poverty in October 1617.

Horace Walpole credits Chandos with the authorship of an anonymous collection of highly interesting essays, entitled 'Horæ Subsecivæ,' 1620, published by Edward Blount [q. v.] Anthony à Wood (*Athenæ*, iii. 1196) and Bishop Kennett (*Memoirs of the Cavendish Family*, 1708) state, however, that Gilbert Cavendish, eldest son of the first earl of Devonshire, was the author of the work. From some topical references the book would appear to have been written about 1615. Several copies are extant with the name of Lord Chandos inscribed on the title-page in seventeenth-century handwriting. Wood states that Gilbert Cavendish died young, and the general style of the essays precludes the supposition that they were the production of a young man. Malone and Park, the editor of Walpole, attributed the book on this ground to William, a brother of Gilbert, but Dr. Michael Lort and Sir S. E. Brydges adhered to Horace Walpole's opinion that Grey Brydges was the author. The opposite opinion of Wood and Kennett, the earliest writers on the subject, deserves great weight, but it seems impossible to decide the question finally with the scanty evidence at our disposal.

Grey Brydges's eldest son, GEORGE, who became sixth LORD CHANDOS, was a sturdy royalist, fought bravely at the first battle of Newbury, and afterwards in the west of England (see WASHBOURNE'S *Bibliotheca Gloucestrensis*). He paid a large fine to the parliament at the close of the war, killed Henry Compton in a duel at Putney on 13 May 1652, was tried and found guilty of manslaughter after a long imprisonment, 17 May 1654. He died of smallpox in February 1654–5, and was buried at Sudeley. He married first Susan, daughter of Henry, earl of Manchester, by whom he had three daughters, and secondly Jane, daughter of John Savage, earl Rivers, by whom he had three daughters. His brother William succeeded him as seventh lord Chandos.

[State Paper Calendars (Dom.), 1600–21; Nichols's Progresses of James I; Burke's Extinct Peerage; Dugdale's Baronage; Brydges's Peers of the Reign of James I, vol. i.; Wood's Fasti (Bliss); Notes and Queries, 2nd ser. viii. 13, 5th ser. v. 303, 352; Walpole's Royal and Noble Authors (Park); Cooper Willyams's Hist. of Sudeley Castle.] S. L. L.

BRYDGES, SIR HARFORD JONES (1764–1847), diplomatist and author, was the son of Harford Jones of Presteign, by Winifred, daughter of Richard Hooper of the Whittern, Herefordshire, and was born on 12 Jan. 1764. In commemoration of his descent, through his maternal grandmother, from the family of Brydges of Old Colwall, Herefordshire, he assumed, by royal sign manual dated 4 May 1826, the additional name of Brydges. Early in life he entered the service of the East India Company, and, acquiring great proficiency in the oriental languages, he was appointed envoy extraordinary and minister plenipotentiary to the court of Persia, where he remained four years, from 1807 to 1811. On 9 Oct. 1807 he was created a baronet. On his return from Persia he was disappointed of immediate prospect of promotion in the service of the East India Company, and resigned his connection with it. Throughout life he cherished a warm interest in the welfare both of the Persians and the natives of India. In 1833 he published 'The Dynasty of the Kajars, translated from the original Persian manuscript;' in the following year 'An Account of His Majesty's Mission to the Court of Persia in the years 1807–11, to which is added a brief history of the Wahanby;' and in 1838 a 'Letter on the Present State of British Interests and Affairs in Persia,' addressed to the Marquis of Wellesley. In 1843 he pleaded the cause

of the ameers of Scinde in a letter to the court of directors of the East India Company, denouncing the policy of annexation and conquest. In politics a decided whig, he took an active interest in the election contests of Radnorshire, where he founded a political association known as the Grey Coat Club. On 15 June 1831 he received the honorary degree of D.C.L. from the university of Oxford. In 1832 he was sworn a privy councillor, and in 1841 was appointed deputy-lieutenant of the county of Hereford. He died at his seat at Boultibrook, near Presteign, on 17 March 1847. By his marriage with Sarah, eldest daughter of Sir Henry Gott, knight, of Newland Park, Buckinghamshire, and widow of Robert Whitcomb, of the Whittern, Herefordshire, he had one son and two daughters.

[Gent. Mag. new series, xxviii. 86; Annual Register, lxxxix. 219; Morier's Journey through Persia (1812).] T. F. H.

BRYDGES, JAMES, first Duke of Chandos (1673–1744), eldest son of James, eighth lord Chandos (of Sudeley), was born 6 Jan. 1673. His father was sent as ambassador at Constantinople in 1680, and died 16 Oct. 1714. The son was elected member for the city of Hereford in 1698, and sat for the same place until the accession of George I, when (19 Oct. 1714) he was created Viscount Wilton and Earl of Carnarvon. On 30 April 1719 he was created Marquis of Carnarvon and Duke of Chandos. In 1707 he was appointed paymaster-general of forces abroad, a lucrative office which he held until 1712. He employed his wealth in building a splendid house at Canons, near Edgware, and began another, of which only two 'pavilions' were finished, in Cavendish Square. The last was discontinued upon his buying the Duke of Ormonde's house in St. James's Square. Three architects were employed and the Italian painters Purgotti and Paolucci. One of 'the ablest accountants in England' was appointed to superintend the expenses, which are said to have amounted to 200,000*l.* Alexander Blackwell [q. v.] laid out the gardens. There was a magnificent chapel, in which was maintained a full choir. Handel spent two years at Canons; he composed twenty anthems for the service, and there produced his first English oratorio, 'Esther.' In December 1731 Pope published his 'Epistle to Lord Burlington,' in which occurs the famous description of Timon's villa, and Timon was at once identified with the Duke of Chandos. It was added that Chandos had made a present of 500*l.* to Pope. In the year 1732 appeared a spurious edition of the epistle, to which Hogarth prefixed a caricature representing Pope bespattering the duke's coach. Pope indignantly denied the report in a letter to Gay, signed by his friend William Cleland [q. v.], and published in the newspapers of the day. He denied it also in his private correspondence to Lord Oxford, Caryll, and Aaron Hill (see Elwin's *Pope*, vi. 330, vii. 444, viii. 292; Aaron Hill's *Works*, i. 67; and *Epistle to Arbuthnot*, v. 375). He inserted a compliment to Chandos in the epistle on the 'Characters of Men,' first published in February 1733:—

Thus gracious Chandos is beloved at sight.

In spite of certain inapplicable details, there can be no doubt that Pope took some hints from Canons, and should have anticipated the application. There is, however, no reason to suppose that he had received any favours from Chandos. A refusal to answer the charge would have been better than a denial which rather strengthened the general belief. The point is discussed in Mr. Courthope's introduction to the 'Epistle to Burlington' (Pope, *Poetical Works*, iii. 161–6). Warburton, in a note to the edition of 1751, stated that some of Pope's lines were fulfilled by the speedy disappearance of Canons—thus, by an odd oversight, confirming the application which he denied.

Defoe, in his 'Tour through Great Britain' (1725), describes the splendours of Canons in terms which recall Timon's villa. He says that there were 120 persons in family (though Pope tells Hill that there were not 100 servants), and says that the choir entertained them every day at dinner. A poem called 'Chandos; or, the Vision' (by Gildon), was published in 1717, and another, on the same subject, by S. Humphreys, in 1728. Chandos got into difficulties by speculative investments, and in 1734 Swift, in his verses on 'the duke and the dean,' says that 'all he got by fraud is lost by stocks.' He accuses Chandos of neglecting an old friend on becoming 'beduked.' He had asked Chandos (31 Aug. 1734) to present some Irish records formerly belonging to Lord Clarendon (lord-lieutenant in 1685) to the university of Dublin. The failure of the request probably annoyed him. Swift, in his 'Characters of the Court of Queen Anne,' had called Chandos 'a very worthy gentleman, but a great complier with every court.'

In April 1721 the duke was appointed governor of the Charterhouse, and on 25 Aug. lord-lieutenant of Herefordshire and Radnorshire, offices to which he was again appointed in 1727 on the accession of George II. He was chancellor of the university of St. Andrews. He was thrice married: first, on 27 Feb.

1697, to Mary, daughter of Sir Thomas Lake of Canons; secondly, to Cassandra, daughter of Sir F. Willoughby; and thirdly, to Lydia Catharine, daughter of John Vanhattem, widow of Sir Thomas Davall, M.P. He died 9 Aug. 1744. He was buried under a gorgeous monument at Stanmore Parva, in the church which he had rebuilt in 1715.

The house was sold by auction for the materials on the duke's death. One William Hallet (*Gent. Mag.* lii. 45) built a house with some of them on the vaults of the old one. The staircase was re-erected in Chesterfield House, and the statue of George I helped, till 1873, to make Leicester Square hideous.

Chandos was succeeded in the dukedom by his second son, Henry, five sons having died before him. The second duke married Mary Bruce, who died 14 Aug. 1738, and in 1744 Anne Wells. The story is told that he bought her from her former husband, a brutal ostler at Newbury, who happened to be offering her for sale as the duke was passing through the town (*Notes and Queries*, 4th ser. vi. 179).

[Collins's Peerage (1779), ii. 137–9; Hawkins's History of Music, p. 832; Lysons's Environs of London, ii. 670–3; Thorne's Environs of London (1876), pp. 72–4.] L. S.

BRYDGES, Sir JOHN, first Baron Chandos (1490?–1556), eldest son of Sir Giles Brydges or Brugges (*d.* 1511) of Coberley, Gloucestershire, by Isabel Baynham, is stated to have been born about 1490, but the date was probably earlier. He was descended from the Giles Bridges who married Alice, the daughter and coheiress of Sir John Chandos (*d.* 1430), the last male representative in the direct line of the ancient Chandos family. He was knighted in France in 1513; accompanied Henry VIII to Calais in October 1532, when Henry visited Francis I; was with Henry VIII at Boulogne in 1533; was appointed constable of Sudeley Castle, Gloucestershire, in 1538; attended Henry VIII as a groom of the privy chamber when the king received Anne of Cleves in 1539; was at Boulogne in 1544, when he was appointed deputy-governor of the city; and in 1549 was fighting there against the French. He was a rigid catholic, and on Mary's accession became lieutenant of the Tower of London. Through the first half of Mary's reign he took an active part in public affairs. In February 1553–4 he was engaged in repressing Wyatt's rebellion, and, after vainly attempting to obtain an order from the queen to fire the Tower guns on the insurgents who had gathered on the Southwark side of the river, himself directed the gunners to begin the attack. It was thus that Wyatt was induced to leave his position and march on London by way of Kingston. On 8 Feb. Wyatt was placed in the custody of Brydges, who handled him somewhat roughly. Brydges attended his prisoner Lady Jane Grey to the scaffold on 12 Feb., and was so charmed by her gentleness as to beg her to give him some memorial of her in writing. She granted the request by inscribing a very pathetic farewell to him in an English prayer-book, which is now in the British Museum (Harl. MS. 2342). On 18 March the Princess Elizabeth was placed in his keeping, but she was removed on 19 May in consequence of the lenience which he displayed towards her (Burnet, *Reformation*, ed. Pocock, ii. 580). On 8 April 1554 Brydges was created lord Chandos of Sudeley. Ten days later he made arrangements for the execution of Wyatt, and in the following June resigned the lieutenancy of the Tower to his brother Sir Thomas, whom Bishop Ridley and other prisoners of the time mention as frequenting Sir John's table and aiding him in his duties during the previous months of the year. In February 1554–5 Mary addressed an autograph order to Chandos to superintend the execution of Bishop Hooper at Gloucester (Wood, *Letters of Illustrious Ladies*, iii. 282–5), and on 21 March 1555–6 he is stated by Foxe to have been present at Oxford at the death of Cranmer, but the evidence of an eyewitness of the execution makes it clear that Chandos's brother Sir Thomas took his place there. Chandos died at Sudeley Castle 12 April 1556, and was buried with heraldic ceremony on 3 May in Sudeley Church (Machyn, *Diary*, Camd. Soc. pp. 133, 356). He married Elizabeth, daughter of Edward, lord Grey of Wilton, who died 29 Dec. 1559, and was buried (3 Jan. 1559–1560) in Jesus Chapel, afterwards St. Faith's, in St. Paul's Cathedral. An epitaph in English verse, printed by Stow, was engraved on her tomb (Stow, *Survey*, ed. Strype, iii. 145).

Edmund, the eldest surviving son, succeeded to the title; married Dorothy, daughter of Lord Bray; served in France in Henry VIII's reign; fought at Musselburgh under Somerset 27 Sept. 1547, when he was created a knight banneret, and at St. Quentin in 1556; became K.G. 17 June 1572, and died 11 Sept. 1573. George Gascoigne wrote a poem in praise of his eldest daughter, Katherine (*Percy Ballads*, 1765, ii. 150). Giles, son of Edmund, born in 1547, became third lord Chandos; was M.P. for Gloucestershire in 1572; entertained Queen Elizabeth in 1592 at Sudeley, where the queen had visited his wife 4 Aug. 1574; married Lady Frances Clinton, and died 21 Feb. 1593–4. His wife

lived till 1623, and was buried at Cheyneys. Giles died without issue, and was succeeded as fourth lord Chandos by his brother William, the father of Grey Brydges [q. v.]

Sir Thomas Brydges, the first lord Chandos's brother, and his successor in the lieutenancy of the Tower, was in 1548 steward of the hundred of Chadlington and of the royal manors of Burford and Minster Lovell, and keeper of the forest of Whichwood and of the parks of Longley and Cornbury. Edward VI granted him many abbey lands. He resided at Cornbury, and was buried at Chadlington in 1559. His son Thomas was drowned off London Bridge on 10 Aug. 1553 (Machyn, *Diary*, p. 41; Stow, *Chronicle*). Richard, another brother of the first lord Chandos, was knighted at Mary's coronation (2 Oct. 1553); was sheriff of Berkshire in 1555-6, and, as one of the commissioners for the trial of Julius or Josceline Palmer at Newbury (16 July 1556), made 'a gentle offer' to the prisoner of meat, drink, books, and 10*l.* yearly if he would live with him and renounce his errors. Palmer declined the offer, and suffered at the stake. Sir Richard died in September 1558.

[Dugdale's Baronage; Letters and Papers of Henry VIII, ed. Brewer and Gairdner; Cal. State Papers, Dom. 1547-90; Sir S. E. Brydges's Stemmata Illustrata, p. 99; Cooper Willyams's History of Sudeley Castle, 1790; Chronicle of Calais (Camd. Soc.), pp. 42, 176, 177; Machyn's Diary (Camd. Soc.), passim; Chronicle of Queen Jane and Queen Mary, pp. 18, 53, 57, 76; Wriothesley's Chron. (Camd. Soc.); Froude's History of England; Nichols's Progresses of Eliz. i. 543, iii. 136.] S. L. L.

BRYDGES, Sir SAMUEL EGERTON (1762–1837), editor of early English literature and genealogist, was born at the manor-house of Wootton, situated between Canterbury and Dover, on 30 Nov. 1762, and was the second son of Edward Brydges (or Bridges) of Wootton, by Jemima, daughter of William Egerton, LL.D., prebendary of Canterbury and chancellor of Hereford. He was educated at Maidstone School, at the King's School, Canterbury, and (from October 1780 till Christmas 1782) at Queens' College, Cambridge. On leaving the university he was entered of the Middle Temple, and was called to the bar in November 1787. He never, however, practised, and retired in 1792 to Denton Court, a seat which he had purchased near his birthplace in Kent. From his boyhood Brydges had had a passion for reading, and had sacrificed his degree at college by 'giving himself up to English poetry.' His first literary venture was made in March 1785, when he published a volume of poems, among which the earliest pieces are some sonnets dated 1782. A fourth and much enlarged edition of his miscellaneous poetry appeared in 1807. The volume of 1785 was coldly received, and Brydges continued to be much disheartened, even though his novels, 'Mary de Clifford' (1792) and 'Arthur Fitzalbini' (1798), obtained some popularity. He was by nature shy and proud, yet morbidly sensitive and egotistic, and being tormented by an extraordinary thirst for literary fame, he was unhappily led to mistake his delight in reading great works of literature for an evidence of his capacity to produce similar works himself. From the extremely naïve self-portraiture of his rambling but interesting 'Autobiography,' there can be no doubt that he imagined himself a poet and a man of genius. His poetry, however, is of the most mediocre description, recalling the dullest efforts of Bowles or Thomas Warton. Of his useful labours as a bibliographer and editor he is inclined to speak with contempt: 'These were unworthy pursuits . . . they overlaid the fire of my bosom . . . they suppressed in me that self-confidence without which nothing great can be done, and bound my enthusiastic spirits in chains. The fire smouldered within, and made me discontented and unhappy.' Indulging in this *amabilis insania*, he easily persuaded himself that his failure as an author was due to the misdirection of his own energies, and especially to the jealous machinations of enemies hostile to his fame. At Denton he got on badly with his neighbours, 'the book-hating squires,' and was embarrassed in his money affairs; yet his life there between the years 1797 and 1810 was not altogether unhappy, and was productive of much literary work. He produced, among other books, an edition of Edward Phillips's 'Theatrum Poetarum Anglicanorum' (1800), with large additions; and began in 1806 a new and augmented edition of Collins's 'Peerage of England,' a work which was eventually published in 1812 in nine volumes, 8vo. In 1805–9 he published the ten volumes of his 'Censura Literaria, containing Titles, Abstracts, and Opinions of old English Books, with original Disquisitions, Articles of Biography, and other Literary Antiquities.'

In 1789 Brydges's taste for genealogy was turned to practical account, for in October of that year he persuaded his elder brother, the Rev. Edward Tymewell Brydges, to put forward his claim to the barony of Chandos. The case came on for hearing before the committee of privileges of the House of Lords on 1 June 1790, and more than twenty-six hearings took place at intervals. New evi-

dence was brought forward from time to time, and the matter was not finally settled till June 1803, when a majority of the lords resolved that the claim to the title and dignity of Baron Chandos had not been made out. Brydges, who was the moving spirit on the claimant's side, was greatly mortified, and never ceased to maintain in his writings that the claim was just. He inserted a special account of the Chandos case in his edition of Collins's 'Peerage,' and in 1831 wrote his 'Lex Terræ, a Discussion of the Law of England regarding Claims of inheritable Rights of Peerage,' to prove that by the common law he was not bound to abide by the peers' decision, which did not take from him the right to resort to a legal trial by jury. The Brydges, however, never actually appealed to the law courts, though Egerton, after the death of his brother, was accustomed to style himself 'Per legem terræ, Baron Chandos of Sudeley.' The Chandos case was in 1834 made the subject of a thorough investigation by Mr. G. F. Beltz, Lancaster herald, who in his book relating to it conclusively proves that the claim was not well founded. John Brydges, first baron Chandos [q. v.] (created by patent in 1554), had three sons, Edmund, Charles, and Anthony. After his death the barony descended to his eldest son, Edmund, and then to the heirs male of Edmund. On the failure of that line, the barony passed to the heirs male of Charles, second son of the first Lord Chandos, and this line became extinct in 1789. Edward Tymewell Brydges, who then came forward, claimed the barony as the descendant of Anthony, the third son of the first baron Chandos. He traced back his descent through the Bridges of Wootton to a certain Edward Bridges of Maidstone (baptised 25 March 1603), who was, according to the claimant's contention, the grandson of Anthony Brydges, the third son of the original Baron Chandos. The connection of Edward Bridges of Maidstone with Anthony Brydges was, however, strenuously denied by the claimant's opponents, and was certainly not satisfactorily proved by him. The counsel for the crown showed, moreover, that there were good grounds for believing that the claimant was really descended from an obscure family of yeomen of the name of Bridges who had lived at Harbledown, near Canterbury, and who were quite unconnected with the Chandos family. It was further suggested by the crown—and, according to Mr. Beltz, not without good reason—that there had been foul play with parish registers and other documents in order to support the claim. No distinct attempt, however, seems to have been made to bring home the charge of falsification to any particular person. In 1808, five years after the decision of the Chandos case, Egerton Brydges accepted with considerable gratification the knighthood of the Swedish order of St. Joachim. He henceforward wrote after his name the letters K.J., styling himself 'Sir,' though of course without heraldic propriety. He was not created an English baronet till 1814.

In October 1810 Brydges removed from Denton to Lee Priory at Ickham, near Canterbury, the residence of his eldest son. In 1812 he was elected M.P. for Maidstone, and sat in parliament till 1818. He seldom spoke in the house, though he took an active part in connection with the poor laws and the Copyright Bill. During this period he managed to find time for a good deal of literary work. In 1813 a private printing press had been established at Lee Priory by a compositor and a pressman (Johnson and Warwick). Brydges engaged to provide 'copy' gratuitously, and the printers undertook to pay all expenses, making what profits they could. The editions of the various works issued from the press were purposely limited to a small number of copies, and were sold by the printers to book-collectors at high prices. In spite of these arrangements, considerable expenses were incurred by Brydges and his son, though the press was not finally given up till about December 1822. A list of the books printed at Lee Priory Press will be found in Lowndes's 'Bibliographer's Manual' (vi. 218–25). By the works—chiefly reprints—produced at the press under his editorship, Brydges justly claims to have rendered a service to the students of old English literature, particularly literature of the Elizabethan period. Among his productions were many rare and interesting tracts, especially poetical, which had hitherto been unknown, or only accessible to rich collectors, 'such as poems of Nicholas Breton and William Browne, Raleigh and Margaret, duchess of Newcastle, Davison's "Rhapsody," Robert Greene's "Groatsworth of Wit," Lord Brook's "Life of Sir Philip Sydney," and the Duchess of Newcastle's "Autobiography."' Brydges's chief bibliographical works at this period of his life were the four volumes of the 'British Bibliographer' (1810–14), in which he was assisted by Mr. J. Haslewood, and the 'Restituta, or Titles, Extracts, and Characters of Old Books in English Literature revived' (4 vols. 1814–16). He also compiled 'Excerpta Tudoriana, or Extracts from Elizabethan Literature with a critical Preface' (2 vols. 1814–18), and wrote a series of original essays called 'The Sylvan

Wanderer' (2 vols. 1813–17), and a poem called 'Bertram.'

From June 1818 Brydges lived entirely abroad till the time of his death, with the sole exception of a visit to England from June 1826 to October 1828. In his 'Recollections of Foreign Travel' (2 vols. 1825) he has given an account of his movements and opinions till about November 1824. He lived principally at Geneva, apparently in greater peace of mind, and was still actively engaged in writing. Among his bibliographical works of this period are his 'Res Literariæ' (3 vols. Naples, Rome, Geneva, 1821–2), his 'Polyanthea Librorum Vetustiorum,' Geneva, 1822, and 'Cimelia,' Geneva, 1823. Later on, in 1831, he published the 'Lake of Geneva,' a blank verse poem in seven books; the 'Anglo-Genevan Critical Journal' for 1831; 'Lex Terræ' (1831), and his book entitled 'The Autobiography, Times, Opinions, and Contemporaries of Sir Egerton Brydges' (2 vols. 1834). He died at Campagne, Gros Jean, near Geneva, on 8 Sept. 1837.

Brydges was twice married: first to Elizabeth, daughter of the Rev. William Dejovas Byrche, of the Black Friars, Canterbury, by whom he had two sons and three daughters; and secondly to Mary, daughter of the Rev. William Robinson, rector of Burfield, Berkshire, by whom he had several sons and daughters. His eldest son, Thomas Barrett Brydges (of Lee Priory), entered the army, and died before his father, who was succeeded in his title by his second son (by his first wife), John William Egerton Brydges, who served in the Peninsular war, and died 15 Feb. 1858, aged 87. He was unmarried, and his half-brother, F. Hanley Head Brydges, became the third baronet (*Ann. Reg.* 1858, c. 389; *Gent. Mag.* March 1858, p. 342).

[Brydges's Autobiography, 2 vols. 1834 (each vol. contains a portrait of the author); Collins's Peerage of England (ed. Brydges), vi. 704–40; Beltz's A Review of the Chandos Peerage Case (1834); Gent. Mag. November 1837. For the titles of Brydges's very numerous writings, several of which are necessarily excluded from this article, see Lowndes's Bibliographer's Manual, i. and vi. (Appendix), 218–25, and the Brit. Mus. Cat.] W. W.

BRYDON, WILLIAM (1811–1873), a surgeon in the Bengal army, was descended from a Scotch border family, one member of which had distinguished himself as provost of Dumfries during a siege of that town, while another, who farmed his own land, had horsed a troop of cavalry for the Pretender. He was born in London 9 Oct. 1811, and entered the service of the East India Company as an assistant-surgeon in October 1835. After serving in India with various regiments, British and native, in the course of which service he was sent on escort duty, first with the commander-in-chief, Sir Henry Fane, and a few months afterwards with the governor-general, Lord Auckland, to the court of Ranjít Singh at Lahore, he was despatched in 1839 in medical charge of a regiment of native infantry to Afghanistan.

On the fatal retreat from Cabul, Brydon, with five other British officers, managed to escape as far as Fattehabad. In the neighbourhood of this place his companions were all slain, and he alone, wounded, and wellnigh exhausted by hunger and fatigue, reached Jellalabad, then held by a British and native force under the command of Sir Robert Sale. He served in the subsequent defence of Jellalabad during its siege by the army of Akhbar Khan, and, returning to Cabul with Sir George Pollock's army of retribution, accompanied it back to India. Fifteen years later the mutiny of the Bengal army found Brydon at Lucknow, where it was his lot again to serve with a beleaguered garrison, and where he was severely wounded in the course of the siege. In a general order issued by Lord Canning on the defence of Lucknow, Brydon was referred to in terms of special laudation. In the following year he was appointed a companion of the Bath, and retired from the Indian service in 1859. The latter years of his life were passed in Scotland, where in 1862 he joined the Highland rifles militia regiment, now called the 3rd battalion Seaforth (Duke of Albany's) Highlanders. He died at Westfield, in the county of Ross, on 20 March 1873, his health having been previously much impaired by the results of the wound received at Lucknow.

[Kaye's History of the War in Afghanistan, 3rd edit. 1874, p. 389; Calcutta Gazette, 8 Dec. 1857; family papers.] A. J. A.

BRYDONE, PATRICK (1741?–1818), traveller and author, was born in Berwickshire about 1741. He 'received an excellent education at one of the universities,' and appears to have been for a short time in the army. The study of electricity, to which the discoveries of Dr. Franklin had recently attracted attention, occupied him as a young man, and he travelled through Switzerland, making experiments in connection with this branch of science. In 1767 or 1768, soon after his return from Switzerland, he went abroad again with Mr. Beckford of Somerly and two others as travelling preceptor. In 1770 he made a tour with these gentlemen through Sicily and Malta, the former island being but little

known to travellers of that time. This tour forms the subject of his book, 'A Tour through Sicily and Malta, in a Series of Letters to William Beckford, Esq., of Somerly in Suffolk,' published in 1773. It was favourably reviewed (*Monthly Review*, xlix.), and so well received by the reading public, that it went through seven or eight editions in England in his lifetime, and was also translated into French and German (*Brit. Mus. Cat.*) In Italy, nine years after its publication, Count Borch published a volume of 'Letters to serve as Supplement to the Voyage in Sicily and Malta of Mr. Brydone.' And the writer of his biography in the 'Annual Biography' says: 'It may be fairly doubted, after the lapse of near fifty eventful years, whether there be any publication of a similar kind so deserving of notice as the one now under consideration.' Having returned to England in 1771, he was elected a fellow of the Royal Society in the end of 1772 or beginning of 1773 (*Phil. Trans.*) He was also a F.R.S. of Edinburgh and a F.S.A. Besides his book, he wrote occasional papers, chiefly on electricity, which were published in the 'Philosophical Transactions.' He held the appointment of comptroller of the stamp office. The latter part of his life was spent in retirement, and he died, on 19 June 1818, at Lennel House, Berwickshire.

[Annual Biog. iv. 85–111; Gent. Mag. lxxxviii. pt. i. p. 643.] G. V. B.

BRYDSON, THOMAS (1806–1855), poet, was born in Glasgow in 1806. After completing courses of study at the universities of Glasgow and Edinburgh he became a licentiate of the established church of Scotland. He officiated as assistant successively in the Middle Church, Greenock, in Oban, and in Kilmalcolm, and in 1839 was ordained minister of Levern Chapel, near Paisley. In 1842 he was presented to the parish of Kilmalcolm, where he remained till his death, which, after some years of impaired health, took place suddenly, 28 Jan. 1855. He was the author of two volumes of verse, the one, under the title of 'Poems,' published in 1829, and the other, entitled 'Pictures of the Past,' in 1832. He also contributed to the 'Edinburgh Literary Journal,' the 'Republic of Letters,' a Glasgow publication, and several of the London annuals. His verses manifest true appreciation of the varied beauties of pastoral scenery, and, though simple and unpretentious, have the charm of sincerity.

[Greenock Advertiser, 30 Jan. 1855; Rogers's Modern Scottish Minstrel, iv. 172; Grant-Wilson's Poets and Poetry of Scotland, ii. 285.] T. F. H.

BRYER, HENRY (*d.* 1799), engraver, was a pupil of William Wynne Ryland, in partnership with whom he for some years carried on an extensive printselling business in Cornhill; but, owing chiefly to Ryland's extravagance, the firm became bankrupt. In 1762 Bryer gained the Society of Arts premium for a large plate representing 'Mars and Venus discovered by Vulcan.' He exhibited at the Society of Artists between 1765 and 1774, and engraved several plates after Angelica Kauffmann. In 1778, when living in St. Martin's Lane, Bryer published 'Aglaia bound by Cupid,' from the original picture by Angelica Kauffmann.

[Redgrave's Dictionary of Artists (1878); MS. notes in British Museum.] L. F.

BRYERWOOD, EDWARD. [See BREREWOOD.]

BRYGHTWELL or BRYTHWELL, THOMAS, D.D. (*d.* 1390), fellow of Merton College, Oxford, is chiefly known in connection with the proceedings against Wycliffe's followers taken at the council of Blackfriars in London in 1382. He appeared before the council at its second session, 12 June, in company with Rygge, the chancellor of the university, to answer, as it seems, certain charges which were to be brought against Rygge by Peter Stokes, the archbishop's agent at Oxford. The charge in which Bryghtwell was implicated was one of favouring Repyngdon, a notorious Wycliffite; but his action was in all probability due rather to jealousy of the archbishop's intrusion into academical affairs than to personal sympathy with Repyngdon's opinions. Bryghtwell gave his assent to the condemnation of Wycliffe's doctrine as declared by the council, and does not appear to have again exposed himself to any similar accusation. Indeed, in this very year (1382) he was appointed dean of the college of Newark at Leicester (NICHOLS, *History of the County of Leicester*, i. 338). In 1386 he was granted the prebend of Holborn in St. Paul's Cathedral (LE NEVE, *Fasti*, ed. Hardy, ii. 392), and perhaps before this date he possessed the prebend of Leicester St. Margaret in Lincoln Cathedral, which he held at the time of his death (NICHOLS, i. 561). Nor had he at all relinquished his connection with Oxford; he was elected chancellor of the university in May 1388 (WOOD, *Fasti Oxon.* p. 33; cf. ANSTEY, *Munimenta Academica*, ii. 795) in succession to his old friend Robert Rygge, and retained the office in the following year. He died in 1390.

[Wood's Hist. and Antiq. of the Univ. of Oxford, i. 493; Fasciculi Zizaniorum, ed. Shirley pp. 288, 297–308.] R. L. P.

BRYNE, ALBERTUS (1621?–1669?), organist and composer, was born about the year 1621, and was educated by John Tomkins, organist of St. Paul's. It was probably on the death of the latter that Bryne succeeded him as organist of the cathedral, a post he seems to have held throughout the reign of Charles I. At the restoration Bryne petitioned Charles II for the post of organist at Whitehall Chapel. In this document he stated that 'yo^r Ma^ties late Royall ffather of blessed memory was pleased in his life time to make choyce of yo^r peticon^r to bee Organist of the Cathedrall Church of S^t Paule, London, in which said place hee was by yo^r said late Royall ffather confirmed when yo^r pet^r was but about the age of 17 yeares, And since then hath soe industriously practised that science that hee hath very much augmented his skill and knowledge therein.' This petition seems to have been answered by his being reinstated as organist at St. Paul's, where he remained until the fire of London. After this Bryne was organist of Westminster Abbey. There are no records of these appointments extant at either the cathedral or the abbey, but it is believed that Bryne remained organist at the latter church until 1669, when he was succeeded by Dr. John Blow [q.v.] It has been stated that he died in this year, and was buried in the cloisters of Westminster Abbey, but the burial registers do not contain his name. A morning and evening service (in G major) by Bryne is found in several manuscript collections; the words of anthems by him are in Clifford's 'Divine Services and Anthems usually sung in His Majesties Chappell,' and in the Oxford Music School Collection are several dances, &c., by him, besides two 'grounds,' one for the organ, and the other for the organ or harpsichord. The Christ Church Collection contains a copy of his service, and an instrumental saraband and air. His name is sometimes spelt Brian, Bryan, Brine, or Breyn.

[Harl. MS. 7338; Bingley's Musical Biography, i. 187; Clifford's Divine Services, &c. (1664 ed.); Bodl. Lib., Wood, 19 D (4), No. 106; Catalogues of Music School and Ch. Ch. Collections; State Papers (Chas. II. Dom. ii. 91); information from Miss Bradley and the Rev. W. Sparrow Simpson.] W. B. S.

BRYNKNELL. [See BRINKNELL.]

BRYSKETT, LODOWICK or LEWIS (*fl.* 1571–1611), poet, translator, and Irish official, is stated to have been the son of 'a natural Italian,' but of his early life nothing definite is known. He was generally believed to have relations in Florence, where he certainly had many correspondents. He matriculated as a pensioner of Trinity College, Cambridge, 27 April 1559, but left the university without proceeding to a degree. On 7 April 1571 Burghley was informed that Bryskett was temporarily filling the office of clerk of the council in Ireland under Sir Henry Sidney. Before 1572 he had become the intimate friend of Sir Henry Sidney's son, Philip Sidney, and he was young Sidney's companion on a three years' continental tour through Germany, Italy, and Poland (1572–1575). In 1577 he became clerk of the chancery for the faculties in Ireland, an office in which he was succeeded by Spenser. Afterwards (1582) he received from Lord Grey de Wilton the appointment of secretary of the Munster council. About the same time he made the acquaintance of the poet Spenser, Lord Grey's secretary, and Spenser relieved the tedium of official life by teaching his new friend Greek. Bryskett remained in Munster for many years. In 1594 he sought to be reappointed clerk of the Irish council, but failing to obtain that post he was granted the 'clerkship of the casualties' in the following year. In 1600 Sir Robert Cecil wrote to Sir George Carew in his behalf, and described him as 'an ancient servitor of the realm of Ireland, and now employed by her majesty beyond the seas.' He had an interest in the abbey of Bridgetown, which Cecil asked Carew to secure to him. In 1606 he was reputed to hold large estates in Dublin, Cavan, and Cork. He is stated to have been alive in 1611.

Bryskett is more interesting as the friend of Sidney and Spenser than as an Irish official. His chief original literary work was a translation from the Italian of Baptista Giraldo's philosophical treatise, which he entitled, 'A Discourse of Civill Life, containing the Ethike Part of Morall Philosophie.' It was not published till 1606, but was certainly written full twenty years earlier. (There are two editions, both dated 1606—one printed for W. Aspley and the other for Ed. Blount.) The book is dedicated to Lord Grey, and opens with an introduction which is of unique interest in English literature. Bryskett describes a party of friends met at his cottage near Dublin, among whom were Dr. Long, archbishop of Armagh, Captain Christopher Carleil, Captain Thomas Norris, Captain Warham St. Leger, and Mr. Edmund Spenser, 'once your lordship's secretary.' In the course of conversation Bryskett says that he envies 'the happinesse of the Italians' who have popularised moral philosophy by translating and explaining Plato and Aristotle in their own language.

He expresses a wish that English writers would follow the Italian example. Addressing Spenser, Bryskett entreats the poet to turn his great knowledge of philosophy to such account, and as a beginning to give them a philosophical lecture on the spot. Spenser declines to comply with the request on the ground that he had already undertaken the 'Faerie Queene,' 'a work tending to the same effect;' and finally the poet invites Bryskett to read to the company his own translation of Giraldo, which Bryskett willingly consents to do. Bryskett includes in the published work a few remarks made by Spenser in the course of the reading on various philosophical problems discussed in the book.

Soon after Sidney's death, in 1586, Spenser collected a series of elegies under the title of 'Astrophel.' To this collection, which was published with 'Colin Clout come home again' in 1595, Bryskett contributed two elegies. One of his poems is entitled 'A Pastorall Æclogue,' and is signed with his initials; the other is called 'The Mourning Muse of Thestylis.' These two pieces were entered in the Stationers' Register as 'The Mourning Muses of Lod. Bryskett vpon the deathe of the most noble sir Philip Sydney, knight,' and licensed to the printer, John Wolfe, on 22 Aug. 1587. But they do not appear to have been published separately.

In Spenser's collected sonnets, 'Amoretti and Epithalamion' (1595), the one numbered 33 is addressed to Bryskett. Spenser here apologises to his friend for his delay in completing the 'Faerie Queene.'

[Sir Robert Cecil's Letters (Camd. Soc.), 160 and note; Fox Bourne's Life of Sir Philip Sidney; Todd's Spenser; Ritson's English Poets; Spenser's Works (ed. Grosart), 1882; Cole MS. Athenæ Cantab.; Cal. Irish State Papers.]

S. L. L.

BRYSON, ALEXANDER, M.D. (1802–1869), medical writer, began his professional studies at Edinburgh and continued them at Glasgow, where he took his doctor's degree and was admitted a member of the Faculty of Physicians and Surgeons. He also became a fellow of the Royal College of Physicians, London. He entered the navy as assistant-surgeon in 1827, and was promoted to the rank of surgeon in 1836, deputy inspector-general in 1854, and inspector-general in 1855. In January 1864, on the retirement of Sir John Liddell, he was appointed director-general of the medical department of the navy, from which post he retired on 15 April 1869. He was appointed honorary physician to the queen in 1859, and subsequently he was made a companion of the order of the Bath. He was also a fellow of the Royal Society. His death took place at Barnes, Surrey, on 12 Dec. 1869. He was the author of a treatise on 'The Climate and Diseases of the African Station,' and of 'An Account of the Origin, Spread, and Decline of the Epidemic Fevers of Sierra Leone,' London, 1849, 8vo. For a long time he was the head of the department of naval medical statistics, and he compiled the 'Statistical Reports on the Health of the Navy.' He also contributed a valuable article 'On Medicine and Medical Statistics' to the 'Admiralty Manual of Scientific Enquiry.'

[Lancet, 18 Dec. 1869, p. 860; British Medical Journal, 18 Dec. 1869, p. 670; Cat. of Printed Books in Brit. Mus.; Times, 15 Dec. 1869.]

T. C.

BRYSON, JAMES (1730?–1796), Irish presbyterian minister, son of John Bryson, who died at Holywood, co. Down, on 23 Nov. 1788, aged (according to his tombstone) 103 years, is said to have belonged to a family originally connected with co. Donegal. His first sermon was preached at Newtownards, co. Down, 26 April 1760. He was licensed by the Armagh presbytery at Clare, co. Armagh, 1 June 1762. After preaching for over a year at Banbridge in 1763–4 he was ordained minister of Lisburn by Bangor presbytery on 7 June 1764, subscribing a cautious formulary, in general approval of the Westminster Confession. He soon acquired the repute of an able preacher. A new meeting-house, built for him, was opened 18 May 1766. While it was building the use of the cathedral church was granted to his congregation between church hours. In 1773 he accepted a call to the second congregation of Belfast, stipulating that the congregation should retain its connection with the general synod, a tie which then demanded no express dogmatic bond. In 1778 he was elected moderator of the general synod which met at Lurgan. Bryson was a freemason, and frequently preached before lodges, both in his own and other meeting-houses, and in churches of the establishment. His printed sermon of 24 June 1782 was preached before 'the Orange Lodge of Belfast, No. 257.' The existing Orange Society, an offshoot of masonry, first appears as a distinct institution in 1795. Some scandal arose respecting Bryson's private life. It does not appear that the matter came before the church courts, but Bryson retired from the second congregation, taking with him a following. His friends set about building a small meeting-house for him in Donegal Street, and

during its erection, for about two years and eight months, he was allowed to preach in the parish church. It does not appear that his ministry continued to flourish, for on 29 Nov. 1795 he notes: 'A regiment of Highlanders present, and *very* few more.' He died on Monday, 3 Oct. 1796. His portrait was bequeathed by his last surviving daughter to the fourth congregation. He was twice married.

Bryson published 'Sermons on several important subjects,' Belfast, 1778, 8vo (dedicated to his cousin, William Bryson [q. v.] (the subscription list is of much local interest); and some other single sermons. Thirteen volumes of his manuscript sermons (vol. x. is missing) were deposited by his grandson Joseph (son of an apothecary) in the Antrim Presbytery Library, now at Queen's College, Belfast.

[Belfast Newsletter, 22 Jan. 1790, 3 Oct. 1796, 3 Jan. 1800; Witherow's Hist. and Lit. Memorials of Presbyterianism in Ireland, 2nd ser. 1880, pp. 141 sq.; Christian Unitarian, 1866, p. 337; Disciple (Belfast), 1883, p. 114; parish register, Belfast; memoranda on fly-leaves of Bryson's Sermons; manuscript minutes of Antrim Presbytery; tombstone at Holywood; information from Rev. C. J. M'Alester, Holywood.]

A. G.

BRYSON, WILLIAM (1730–1815), Irish presbyterian minister, said to have come of a Donegal family, became minister of the nonsubscribing congregation at Antrim in August 1764. Without the pulpit reputation of his cousin James [q. v.], he was a man of more influence in matters theological. He adopted Arian Christology and rejected the tenets of original sin and imputed righteousness. The ground he took was that of a strong scripturalist, and he upheld sabbath observance, eternal punishments, and Satanic agency. Bryson, though a member of the outcast Antrim presbytery, was, as his manuscripts show, a frequent preacher in neighbouring congregations of the general synod. His first publication was a funeral discourse for a distinguished minister of the synod. At the time of the rebellion in 1798 Bryson was a staunch loyalist, in this, as in other matters, following the lead of his co-presbyter, Bruce of Belfast. In September 1809 his age and infirmities rendered him desirous of resigning his pastorate, but as his people could not agree upon a successor, he did not do so till November 1810. He died on 6 May 1815, in his eighty-sixth year. He is said to have been buried at Antrim, but his name is not on the family tombstone. In the vestry of the First Presbyterian Church, Belfast, hangs a likeness of Bryson, copied by his son Patrick from a silhouette taken in his forty-sixth year. When about that age he married a daughter of Alexander Maclaine, M.A., minister at Antrim, 1742–59, and granddaughter of John Abernethy [q. v.], by whom he had six children. His daughters kept school at Antrim for many years.

Bryson published: 1. 'The Practice of Righteousness, productive of happiness both at present and for ever,' Belfast, 1782, 8vo (funeral sermon, Isaiah xxxii. 17, at Crumlin, 28 July, for Thomas Crawford, ordained at Crumlin, 1723, or early in 1724). 2. 'The Duty of Searching the Scriptures,' &c., Belfast, 1786, 8vo (sermon, John v. 39, at ordination in Ballyclare, 9 Feb. 1785, of Futt Marshall, died 23 Oct. 1813, aged 58). 3. 'Funeral Sermon for Rev. Robert Sinclair of Larne' (said to have been published, but not known; Sinclair died on 20 Feb. 1795, aged 70).

[Belfast Newsletter, 9 May 1815; Witherow's Hist. and Lit. Memorials of Presbyterianism in Ireland, 2nd ser. 1880, pp. 256 sq.; Christian Unitarian, September 1864, p. 275; Disciple (Belfast), January 1881, pp. 14 sq., 1883, p. 39; Bryson's manuscript sermons, in the possession of the present writer; manuscript minutes of Antrim Presbytery; tombstone at Antrim; private information.]

A. G.

BUC or **BUCK**, SIR GEORGE (*d.* 1623), historian, poet, and master of the revels, was descended from a good family which had formerly held large estates in Yorkshire and Suffolk. For taking the side of King Richard III at the battle of Bosworth Field his ancestors were deprived of most of their possessions, and, had not a powerful member of the Howard family interceded on their behalf, would have lost everything. These facts we learn from the dedicatory epistle to King James I prefixed to 'ΔΑΦΝΙΣ ΠΟΛΥΣΤΕΦΑΝΟΣ: an Eclog treating of Crownes and of Garlandes, and to whom of right they appertaine. Addressed and consecrated to the King's Maiestie. By G. B., Knight,' 1605, 4to. The dedicatory epistle is followed by an engraved genealogical table (dated 1602) of the royal line of England from Egbert to the Empress Matilda, mother of Henry II. After the epistle comes a 'Preface or Argument of this poesy,' consisting of seven leaves. The 'Eclog,' containing fifty-seven eight-line stanzas, written in the form of a dialogue between Damaetas, a woodman, and Silenus, the prophet of the shepherds, is an explanation of the nature and properties of trees. Collier, in his 'Bibliographical Catalogue' (i. 93–5), describes a copy of this poem containing a poetical inscription to Lord Ellesmere, from which inscription it would appear that Lord Ellesmere

had decided a chancery suit in Buc's favour. A second edition, with numerous alterations and a dedication to Sir John Finch, lord chief justice of the common pleas, was published in 1635 under the title of 'The Great Plantagenet. Or a Continved Svccession of that Royall Name from Henry the Second to our Sacred Soveraigne King Charles. By Geo. Buck, Gent.' After the preface comes a second title-page, 'An Eclog treating of Crownes,' &c. Whoever this 'Geo. Buck, Gent.,' may have been, he did not scruple to claim the authorship of the 'Eclog,' and afterwards of the 'History of the Life and Reign of Richard the Third,' written by Sir George Buc. Corser says that at the time of the publication of the 'Eclogue' the author was twenty-three years of age; but there appears to be no foundation for this statement. The 'G. Bucke' who prefixed a complimentary quatorzain to Watson's '*Ἑκατομπαθία*' about 1582 was not improbably Sir George Buc. Two persons of the name of Bucke accompanied the Cadiz expedition in 1596; one a Captain John Bucke, and the other a gentleman adventurer, George Bucke, whom it would be safe to identify with Sir George Buc. In Howes's 'Stow' (1615), p. 776, col. 2, we read that 'George Bucke was despatched by the lords generals to her majestie to make relation of that which had passed in the armie since the fleetes departure from the bay of Cadiz.' The instructions given him on that occasion are contained in 'Otho,' E. ix. 319 (Cottonian MSS.) In 1601 Buc was sent to Sir Francis Vere at Middleburgh, with instructions from Sir Robert Cecil. Two copies of these instructions are in 'Cotton. MS. Galba,' D. xii. 322, and the second copy is signed 'Vera Copia, G. Buc,' in the unmistakable handwriting of Sir George Buc. On 13 July 1603, the day before the coronation, Buc was knighted by James. On 21 June 1603 he received the reversionary grant of the mastership of the revels (*Cal. State Papers*, Dom. Series, 1603–1610, p. 16). Collier states that in 1610 he assumed the office as successor to Edmund Tylney, who died in the October of that year (*Engl. Dram. Lit.* 2nd ed. i. 360). For some time previously he had acted as Tylney's deputy. On 21 Nov. 1606 he licensed Sharpham's 'Fleire' for publication; but on 29 June 1607 we find Tylney licensing 'Cupid's Whirligig' (Arber, *Transcripts*, iii. 333, 354). In spite of Collier's statement (for which no authority is given) it would seem that Tylney had been superseded by Buc in the autumn of 1608, for on 4 Oct. of that year Middleton's 'A Mad World, my Masters,' was licensed for publication by Buc's deputy (*ibid.* p. 391). It is improbable that there would have been two deputies. From Sir Henry Herbert's 'Register' we learn that Buc's office books, which would have had the deepest interest for students of the drama, were consumed by fire. Chalmers, in his 'Supplemental Apology' (198–207), gives a list of the plays licensed for publication by Buc. Among the 'State Papers,' under date 6 Sept. 1610, is a document signed by Buc, licensing three men to 'shew a strange lion brought to do strange things, as turning an ox to be roasted,' &c. There is also preserved among the 'State Papers' a letter of Buc's, dated 10 July 1615, to John Packer, secretary to Lord-chamberlain Somerset, allowing Samuel Daniel to appoint a company of youths to perform comedies and tragedies at Bristol. The writer ends by saying that he has received no stipend since 13 Dec., and begs for payment of arrears. In a letter to Sir Dudley Carleton, dated 30 March 1620, Chamberlain writes: 'Old Sir George Buck, master of the revels, has gone mad' (*Cal. State Papers*, Dom. Series, 1619–23, p. 364). Two years afterwards Buc had become too infirm to discharge his duties, and on 2 May 1622 a patent was made out appointing Sir John Astley master of the revels. On 22 May he was formally superseded in a privy seal (*extant* in the Chapter-house, Westminster), which directed that as Buc, 'by reason of sickness and indisposition of body wherewith it had pleased God to visit him, was become disabled and insufficient to undergo and perform' his duties, the office had been conferred on Sir John Astley. From Sir Henry Herbert's 'Register' it appears that Buc died on 22 Sept. 1623.

Sir George Buc is the author of 'The Third Universitie of England, or a Treatise of the Foundations of all the Colledges, Avncient Schooles of Priviledge, and of Hovses of Learning and Liberall Arts, within and abovt the most famovs Cittie of London,' a treatise appended to Howes's edition of Stow's 'Annales' (1615). In this work the author mentions a treatise which he had written on 'The Art of Revels,' of which no copy is now known. The 'History of the Life and Reign of Richard the Third. Composed in five Bookes,' was issued in 1646, fol., as the work of 'George Buck, Esq.' A charred fragment of a manuscript copy of this work, in the handwriting of Sir George Buc, is preserved among the Cottonian MSS. (Tib. E. x.) In this manuscript the history was described as 'gathered and written by Sir George Buc, Knight, master of the King's office of the Revels and one of the gentlemen of his majestie's privy chamber, corrected and amended in every page.' The leaf containing this passage is not now in the manuscript; but so the title is given in Smith's

'Catalogue of the Cotton. MSS.' There is preserved in the manuscript a portion of the dedication to 'the most illustrious Lord, premier coûte of this realme, erl of Arundale,' &c., dated from 'the king's office of the Revels, Peter's Hill, the ... of ... 1619.' An advertisement to the reader (in the manuscript copy) informs us that the 'argument and subject of this discours or story was at the first but a chapter, sc. the thirteenth chapter of the third book of a rude work of myne entitled "The Baron, or the Magazin of Honour."' No copy of 'The Baron' is known to exist. It is not improbable that many of Buc's works perished in the flames which consumed his office books, and that Tib. E. x. was scorched on that occasion. The history attempts to prove that Richard III was a virtuous prince and innocent of the crimes imputed to him, and must be regarded to some extent as an anticipation of Horace Walpole's "Historic Doubts."' Early in the present century a certain Charles Yarnold announced his intention of issuing a new edition of the history 'from the original manuscript of Sir George Buck.' The manuscript referred to by Yarnold, and Yarnold's collections towards the new edition (of which only a few sheets were printed), are in the British Museum, numbered Eg. MSS. 2216–2220. Yarnold's collections are of little value, and it is certain that his manuscript is not in the handwriting of Sir George Buc. Additional MS. 27422 contains the first two books of the history. The George Buck who had the impudence to issue the work as his own dedicated the printed copy to Philip, earl of Pembroke. In 1710 Buc's history was included in the first volume of Kennet's 'Complete History of England.' Camden, in his 'Britannia' (ed. 1607, p. 668), speaks of Buc as a man of distinguished learning 'qui multa in historiis observavit et candide impertiit.' Some letters of Buc's to Sir Robert Cotton are preserved in 'Cottonian MS. Jul. Cæsar,' iii. 33, 128. Among Heber's manuscripts was sold an undated quarto, pp. 524, which was described in 'Biblioth. Heber.' (pt. xi. No. 98) as a poem of Sir George Buc. The title is 'The famous History of Saint George, England's Brave Champion. Translated into verse and enlardged ... By G. B.' Corser gives a full description of this work, and clearly shows that it could not have been written by Buc, as it contains allusions to events which happened long after his death.

[Chalmers's Supplemental Apology, pp. 198–207; Ritson's Bibliog. Poet. pp. 146–7; Collier's English Dramatic Lit. (2nd ed.), i. 360, 402–5; Corser's Collectanea; Cottonian MSS., Galba D. xii. 322, Otho E. ix. 319, Tib. E. x.; Stow's Annales (ed. Howes), 1615, p. 776; Cal. of State Papers, Dom. Series, 1603–10, pp. 16, 631, 1619–1623, p. 364; Arber's Transcripts, iii. 333, 354, 391; Nichols's Progresses of James I, i. 215.]

A. H. B.

BUCER, MARTIN (1491–1551), protestant divine, was born of humble parents at Schlettstadt in Lower Alsace. The proper spelling of his name is undoubtedly Butzer; this form is employed by himself, and ordinarily by his German contemporaries, except when they latinise his name into Bucerus (cf. the jest related by MELCHIOR ADAM, *Vita Buceri*, 105, which also explains the Latin equivalents Emunctor and Aretinus Felinus; in Greek he called himself Βούκηρος). In his fifteenth year he was, against his will, placed as a novice in the Dominican monastery in his native town, and he remained a monk till 1521. At Heidelberg, where he studied Greek and Hebrew, he in April 1518 had an opportunity of hearing Luther dispute on the dogma of free-will; a correspondence ensued, and Bucer began to long for emancipation. He became acquainted with several leading humanists, and was more especially patronised by Capito. Soon he thought it prudent to take refuge, first in some other sequestered spot, and then in Franz von Sickingen's castle, the Ebernburg, near Creuznach, where at this time Hutten and many other fugitives enjoyed the knight's hospitality. But through skilful aid he ultimately found no great difficulty in obtaining a papal brief, in consequence of which he was on 29 April 1521 declared free from his monastic vows, though of course he still remained a priest. In an interview at Oppenheim on 13 April 1521 he had tried to induce Luther to divert his course from the diet of Worms to the Ebernburg, but failed, and Bucer had thereupon loyally accompanied the reformer on his dangerous journey. Immediately after (possibly even before) his liberation from his vows, Bucer entered the service of the Count (afterwards Elector) Palatine Frederick (II); but he soon felt ill at ease, especially among the dissipations of Nürnberg. In May 1522 he obtained his dismissal, and entered upon the incumbency of Landstuhl, Sickingen's barony, near Kaiserslautern (Melchior Adam's account of this part of Bucer's life is confused). Soon after his establishment here he was married to Elisabeth Pallass (SCHENKEL), or Silbereisen (BAUM), who had for twelve years been the inmate of a nunnery, but who made him an excellent wife. Bucer's marriage is memorable as one of the earliest marriages of ordained priests among the reformers; it was followed by Bugenhagen's in 1522, Zwingli's in 1524, and Luther's in 1525.

From Landstuhl Bucer, at Sickingen's sug-

gestion, undertook one or two journeys in the interests of the reformation, falling into peril in the Netherlands. Soon, however, he was generously dismissed by his patron, and on passing through Weissenburg in Lower Alsace accepted an invitation from Motherer, parson in that town, to fill the post of preacher at his church. Here he in a series of sermons advanced Lutheran views, and recommended the study of the German Bible. Great excitement ensued, and both Motherer and Bucer, having declined to appear before the Bishop of Speier, were excommunicated by him. Bucer hereupon made a public profession of his doctrine, but finally both he and his friend, with their wives, were obliged to fly to Strassburg, where they arrived at the end of April 1523, and at first took refuge in the house of Bucer's father, now a citizen of the town.

In Strassburg the reformation had many sympathisers, and Matthew Zell was already preaching 'the gospel' to the people in the nave of the minster. Capito, who had recently assumed a dignified ecclesiastical position in the city, still observed a hesitating attitude. Bucer's arrival and bold announcement of his marriage to the spiritual authorities therefore created much interest, and he was at first only allowed to lecture, as it were, privately in Zell's house. As a citizen's son, however, he was protected by the town council against the bishop, who demanded his surrender, and was allowed to plead his cause both by word of mouth and in writing. His lectures on the New Testament, some of which he gave in the cathedral, were numerously attended, and in December 1523 he was appointed a salaried daily lecturer on the scriptures. He was now one of the seven preachers recognised at Strassburg as the representatives of the cause of the reformation. Jacob Sturm, in the town council, and Capito, who had by this time declared for the reformation, were, with Bucer and Zell, its chief promoters. In March 1524 the bishop excommunicated several married priests, among whom, however, there is no mention of Bucer; and in the same month the guild of gardeners, whose religious views were of an advanced character, elected him priest at St. Aurelia's, a parsonage in Capito's provostship. Though much drawn to Zwingli, he continued for a time to maintain an independent attitude as to the use of images and pictures, and his view of the eucharist was not as yet wholly divergent from Luther's. But the difficulties of the Strassburg reformers increased as the city became the refuge of victims of religious persecution. Both Capito and Bucer showed hospitality to French and Italian refugees, through whom Bucer in particular set on foot schemes for the propagation of protestantism. Less welcome to him were the anabaptists who took refuge in the city and Carlstadt, whose dispute with Luther was already notorious. In October 1524 the images were removed out of Bucer's church, and St. Aurelia's wonder-working grave was closed; and in the following month Bucer, while giving an account to Luther of the simple reformed worship in use at Strassburg, requested in the name of his brethren a more explicit statement of Luther's dogma concerning the eucharist. Probably Bucer had been alienated from the Lutheran view on this head through the influence of Rodius (Rode, of Utrecht), who visited him about this time (KÖSTLIN, i. 717; cf. BAUM, 304–5). Luther's reply was his 'Address to all Christians in Strassburg,' warning them against the errors of Carlstadt. Soon after this Bucer, with Capito and Zell, bravely attempted in a personal interview to persuade a large band of insurrectionary peasants to abstain from violence.

The hardest and most thankless task of Bucer's life began when in 1525 the conflict between Luther and Zwingli which turned mainly, though not altogether, on the eucharist, declared itself. The Strassburg preachers, who distinctly placed themselves on the side of the Swiss reformer, were roughly handled by Melanchthon, and sarcastically criticised by the Erasmians, against whom Bucer did his best to defend his position. Luther, having in November declined a friendly overture from the Strassburgers, was further irritated by observations on the eucharist introduced by Bucer into his Latin translation of Luther's 'Church Postil' (1525), and Luther's follower, Bugenhagen, had a similar grievance against the same translator's version of his 'Commentary on the Psalms.' Meanwhile, the friendliness between the Strassburg and the Swiss reformers increased, Bucer also placing himself decisively on Zwingli's side against anabaptism, with certain milder phases of which his friend Capito was not altogether out of sympathy (1527). At the great Bern disputation (January 1528) he distinctly declared in favour of the Zwinglian doctrine. Soon afterwards he dedicated to the Bern town council his 'Commentary on the Gospel of St. John,' prefaced by a summary of the proceedings at the disputation. In March 1528 appeared the amplest 'Confession' ever put forth by Luther concerning the eucharist, and in June Bucer published a reply in dialogue form, in which he proposed a personal conference between the leaders of the two parties. He had already entreated Zwingli to adopt as conciliatory as possible a tone

towards Luther, but as yet no sounds except of ire came from Wittenberg. Meanwhile, Strassburg consummated her revolt from Rome by the abolition of the mass (20 Feb. 1529; see 'Rede me and be nott Wrothe,' by Roy and Barlow, ARBER'S *English Reprints*, 1871, where 'Butzer' is mentioned among the chief adversaries of the mass). Bucer's activity was of great service in liturgical reform, not only at Strassburg, but also at numerous places in Suabia and Hesse.

The position of affairs in 1529 was so full of danger for the estates, including Strassburg, which had protested at Speier, that a close cohesion among them seemed imperative; this, however, it seemed clear to Philip of Hesse, Jacob Sturm, and others, must be preceded by a theological agreement, the promotion of which now became the main object of Bucer's endeavours. In these he was greatly aided by Œcolampadius. Bucer's own views were substantially Zwinglian, but his plan was if possible to formulate the cardinal doctrine of the eucharist after a fashion which, without offending against the laws of logic, might prove acceptable to both Luther and Zwingli. At last the conference was brought about which opened at Marburg in 1529 between Luther and Zwingli, with Bucer and others intervening (1 and 3 Oct. 1529). Notwithstanding Bucer's efforts and concessions (Luther is said to have welcomed him with the humorous reproach 'tu es nequam'), the one subject on which no agreement was arrived at was the crucial subject of the eucharist. Probably, however, some impression in favour of union had been made on Melanchthon; and, at all events, Bucer was more than ever marked out as the man most likely to conduct further negotiations to a successful issue. That he could hold his own when he chose is shown by his celebrated 'Apologetic Letter' published shortly afterwards (1530), in answer to Erasmus. Bucer was concerned in the drawing up of the 'Confessio Tetrapolitana' presented at the diet of Augsburg in July 1530 by Strassburg, Constance, Memmingen, and Lindau, which differed most essentially from the 'Augustana' in the article on the eucharist, though going as far as possible in the Lutheran direction (when he published it after an intentional delay, in August 1531, he accompanied it by a most conciliatory 'Apology'). An interview with Melanchthon, followed by a letter to Luther, having led to no result, Bucer on 25 Sept. 1530 courageously presented himself in person before Luther at Coburg, and had the satisfaction of bringing him to express a distinct hope of reconciliation with the 'sacramentarians,' or, at all events, with the Strassburgers. Henceforth his plan of action was so to put the desired agreement that Luther might appear to have yielded nothing (cf. KÖSTLIN, ii. 248–9). Soon afterwards Bucer journeyed in the interest of union through a series of towns in the south-west of Germany and in Switzerland, from which he returned to Strassburg in October. Here we find him seeking to facilitate a union with the Waldensian communities, but his more important scheme still remained unaccomplished. While the Wittenbergers were now hoping through him to detach the South German towns from the Swiss, the Zürichers, with the men of Bern and Constance, and even his own Strassburgers, began to suspect his intentions. Among other things which helped to hamper his endeavours was the publication at Hagenau in Alsace of Servetus's book about the Trinity (1531), which, after he had in vain attempted to suppress its circulation, and after Servetus had left Strassburg, Bucer censured in a confutation supposed to be still extant (TOLLIN, 236). His efforts for union were by no means furthered by the death of Zwingli at Cappel (October 1531), but an almost heavier blow for him was the death of Œcolampadius (November), although he thereby became the acknowledged head of the South German divines. At Strassburg he now presided over the weekly clerical board of the 'servants of the Word.' He used his authority to induce the Strassburgers at a meeting of the protestant estates held at Schweinfurt (April 1532) to subscribe the Augustana without abandoning the Tetrapolitana, and to accept the articles of agreement drawn up by him, with a proviso safeguarding the maintenance of their simple ritual for ten years. This step was very ill received in Switzerland and elsewhere, and he was left with few supporters of his union policy, while at this very time he was blamed at Strassburg for drawing too tight the reins of ecclesiastical discipline against the 'prophets.' He succeeded, however, both in introducing during another tour a considerable measure of uniformity among the South German and Swiss churches, and at home in bringing about the establishment of an ecclesiastical constitution through a synod (1533) which may have averted from Strassburg the fate of Münster. The errors of the church there was one among the many subjects which about this time employed his pen. The continuation of his lectures on the New Testament (published in their first edition, 1530, and second, 1536), with Capito's on the Old, was the beginning of systematic courses of higher instruction which afterwards developed into the university of Strass-

burg; and it was he who in 1538 brought John Sturm into the city which owed so much to his labours. Bucer's interests were not confined to Strassburg or Alsace, though nothing came of his efforts to further the design of a reformation in France, in which both he and Melanchthon were to some extent involved (Köstlin, ii. 371, 462; cf. Michelet, *Histoire de France* (2nd ed. 1857), viii. 406–417). Nearer at home he successfully exerted himself for the institution of the church at Augsburg (1534–5).

Meanwhile, he continued intent upon his scheme of finding a basis for a formulated agreement, or concordia, between the Lutherans and the South Germans and Swiss; and after holding a preliminary conference at Constance, he met Melanchthon at Cassel (Christmas 1534). Their meeting was cordial, but led to no definite result, and Bucer's labours continued at Augsburg and elsewhere. In April 1536, soon after his return from Basel, where he had aided in drawing up the eucharistic portion of the so-called First Helvetic Confession, he learned that Luther was prepared to discuss in person the question of a concordia. The meeting, which was to have taken place at Eisenach, was actually held at Wittenberg 22–29 May. The concession on the part of Bucer and his companions that the body in the eucharist is received by the unworthy brought matters to a conclusion; Luther saluted them as his 'dear brethren in the Lord,' and articles drawn up by Melanchthon were signed by all (or nearly all) present. Bucer's work was accomplished, though he well knew what bitterness was to follow. His 'Retractatio de Cœna Domini' was in the same year appended to the new edition of his Gospel 'Commentaries.' The concordia was not approved at Zürich, and in February 1537 Bucer presented to Luther at Smalcald a statement of doctrine which had been drawn up at Basel. Though it is said (Baum, 518) that Luther, whom a most dangerous illness obliged to take his departure to Gotha, whither Bucer afterwards followed him, committed to the latter the general care of the poor church, in the event of his own death, his 'Smalcald Articles' again went beyond the Wittenberg concordia, and Bucer's work seemed nearly lost again. A conference at Zürich in April 1538 proved to him that he had alienated the Swiss, while he only with difficulty obtained the adhesion of the South German towns, and all this in order that Luther in some of his last writings might inveigh more vehemently than ever against the 'sacramentarians.' At least, however, Melanchthon's views had been materially modified, and the Calvinistic development of Zwinglian doctrine had been prepared. With Calvin himself Bucer first came into friendly contact at a synod held in Bern May 1537, and again during the stay of the former at Strassburg, 1538–41. There was much sympathy between them on the subject of church discipline. Among the German reformers Bucer now took a leading position. His signature is appended to the memorable opinion furnished by Luther and others in justification of resistance to the emperor on the question of religion (Köstlin, ii. 411). And in a similar capacity he became involved in the scandal of the Landgrave Philip of Hesse's 'second' marriage (March 1540), which he promoted, witnessed, and even helped to defend. A far nobler, though an ineffectual work, was his share in the endeavours to bring about a reunion between the contending religions in the empire. Bucer's interview with Witzel was followed in 1540 by the meeting of princes at Hagenau, at which he and other protestant theologians attended, and of which he published an account. Another meeting at Worms was likewise broken up by the catholic side; but the most important of the series was held at Ratisbon on the occasion of the diet of 1541, where on the catholic side the legate Contarini and Julius Pflug, with Eck and Gropper, on the protestant Melanchthon, Bucer, and the Hessian Pistorius, were the leading representatives. Of this interesting and, as it seemed, not wholly fruitless meeting, Bucer likewise put forth a narrative. On his return he found the plague raging at Strassburg; among its victims were several (three?) of his children, his wife, and his faithful associate Capito. A twelvemonth later he married Capito's widow.

In 1541 and the following years Bucer was much occupied in assisting the archbishop-elector of Cologne (Hermann von Wied) in his attempt to introduce reformed doctrines and worship into his territories. With Melanchthon he drew up a 'Book of Reformation' (1543), to which Luther made objections. From this work, of which an English version was printed in London in 1547 (see Strype, *Ecclesiastical Memorials*, II. i. 41–4), and which itself largely borrowed from a liturgy previously established in Nürnberg and Anspach, the services of the church of England are occasionally derived. Bucer defended his proceedings in the Cologne electorate in two treatises published in 1543, but the collapse of Hermann von Wied's attempt is well known. Before the catastrophe of the Smalcaldic war Bucer attended one more conference on reunion held at Ratisbon in

1546, where the main discussion was carried on between himself and the Spaniard Malvenda. After all was over, and when early in 1548 the Interim was about to be laid before the diet, he was summoned to Augsburg by the elector, Joachim II of Brandenburg, who, being desirous for peace at any price, wished to obtain an authoritative opinion in favour of the proposed settlement. He was detained in something like imprisonment for twenty-two days, but proved less pliable than had been expected, and Strassburg, though all but alone in her resolution, declined to sign the Interim. In the resistance against the necessity of accepting it which Strassburg maintained for more than a year and a half the preachers unanimously took part, with Bucer and Fagius, Capito's successor, at their head. But it gradually became evident that the city must give way, and that its spiritual leaders must take their departure. After preparing, as a species of pastoral legacy, a 'Summary of the religion taught at Strassburg during the last twenty-eight years,' Bucer, together with Fagius, applied for 'leave of absence,' and a temporary pension having been granted them, and generous provision made for Bucer's family during his peregrination, they quitted Strassburg on 6 April 1549. Bucer had been offered hospitality by Melanchthon, Myconius, and Calvin, and hardly had he and his companions departed when they were invited to professorial chairs at Copenhagen; but they had already bent their course to England. With England Bucer had a connection of long standing, having been consulted by Henry VIII about his divorce, and more lately, in partial consequence perhaps of the hospitality shown to so many English protestant fugitives at Strassburg, having been in frequent correspondence with Cranmer. The primate, who had already bestowed the regius professorship of divinity at Oxford upon Bucer's former colleague, Peter Martyr, now invited Bucer himself to England, doubtless with a view to his receiving a similar appointment at Cambridge (see *Miscellaneous Writings and Letters of Cranmer*, ed. J. E. Cox, Parker Society, 1846, 423–4). The travellers set sail from Calais on 23 April, and on the same day reached—hardly Cambridge, as Baum says, but—Canterbury (cf., as to Bucer's visiting Canterbury about this time, Strype, u.s. II. i. 123). Thence they proceeded to London, where they found Cranmer surrounded by foreign refugees (see Bucer's letter, noting the want of good preachers and teachers in England, cited by Baum, 551). On 1 May they were most graciously received by the young king Edward VI and the great personages around him, among whom the Duchess of Suffolk soon showed special favour to Bucer. In the first instance he and his companion were, by desire of the king and Somerset, employed upon a Latin version of the Scriptures, with explanations and doctrinal notes, the whole to be afterwards translated into English. Bucer also warmly interested himself in the affairs of the London congregations of French and German refugees, and corresponded with Peter Martyr, whose propositions concerning the eucharist he thought too Zwinglian (cf. the plain-spoken note in Hallam, *Constitutional History*, 10th ed. i. 90). His opinion was constantly asked by Cranmer, notably on the controversy about ecclesiastical vestments raised by Hooper on his appointment to the see of Gloucester (see Cranmer, *Miscellaneous Writings*, 428, and note; cf. also Froude, *History of England*, 12mo, iv. 558–60. Bucer's conciliatory reply, 'De re vestiariâ in sacris,' is printed in 'Scripta Anglicana,' 705–10). At last the arrangements were complete which made it possible to summon Bucer and Fagius to Cambridge, the former as regius professor of divinity, the salary having been raised to 100*l.* per annum, and Madew having retired in his favour. Fagius, who had arrived at Cambridge in advance, died there on 11 Nov. in the arms of Bucer, who, though himself suffering, had followed his friend as soon as possible. He thus had to begin his new life alone. He was treated with great respect, and soon afterwards created D.D., having been specially recommended by royal letter to the university (Mullinger, ii. 119). It was on this occasion that he delivered a species of inaugural lecture, in which he modestly preferred a seasonable plea in favour of degrees and examinations (*Scripta Anglicana*, 184–90). On 10 Jan. 1550 he opened a course of lectures on the Epistle to the Ephesians. Before the end of the winter he was joined by his wife and some of his children and servants. He was frequently visited by Parker, Haddon, Bradford, and others. He continued to be frequently consulted by Cranmer, and was specially commissioned with the revision of the first English book of common prayer, though but a small part of the improvements suggested by him was actually carried out (see the 'Censura,' &c., in *Scripta Anglicana*, 456–503, to which is prefixed the Latin version of the prayer book by Alesius, erroneously described by Strype in a passage cited in this dictionary [art. Alesius], which should be corrected accordingly; cf. Laurence, *Bampton Lectures*, 221; see *ib.* 246–247 as to the slightness of Bucer's influence upon the English liturgy. His share in the

forty-two Articles of 1553 must necessarily remain a matter of conjecture). In August 1550 he took part in a disputation on the Lutheran doctrine of justification to which he had been challenged by John Young, Andrew Perne, and Thomas Sedgwick, and which excited much bitter controversy in the university. On his return to Cambridge from a visit to Peter Martyr, he found that Young had begun a series of lectures against his teaching, and, as his opponents would not carry on the discussion in writing, sought leave for another and final disputation, with what result is not known (his account of the 'Controversy' is in 'Scripta Anglicana,' 797–862; cf. MULLINGER, ii. 122).

The winter of 1550–1 found Bucer better prepared for meeting its rigour, and various special gifts were sent to him by the young king; his salary was raised, and he was told to spare himself, and not hold himself bound to lecture. He was thus encouraged to devote himself to the composition of a work desired by Edward VI as a new year's greeting—the both comprehensive and practical 'De Regno Christi' (in 'Scripta Anglicana,' 1–170. It seems to have been first published in 1557, and was soon translated into French and German). Scarcely had he completed and presented this work, and recommenced his lectures (the 'Commentary on the Epistle to the Ephesians' published at Basel in 1561 by Trewellius only reaches the fifth chapter), when ill-health, from which he had more or less suffered since his arrival in England, again overtook him. He soon perceived that his end was at hand. The sick man's house speedily filled with friends, among them the Duchess of Suffolk, whose two young sons were studying at Cambridge under his tuition, and John Bradford tended him to the last. He died on 28 Feb. 1550-1, after expressing anxiety on his deathbed lest for lack of discipline the English church should fall into the errors which had distracted that of his native land (see N. CARR's epistle, 'De Obitu Buceri,' in *Scripta Anglicana*, 867–76). He was buried in Great St. Mary's Church, the whole university and large numbers of burgesses, some three thousand persons in all, attending his funeral. Parker's funeral sermon and Walter Haddon's speech as public orator are in 'Scripta Anglicana' (882–99), followed by a flow of epitaphs and other testimonies in his honour; and the utmost kindness was shown to his family.

During the visitation of the university under Queen Mary on 6 Feb. 1557, the bodies of Bucer and Fagius were exhumed, and, with an elaborate mockery of a real trial and execution, publicly burnt on Market Hill at Cambridge (see the lengthy account in *Scripta Anglicana*, 915–35). But three years afterwards, in July 1560, under the same vice-chancellor (Perne), who had, it was said, unwillingly figured in this ghastly farce, the university was instructed to make amends by restoring all their honours to Bucer and Fagius (see the narrative, *ib.* 935–45). Queen Elizabeth appears to have renewed the letters patent by which her brother had granted to any descendant of Bucer the privilege of settling in England with all the rights of an English subject; and in 1593 a grandson of his, afterwards pastor at Basel, was maintained at Trinity, Cambridge, by the combined liberality of the college and the crown (MULLINGER, ii. 182).

[The worst of the charges brought against 'the dear politicus and fanaticus of union,' as Bucer was called by his friend Margaret Blaurer, will be found arrayed in the dedicatory epistle prefixed to the so-called Scripta Anglicana, or Tomus Anglicanus (fol. Basel 1577), edited by Bucer's friend, and for some time regular secretary and companion, Conrad Hubert. This volume, though intended to form part of a collective edition of all his works, was not followed by any other. It contains all those of his works which were published in England, together with some of his earlier writings and various memorials of him. A complete list of his works, ninety-six in number, is given in the appendix to the extremely full and learned biography of him and his chief Strassburg associate published by the late Professor J. W. Baum under the title of 'Capito und Butzer, Strassburg's Reformatoren,' as pt. iii. of Hagenbach's Leben und ausgewählte Schriften der Väter und Begründer der reformirten Kirche (Elberfeld, 1860). Among older biographical sketches Melchior Adam's, in his Vitæ Eruditorum, is useful; among modern, Schenkel's in Herzog's Real-Encyclopädie, &c. vol. i., and Herzog's in Allgemeine deutsche Biographie, vol. iv. See also, for the transactions between Luther and Bucer, Köstlin's Martin Luther (here cited in the third German edition, 2 vols. Elberfeld, 1883); for the controversy with Erasmus, Drummond, Life of Erasmus (1873), ii. 322; A. Müller, Leben des Erasmus (1828), 349–54, and note; and Erasmi Opera (1703–6), x. 1573 seqq.; for the relations with Servetus, and a very remarkable examination of the development of Bucer's views concerning the Trinity, Tollin's Michael Servet und Martin Butzer (Berlin, 1880); for educational affairs at Strassburg, Smith's La Vie et les Travaux de Jean Sturm (Strassburg, 1855); for the question of Philip of Hesse's bigamy, C. von Rommel's Geschichte von Hessen (Cassel, 1830), iv. 230–5, and appendix, 209–19, with Köstlin; for Bucer's Cambridge life, Mullinger's University of Cambridge from the Royal Injunctions of 1535 to the Accession of Charles I (Cambridge, 1884), and Cooper's Athenæ Cantab. i. 101.] A. W. W.

BUCCLEUCH, DUKES OF. [See SCOTT.]

BUCHAN, EARLS OF. [See COMYN and ERSKINE.]

BUCHAN, ALEXANDER PETER (1764–1824), physician, was born at Ackworth, near Pontefract, in 1764, being the son of Dr. William Buchan, author of 'Domestic Medicine' [q. v.] He was educated at the high school and university of Edinburgh, studied anatomy and medicine also in London under the Hunters and Dr. George Fordyce, and proceeded to Leyden, where he graduated M.D. on 11 July 1793. Settling in London, he became physician to the Westminster Hospital in 1813, but resigned that office in 1818. He was re-elected in 1820, and died on 5 Dec. 1824.

Buchan's works include 'Enchiridion Syphiliticum,' 1797; 'Treatise on Sea Bathing, with Remarks on the Use of the Warm Bath,' 1801; 'Bionomia, or Opinions concerning Life and Health,' 1811; 'Symptomatology,' 1824; besides a translation of Daubenton's 'Observations on Indigestion,' 1807; an edition of Dr. Armstrong's 'Diseases of Children,' 1808; and the twenty-first edition of his father's 'Domestic Medicine,' 1813.

[Munk's Coll. of Phys. (1878), iii. 5.]

G. T. B.

BUCHAN, ANDREW OF (*d.* 1309?), bishop of Caithness, was, previous to his elevation to the bishopric, abbot of the Cistercian abbey of Cupar (Coupar) Angus, to which he had been preferred in 1272. In the Ragman roll his name appears as paying homage to Edward at the church of Perth 24 July 1291, and at Berwick-on-Tweed 28 Aug. 1296. He was nominated to the bishopric of Caithness by Pope Boniface VIII, 17 Dec. 1296 (THEINER, *Vet. Mon.* ed. 1864, No. ccclix. pp. 163–4). Spotiswood affirms that he lived as bishop thirteen years, but wrongly gives the date of his consecration as 1288. The date of his death is usually given as 1301, but this appears to be mere conjecture, and there is no evidence to show that his successor Ferquhard was bishop before 1309.

[Rental Book of Cupar-Angus, ed. Charles Rogers (Grampian Club), i. 15–29; Anderson's Orkneyinga Saga, lxxxv–vi.]

T. F. H.

BUCHAN or **SIMPSON**, ELSPETH (1738–1791), the head of a religious sect generally known as 'Buchanites,' was the daughter of John Simpson and Margaret Gordon, who kept a wayside inn at Fatmacken, between Banff and Portsoy. She was born in 1738. In early life she was employed in herding cows, and afterwards entered the house of a relation, by whom she was taught reading and sewing. During a visit to Greenock she made the acquaintance of Robert Buchan, a working potter, whom she married. They quarrelled and separated, and in 1781 she removed with the children to Glasgow. Having heard Hugh White, of the Relief church at Irvine, preach in Glasgow at the April sacrament of 1783, she wrote him a letter expressing her high approval of his sermons, and stating that no preacher she had ever previously listened to had so fully satisfied her spiritual needs. The result was that she removed to Irvine to enjoy the privilege of his ministry, and converted both him and his wife to the belief that she was a saint specially endowed and privileged by heaven, White's final conclusion being that she was the woman mentioned in the Revelation of St. John, while she declared him to be the man child she had brought forth. On account of his proclamation of these peculiar doctrines White was deposed from the ministry by the presbytery. In May 1784 the magistrates banished the sect from the burgh, and following the supposed guidance of the star which led the wise men to Bethlehem, they settled on the farm of New Cample, in the parish of Closeburn, Dumfriesshire. They were joined here by one or two persons in good positions in life, and their numbers ultimately reached forty-six. Mrs. Buchan, whom they named their 'spiritual mother,' professed to have the power of conferring the Holy Ghost by breathing, and also laid claim to certain prophetic gifts. They believed in the millennium as close at hand, and were persuaded that they would not taste of death, but would be taken up to meet Christ in the air. The following account of them by Robert Burns, the poet, may be accepted as strictly accurate: 'Their tenets are a strange jumble of enthusiastic jargon; among others she pretends to give them the Holy Ghost by breathing on them, which she does with postures and gestures that are scandalously indecent. They have likewise a community of goods, and live nearly an idle life, carrying on a great farce of pretended devotion in barns and woods, where they lodge and lie together, and hold likewise a community of women, as it is another of their tenets that they can commit no mortal sin' (Burns to J. Burness, August 1784). It is affirmed that Burns had an attachment to a young woman who joined the Buchanites, and that he spent a whole night and day in vainly endeavouring to persuade her to return. His song 'As I was a walking' was set to an air to which, according to him, the 'Buchanites had set

some of their nonsensical rhymes,' for the composition of hymns was one of the gifts of Mrs. Buchan. In 1785 White issued 'The Divine Dictionary,' written by himself and 'revised and approven by Elspeth Simpson.' The death of Mrs. Buchan in May 1791 dissipated the faith of most of her followers. White pretended that she was only in a trance, and had her buried clandestinely, but he afterwards renounced his belief in her promise to return and conduct them to the New Jerusalem. The last survivor of the sect was Andrew Innes, who died in 1848.

[Four Letters between the people called Buchanites and a teacher near Edinburgh, together with two letters from Mrs. Buchan and one from Mr. White to a clergyman in England, 1785; Train's The Buchanites from First to Last, 1846; Works of Robert Burns.] T. F. H.

BUCHAN, PETER (1790–1854), collector of Scottish ballads, born at Peterhead in 1790, traced his descent from the Comyns, earls of Buchan. His parents discouraged his desire to enter the navy, and an early marriage completely estranged his father. In 1814 he published an original volume of verse ('The Recreation of Leisure Hours, being Songs and Verses in the Scottish Dialect,' Peterhead, 1814), taught himself copper-plate engraving, and resolved to open a printing-office for the first time at Peterhead. Early in 1816 he went to Edinburgh with an empty purse and 'a pocketful of flattering introductory letters.' His kinsman, the Earl of Buchan, sent him to Dr. Charles Wingate at Stirling, where he learnt the art of printing in the short space of ten days. On his return to Edinburgh, a gift of 50*l.* from a friend of the Earl of Buchan enabled him to purchase the business plant of a printing-office, and on 24 March 1816 he set up his press at Peterhead. In 1819 he constructed a new press on an original plan. It was worked with the feet instead of with the hands, and printed as well from stone, copper, and wood as from ordinary type. Buchan also invented an index-machine showing the number of sheets worked off by the press, but an Edinburgh press-maker borrowed this invention, and, taking it to America, never returned it to the inventor. About 1822 Buchan temporarily removed to London, but in 1824 he resettled as a printer at Peterhead. His chief publications were of his own compilation, and the business was prosperous enough to enable Buchan to retire on his capital, and to purchase a small property near Dennyloanhead, Stirlingshire, which he called Buchanstone. A harassing and expensive lawsuit, however, with the superior landlord, who claimed the minerals on the estate, compelled him to sell the property in 1852. For the next two years he lived in Ireland with a younger son at Stroudhill House, Leitrim. In 1854 he came to London on business, and died there suddenly on 19 Sept. He was buried at Norwood. His eldest son, Charles Forbes Buchan, D.D., became minister of Fordoun, Kincardineshire, in 1846.

Buchan owes his reputation to his success as a collector and editor of Scottish ballads, and in this work he spent large sums of money. In 1828 appeared in two volumes his 'Ancient Ballads and Songs of the North of Scotland, hitherto unpublished, with explanatory notes.' The book was printed and published for him in Edinburgh. More than forty ballads were printed there for the first time, and many others were published in newly discovered versions. Scott interested himself from the first in Buchan's labours, and speaks highly of their value ('Introductory Remarks on Popular Poetry' (1830), prefixed to later editions of the *Border Minstrelsy*). In 1834 was advertised a second collection of Buchan's 'North Countrie Minstrelsy,' but Mr. Jerdan apparently purchased Buchan's manuscript for the Percy Society, and in 1845 James Henry Dixon edited it for that society under the title of 'Scottish Traditional Versions of Ancient Ballads.'

Buchan's other works were very numerous. The chief of them were: 1. 'Annals of Peterhead,' Peterhead, 1819, 12mo. 2. 'An Historical Account of the Ancient and Noble Families of Keiths, Earls Marischals of Scotland,' n. d., Peterhead. 3. 'Treatise proving that Brutes have souls and are immortal,' Peterhead, 1824. 4. 'The Peterhead Smugglers of the Last Century; or, William and Annie, an original melodrama, in three acts,' Edinburgh, 1834. 5. 'The Eglinton Tournament and Gentlemen Unmasked,' Glasgow, 1839 (republished as 'Britain's Boast, her Glory and her Shame; or, a Mirror for all Ranks'). 6. 'An Account of the Chivalry of the Ancients,' Glasgow, 1840. 7. 'Man—Body and Soul—as he was, as he is, and as he shall be,' 1849. Buchan was also the author of many detached poems and stories, and of anti-radical political pamphlets, and was a contributor to George Chalmers's 'Caledonia.' Two unpublished volumes of his collection of ballads passed shortly before his death to Herbert Ingram, and afterwards to Dr. Charles Mackay. They are now in the British Museum (Add. MSS. 29408–9).

[Anderson's Scottish Nation, iii. 691–3; Scott's Minstrelsy of the Scottish Border; Brit. Mus. Cat.; information from Dr. Charles Mackay.] S. L. L.

LIBRARY OF THE

BUCHAN, THOMAS (*d.* 1720), general of the Jacobite forces in Scotland, was descended from a family which claimed connection with the earls of Buchan, and which had been proprietors of Auchmacoy in the parish of Logie-Buchan, Aberdeenshire, as early as 1318. He was the third son of James Buchan of Auchmacoy and Margaret, daughter of Alexander Seton of Pitmedden. Entering the army at an early age he served with subordinate rank in France and Holland, and in 1682 was appointed lieutenant-colonel in the Earl of Mar's regiment of foot in Scotland. From letters of thanks addressed to him by the privy council it would appear that in 1684 and 1685 he was actively engaged against the covenanters. In 1686 he was made colonel of the regiment. While serving in Ireland in 1689 he was promoted by King James to the rank of major-general, and after the death of Dundee at Killiecrankie was appointed commander-in-chief of the Jacobite forces in Scotland. At a meeting of the highland chiefs held after his arrival from Ireland, it was resolved to continue the war with renewed vigour; and meanwhile, till the muster of the clans was completed, it was arranged that Buchan, at the head of 1,200 men, should employ himself in harassing the enemy along the lowland border. On 1 May 1690 he was surprised and totally defeated by Sir Thomas Livingstone at Cromdale, as many as four hundred of his troops being taken prisoners. The catastrophe forms the subject of the humorous ballad, 'The Haughs o' Cromdale,' the imaginary narrative of a fugitive highlander, who gives the result of the battle in the terse lines—

> Quo' he, the highland army rues
> That e'er we came to Cromdale.

After being reinforced by a body of six hundred Braemar highlanders, Buchan entered Aberdeenshire, and presented so formidable an attitude to the Master of Forbes that the latter hastily fell back on Aberdeen. This was the last effective effort of Buchan in behalf of the Jacobite cause. He made no attempt to enter the city, but marched southward till threatened by the advance of General Mackay. He then retreated northwards, with the purpose of attacking Inverness; but the surrender of the Earl of Seaforth to the government rendered further active hostilities impossible. For a time he retained a number of followers with him in Lochaber, but finally dismissed them and retired, along with Sir George Barclay and other officers, to Macdonald of Glengarry. After the submission of the highland chiefs, he and other officers were, on 23 March 1692, transported to France. Notwithstanding the failure of his efforts in behalf of the Stuarts, he retained their confidence, and did not cease to take an active interest in schemes to promote their restoration. He continued a correspondence with Mary of Modena after the death of James II, and in a letter dated 3 Sept. 1705 expressed his readiness to raise the highlands as soon as troops were sent to his assistance (Hooke's *Correspondence*, Roxburghe Club, 1870–1, i. 302). In 1707 he was commissioned by a person in the service of the Pretender to visit Inverness and report on its defences, and his letter to Hooke in June of that year reporting his visit, with plans of Inverlochy fort and Inverness, will be found in Hooke's 'Correspondence' (ii. 328). At the rising in 1715 he appears to have offered his services in the highlands, for the Marquis of Huntly, in a letter to him dated 22 Sept. 1715, commends his 'frankness to go with me in our king and country's cause,' and expresses himself as ready 'to yield to your command, conduct, and experience.' On this account he is supposed to have been present at the battle of Sheriffmuir, 13 Nov. following; but it is not improbable that circumstances prevented him joining the rebels, as had he been present he would in all likelihood have held a prominent command. He died at Ardlogie in Fyvie, and was buried in Logie-Buchan, in 1720.

[Buchan's View of the Diocese of Aberdeen, 1730, pp. 361–2; New Statist. Acc. of Scot. xii. 806–7; Smith's New History of Aberdeenshire, 903–5; Memoirs touching the Scots War carried on for their Majesties by Major-general Mackay against the Viscount Dundee, and after him Cannon, and at last Major-general Buchan, for the late King James (Bannatyne Club, 1833); Macpherson's Original Papers; Colonel Hooke's Correspondence (Roxburghe Club, 1870–1).]

T. F. H.

BUCHAN, WILLIAM (1729–1805), physician, was born at Ancram in Roxburghshire, where his father had a small estate, besides renting a farm. When yet a boy at school young Buchan was amateur doctor to the village; yet he was sent to Edinburgh to study divinity. But he supported himself to a considerable extent by teaching mathematics to his fellow-students, and gave up divinity for medicine, the elder Gregory showing him much countenance. After a nine years' residence at Edinburgh Buchan began practice in Yorkshire, and before long settled at Ackworth, being appointed physician to the foundling hospital, supported by parliament. Here he gained great skill in treating diseases of children; but his stay was abruptly terminated on parliament discontinuing the

vote of 60,000*l.* for foundling hospitals. After this he practised some time at Sheffield, but returned to Edinburgh about 1766, and practised for some years with success. Ferguson, the well-known popular lecturer on natural philosophy, at his death left Buchan his valuable apparatus. Buchan thereupon began to lecture on the subject, and drew large classes for some years. In 1769 appeared, at the low price of six shillings, the first edition of his 'Domestic Medicine; or the Family Physician,' the first work of its kind in this country. Its success was immediate and great. Nineteen large editions, amounting to at least eighty thousand copies, were sold in Great Britain in the author's lifetime; and the book continues to be re-edited, as well as largely copied in similar works. It was translated into all the principal European languages, including Russian, and was more universally popular on the continent and in America than even in England. The Empress of Russia sent Buchan a gold medal and a commendatory letter. It is said that Buchan sold the copyright for 700*l.*, and that the publishers made as much profit yearly by it. Having unsuccessfully sought to succeed the elder Gregory on his death, Buchan in 1778 removed to London, where he gained a considerable practice; less, however, than his fame might have brought him but for his convivial and social habits. He regularly practised at the Chapter Coffee-house, near St. Paul's, to which literary men were then wont to resort. Full of anecdote, of agreeable manners, benevolent and compassionate, he was unsuited to make or keep a fortune: a tale of woe always drew tears from his eyes and money from his pocket. About a year before his death his excellent constitution began to give way, and he died at his son's house in Percy Street, Rathbone Place, on 25 Feb. 1805, in his seventy-sixth year. He was buried in the cloisters at Westminster Abbey.

Among his minor works are 'Cautions concerning Cold Bathing and Drinking Mineral Waters,' 1786; 'Observations concerning the Prevention and Cure of the Venereal Disease,' 1796; 'Observations concerning the Diet of the Common People,' 1797; 'On the Offices and Duties of a Mother,' 1800.

[New Catalogue of Living English Authors (1799), i. 352; Gent. Mag. lxxv. pt. i. 286–8, 378–80; European Mag. xlvii. 167.] G. T. B.

BUCHANAN, ANDREW (1690–1759), of Drumpellier, lord provost of Glasgow, was descended from a branch of the old family of Buchanan of Buchanan and Leny. He was the second of four sons of George Buchanan, maltster, Glasgow, one of the covenanters who fought at Bothwell Bridge, and Mary, daughter of Gabriel Maxwell, merchant, and was born in 1690. His name appears in M'Ure's list of the 'First Merchant Adventurers at Sea' (*View of the City of Glasgow*, p. 209), and by his trade with Virginia, where he had a tobacco plantation, he became one of the wealthiest citizens of his day. In 1735 he purchased the estate of Drumpellier, Lanarkshire, and the older portion of Drumpellier house was built by him in 1736. Adjoining Glasgow he purchased three small properties in what was then known as the 'Long Croft,' the first purchase being made in 1719, the second in 1732, and the third in 1740 (*Glasgow, Past and Present*, ii. 196). Through his grounds he opened an avenue for gentlemen's houses, which he named Virginia Street, and he planned a town house for himself called Virginia Mansion, which he did not live to complete. Along with his three brothers he founded in 1725 the Buchanan Society for the assistance of apprentices and the support of widows of the name of Buchanan. He was also one of the original partners of the Ship Bank, founded in 1750. He was elected dean of guild in 1728, and lord provost in 1740. When after the battle of Prestonpans John Hay, quartermaster of the Pretender, arrived at Glasgow with a letter demanding a loan of 15,000*l.*, Buchanan and five others were chosen commissioners to treat with him, and succeeded in obtaining a reduction to 5,500*l.* (*Memorabilia of Glasgow*, p. 361). On account of his zeal in raising new levies on behalf of the government, Buchanan made himself so obnoxious to the rebels that in December 1745 a special levy of 500*l.* was made on him under threats of plundering his house, to which he replied 'they might plunder his house if they pleased, but he would not pay one farthing' (*Scots Mag.* viii. 30). He died 20 Dec. 1759. By his wife, Marion Montgomery, he left two sons and four daughters.

[Old Country Houses of the Old Glasgow Gentry, 2nd ed. pp. 186–8; Cochrane Correspondence, pp. 107, 114, 132; Glasgow, Past and Present, ii. 196; Scots Mag. viii. 30, xxi. 663.] T. F. H.

BUCHANAN, Sir ANDREW (1807–1882), diplomatist, only son of James Buchanan of Blairvadoch, Ardinconnal, Dumbartonshire, and Janet, eldest daughter of James Sinclair, twelfth earl of Caithness, was born 7 May 1807, entered the diplomatic service 10 Oct. 1825, and was attached to the embassy at Constantinople. On 13 Nov. 1830

he was named paid attaché at Rio de Janeiro, but he did not remain long in South America, as he served temporarily with Sir Stratford Canning's special embassy to Constantinople from 31 Oct. 1831 till 18 Sept. 1832, after which he became paid attaché at Washington on 9 Nov. He was with Sir Charles Vaughan's special mission to Constantinople from March 1837 to September 1838, and then proceeded to St. Petersburg as paid attaché 6 Oct. of the same year. Few men seem to have gone through a greater number of changes in the diplomatic service; he was secretary of legation at Florence 24 Aug. 1841, and chargé d'affaires from July 1842 to October 1843, and from March to May 1844. At St. Petersburg he was secretary of legation 1844, and between that time and 1851 several times acted as chargé d'affaires. He was then rewarded for his various services by the appointment, 12 Feb. 1852, of minister plenipotentiary to the Swiss Confederation. In the following year, 9 Feb., he was named envoy extraordinary to the king of Denmark, and he acted as her majesty's representative at the conference of Copenhagen in November 1855 for the definite arrangement of the Sound dues question. He was transferred to Madrid 31 March 1858, and then to the Hague 11 Dec. 1860. He became ambassador extraordinary and plenipotentiary to the king of Prussia 28 Oct. 1862, ambassador extraordinary to Russia 15 Sept. 1864, and ambassador to Austria from 16 Oct. 1871 to 16 Feb. 1878, when he retired on a pension. Previously to this he had been made C.B. 23 May 1857, K.C.B. 25 Feb. 1860, G.C.B. 6 July 1866, and a privy councillor 3 Feb. 1863. He was created a baronet 14 Dec. 1878, and died at Craigend Castle, Milngavie, near Glasgow, 12 Nov. 1882. He married first, 4 April 1839, Frances Katharine, daughter of the Very Rev. Edward Mellish, dean of Hereford (she died 4 Dec. 1854); and secondly, 27 May 1857, Georgiana Eliza, third daughter of Robert Walter Stuart, eleventh baron Blantyre.

[Hertslet's Foreign Office List, 1882, p. 211; Times, 15 Nov. 1882, p. 8.] G. C. B.

BUCHANAN, CLAUDIUS, D.D. (1766–1815), Bengal chaplain and vice-provost of the college of Fort William, was born on 12 March 1766 at Cambuslang, a village near Glasgow. His father, Alexander Buchanan, was a schoolmaster at Inverary, and here Claudius commenced his education. At the age of fourteen he became tutor in a gentleman's family, and two years later entered the university of Glasgow, where he spent the two following years, leaving the university again to engage in private tuition. He had been intended for the ministry in the Scotch church, but at the age of twenty-one he abandoned the idea of taking holy orders, and left Scotland with the intention of travelling through Europe on foot, supporting himself by playing on the violin. In forming this wild scheme, which he carefully withheld from the knowledge of his parents, telling them that he had been engaged by a gentleman to travel on the continent with his son, he appears to have been fired by the example of Goldsmith; but Buchanan did not get beyond London, where, after undergoing great privations for some months, he eventually obtained employment, on a very small salary, in a solicitor's office. After a residence of nearly four years in London, he made the acquaintance of a young man whose conversation revived the religious feelings which he had imbibed earlier in life, and shortly afterwards he introduced himself to the Rev. John Newton, then rector of St. Mary Woolnoth, in the city, under whose influence a complete change in his character speedily took place. The intimacy with Mr. Newton led to his becoming acquainted with Mr. Henry Thornton, by whose liberality he was provided with funds, repaid a few years afterwards, which enabled him to go to Cambridge and to qualify for ordination. Entering Queens' College in 1791, Buchanan speedily formed an intimacy with Charles Simeon. Buchanan's studies at Cambridge were chiefly theological. He did not compete for university honours, but won college prizes both in mathematics and in classics. He took his degree in 1795, and in the same year was ordained a deacon of the church of England, commencing his clerical life as a curate of Mr. Newton. In the following year he was appointed to a chaplaincy in Bengal, and, having taken priest's orders, sailed for Calcutta shortly afterwards.

On his arrival at Calcutta early in 1797 Buchanan was hospitably received by the Rev. David Brown [see BROWN, DAVID, 1763–1812], then presidency chaplain, and afterwards Buchanan's chief and colleague in the college of Fort William. The provision existing at that time in India for ministering to the religious wants of the British community was extremely scanty. There was no episcopate, few chaplains, and fewer churches. Buchanan was sent to Barrackpur, where there was no church, and, there being no British regiment quartered there, very little occupation for a chaplain. He remained at Barrackpur for two years, passing much of his time in studying the scriptures in the original tongues, and also the Persian and Hindustani languages. He seems to have felt a good deal the want of congenial friends and the

effects of the depressing climate. In 1799 he was transferred to a presidency chaplaincy, and shortly afterwards was appointed vice-provost of the college established by Lord Wellesley at Fort William. One of the earliest duties which Buchanan was called upon to discharge as presidency chaplain was that of preaching a sermon before the governor-general and the principal officers of the government on the occasion of a general thanksgiving for the successes achieved in the late war in Mysore. For this sermon Buchanan received the thanks of the governor-general in council, and it was directed to be printed and circulated throughout India.

During the next few years Buchanan was much occupied with his duties as vice-provost of the college, and with the question of promoting the formation of a more adequate ecclesiastical establishment for India. Regarding the college he appears to have entertained views assigning to it a wider scope than was generally ascribed to it, although not more comprehensive than that indicated in the minute of Lord Wellesley on the establishment of the college. His opinion was that it had been founded to 'enlighten the oriental world, to give science, religion, and pure morals to Asia, and to confirm in it the British power and dominion;' and this was the aim he continually set before him. The college continued in existence for many years, but in 1807 the appointment of vice-provost was discontinued, and the staff of teachers, and also the work, were reduced within narrower limits than Lord Wellesley had contemplated. Although, as a chaplain of the company, Buchanan was in a great measure debarred from engaging directly in missionary operations, he laboured zealously and in various ways for the promotion of christianity and education among the natives of India. Out of his own means, which his emoluments as vice-provost of the college for a time rendered comparatively easy, he offered liberal money prizes to the universities and to some of the public schools of the United Kingdom for essays and poetical compositions in Greek, Latin, and English, on 'the restoration of learning in the East,' on 'the best means of civilising the subjects of the British empire in India, and of diffusing the light of the christian religion throughout the Eastern world,' and on other similar topics. The college had originally comprised a department for translating the scriptures into the languages of India, and the first version of the gospels into the Persian and Hindustani languages, which was printed in India, had issued from the college press. When this department was abolished, Buchanan, from his private purse, paid the salary of an Armenian christian, a native of China, who was employed for three years at the missionary establishment at Serampore in translating the scriptures into Chinese. But perhaps the most important services in connection with the propagation of christianity in India in which Buchanan was engaged were his tours through the south and west of India, undertaken for the purpose of investigating the state of superstition at the most celebrated temples of the Hindus, examining the churches and libraries of the Romish, Syrian, and protestant christians, ascertaining the present state and recent history of the Eastern Jews, and discovering what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the scriptures in India (*Christian Researches in Asia*, by the Rev. CLAUDIUS BUCHANAN, D.D., ed. 1840, p. 4). The first of these tours received the sanction of the Marquis of Wellesley just before his departure from India, and an account of it and also of the second tour was embodied in the above-mentioned work, which Buchanan published shortly after his return to England in 1811. In the first tour he visited the celebrated temple of Jagannáth, some of the temples in the northern districts of Madras, Madras itself, and the missions in Tanjore, Trichinopoly, Madura, Ceylon, Travancore, and Cochin, from which latter place he returned to Calcutta in March 1807. At the end of that year he started on a second tour, in the course of which he revisited Ceylon and Cochin, and touched at Goa and several other places between Cochin and Bombay, whence he embarked for England in March 1808, after a residence in India of eleven years.

His account of these tours is extremely interesting, especially those parts of it which relate to his intercourse with the Syrian christians in Travancore and Cochin, and the narrative of his visit to the inquisition at Goa. The result of his visit to this part of India, in addition to the information which it enabled him to supply, was a translation of the New Testament into Malayálam, the language of the British district of Malabar and of the native states of Travancore and Cochin.

The remaining years of Buchanan's life, after his return to England in 1808, were spent in active efforts to promote the objects upon which he had been chiefly engaged while in India. He took a prominent part in the struggle in 1813 which resulted in the establishment of the Indian episcopacy.

Among other writings which he published on this subject was a volume entitled 'Colonial Ecclesiastical Establishment, being a brief view of the state of the Colonies of Great Britain and of her Asiatic Empire in respect to Religious Instruction, prefaced by some considerations on the national duty of affording it.' While the contest was proceeding he was vehemently attacked in parliament as a calumniator of the Hindus, and as having given to the world an exaggerated statement of the cruelty and immorality of their superstitions; but he was defended with vigour by Mr. Wilberforce and other promoters of the new legislation. Another work which he published about this time was 'An Apology for promoting Christianity in India, containing two letters addressed to the Honorable East India Company concerning the idol Jagannáth, and a memorial presented to the Bengal Government in 1807 in defence of the Christian Missions in India. To which are now added, Remarks on the Letter addressed by the Bengal Government to the Court of Directors in reply to the Memorial—with an appendix containing various official papers, chiefly extracted from the Parliamentary Records relating to the promulgation of Christianity in India.'

Buchanan received the degree of D.D. from the university of Glasgow, and also from that of Cambridge. He died in 1815 at Broxbourne in Hertfordshire, where he was engaged in revising a Syriac translation of the New Testament. He was twice married, and left two daughters by his first wife.

[Pearson's Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D.D., 3rd ed., London, 1819; Christian Researches in Asia, with notices of the Translation of the Scriptures into the Oriental Languages, by the Rev. Claudius Buchanan, D.D., new edition, London, 1840; Memorandum on the Syrian Church in Malabar, 19 Feb. 1875, India Office Records.] A. J. A.

BUCHANAN, DAVID (1595?–1652?), Scotch writer, was, Sibbald says, descended from the same family as the famous George Buchanan. This statement is confirmed by William Buchanan of Auchmar (*Historical and Genealogical Essay upon the Family and Surname of Buchanan*, 1723), who asserts that David was the second son of William Buchanan, son of the first Buchanan of Arnprior, who was second cousin to George Buchanan. A David Buchanan was admitted to St. Leonard's College at St. Andrews in 1610 (Irving, preface to *Davidis Buchanani de Scriptoribus Scotis*). He appears to have resided some time in France, for in 1636 he published at Paris a work of about seven hundred pages, entitled 'Historia Humanæ Animæ.' In 1638 he followed this up with 'L'Histoire de la Conscience, par David Buchanan,' which was probably printed also at Paris, though the place of publication is not mentioned. Between 1638 and 1644 he appears to have returned to his native land, and in 1644 issued an edition of John Knox's 'Historie of the Reformation in Scotland,' to which he prefixed a life of the author and a preface. In both the 'Historie' and the 'Life' he took unusual liberties, and interpolated in the former a great deal of original matter, apparently with the view of adapting it to the times. The preface, which professes to be a sketch of the previous history, is historically worthless. In 1645 a second edition was published at Edinburgh. In the same year he published at London 'Truth its Manifest; or a short and true Relation of divers main passages of things in some whereof the Scots are particularly concerned.' This work was an account of the conduct of the Scotch nation during the civil war. It provoked considerable ire in England, was voted by both houses of parliament false and scandalous, and ordered to be burnt by the hangman. A scurrilous refutation appeared entitled 'Manifest Truths, or an Inversion of Truths Manifest,' London, 1646. Buchanan's pamphlet, according to Baillie's letters (to William Spang, 24 April 1646), was really a collection of authentic state papers edited by him, with an introduction and a preface. Parliament, not being able to deny the authenticity of the papers, attacked the introduction, and declared the editor to be an incendiary. The next notice of him is to be found in the 'Scottish Historical Library,' London, 1702. Here Bishop Nicolson mentions that a great deal of the work in the 'Atlas of Scotland,' published in 1655, was really done by Buchanan, and that he died before he had finished all he had projected. Nicolson also says that he wrote 'several short discourses concerning the antiquities and chorography of Scotland, which in bundles of loose papers, Latin and English, are still in safe custody;' and that these 'discover their author's skill in the Hebrew and Celtic languages.' Perhaps these are what Buchanan of Auchmar refers to when he says that David wrote a large 'Etymologicon' of all the shires, cities, rivers, and mountains in Scotland, from which Sir Robert Sibbald quotes some passages in his 'History of the Shires of Stirling and Fife.' Sibbald also states, in the 'Memoirs of the College of Physicians,' that he received the greatest assistance from some manuscripts of Mr.

David Buchanan, who has written on the learned men of Scotland in excellent Latin. Here he probably refers to the manuscript entitled 'De Scriptoribus Scotis,' preserved in the university library at Edinburgh, and attributed to David Buchanan, which was for the first time edited by Dr. David Irving, and printed for the Bannatyne Club in 1837. In the appendix to this work there is inserted the last testament of a David Buchanan. Among the 'Miscellanies' of the Bannatyne Club (vol. ii.) is to be found a Latin 'Urbis Edinburgi Descriptio per Davidem Buchananum,' dated circa 1648. The date of his death can be more nearly fixed than that of his birth, for it appears to lie between 1652 and 1653. Most of the authorities agree in assigning the first year; but in a note to the 'Descriptio Edinburgi' it is stated that according to the registers of wills he must have died in 1653.

[Anderson's Scottish Nation (articles 'Buchanan,' 'David Buchanan,' 'Sir Robert Gordon of Straloch'); Bannatyne Club Publications, notes and prefaces (Descriptio Urbis Edinburgi; De Scriptoribus Scotis); Scottish Historical Library; William Buchanan's Essay on the Family and Surname of Buchanan; Baillie's Letters.] B. C. S.

BUCHANAN, DAVID, the elder (1745–1812), printer and publisher, a descendant of the ancient family of Buchanan of Buchanan, was born at Montrose in 1745, and studied at the university of Aberdeen, where he graduated M.A. He began the business of printing in his native town at a time when the art was practised in few of the provincial towns of Scotland, and his enterprise as a publisher was also shown by the issue of good editions of the dictionaries of Johnson, Boyer, and Ainsworth. He abridged Johnson's dictionary for the earliest pocket edition ever printed. Among his other publications special mention may be made of his miniature series of English classics, also revised and corrected by himself. He died in 1812.

[Anderson's Scottish Nation.] T. F. H.

BUCHANAN, DAVID, the younger (1779–1848), journalist and author, son of David Buchanan, printer and publisher [q.v.], was born at Montrose in 1779. He learned the business of his father, and, like him, also possessed intellectual tastes and sympathies. At an early period of his life he contributed to Cobbett's 'Political Register' a reply to the editor on a question of political economy. He also became a contributor to the 'Edinburgh Review' shortly after its commencement. In 1807 he published a pamphlet on the volunteer system originated by Pitt, which attracted considerable attention. The following year he accepted an invitation to start in Edinburgh a liberal newspaper, the 'Weekly Register.' The paper did not live above a year, and on its discontinuance he transferred his services to the 'Caledonian Mercury,' which he continued to edit from 1810 to 1827, when he accepted the editorship of the 'Edinburgh Courant.' This paper he edited until his death at Glasgow, 13 Aug. 1848.

Amidst his editorial duties Buchanan found time to devote his attention to a variety of literary projects. He made political economy his special study, and in 1814 he brought out an edition of Adam Smith's works, with life, notes, and a volume of additional matter, in which some of the more important subjects treated of by Smith were examined in the light of further progress and experience. A considerable portion of the volume was afterwards utilised by him in 'Inquiry into the Taxation and Commercial Policy of Great Britain, with Observations on the Principles of Currency and of Exchangeable Value,' published in 1844. Of this book the more noticeable features are its arguments against taxes on manufactured goods, its opposition to the income-tax as inconsistent with the spirit of freedom, and its attempted refutation of Ricardo's theory of rent. Buchanan also brought out an edition of the 'Edinburgh Gazetteer,' in six volumes, contributed numerous geographical and statistical articles to the seventh edition of the 'Encyclopædia Britannica,' and supplied a large portion of the letterpress for the 'Edinburgh Geographical Atlas,' published in 1835.

[Montrose Standard, 18 Aug. 1848; Anderson's Scottish Nation.] T. F. H.

BUCHANAN, DUGALD (1716–1768), Gaelic poet, was born at the mill of Ardoch in the valley of Strathtyre and parish of Balquhidder, Perthshire, in 1716. After conducting a small school in a hamlet in his native county, he procured, in 1755, the situation of schoolmaster and catechist at Kinloch Rannoch in the parish of Fortingale, on the establishment of the Society for Propagating Christian Knowledge in Scotland. His accurate acquaintance with the Gaelic language enabled him to render essential service to the Rev. James Stewart of Killin in translating the New Testament. He died on 2 July 1768, and was interred at Little Leny in the parish of Callander, the burial-place of the Buchanans of Leny and Cambusmore.

His 'Laoidhibh Spioradail' (Spiritual Hymns) were first published in 1767, and

have been often reprinted in Gaelic. They have been translated into English by A. McGregor (Glasgow, 1849, 12mo), and by L. Maclean (Edinburgh, 1884, 8vo). An English translation of his 'Day of Judgment,' by J. Sinclair, appeared at Aberdeen in 1880, 8vo.

Reid says that Buchanan's poetical genius was of the first order, and that he may be called 'the Cowper of the highlands.' His poems are admitted to be equal to any in the Gaelic language for style, matter, and the harmony of their versification. 'Latha a' Bhreitheanis' (The Day of Judgment), 'An Claigeann' (The Skull), 'Am Bruadar' (The Dream), and 'An Geamhradh' (The Winter) are the most celebrated, and are read with enthusiasm by all highlanders.

Besides his 'Hymns' Buchanan left a 'Diary,' which was published at Edinburgh in 1836, with a memoir of the author prefixed.

[Memoir prefixed to Diary; Beatha agus Iompachadh Dhùgaill Bochannain (Edinb. 1844); Reid's Bibl. Scoto-Celtica, 63; Mackenzie's Sar-Obair nam Bard Gaelach (1872), 167–81; Rogers's Modern Scottish Minstrel, i. 323; Rogers's Monuments and Monumental Inscriptions in Scotland, ii. 151.] T. C.

BUCHANAN, FRANCIS HAMILTON, M.D. (1762–1829), a medical officer in the service of the East India Company, author of 'A Journey from Madras through the countries of Mysore, Canara, and Malabar,' of a 'History of Nepál,' and of other works on Indian subjects, was the third son of Thomas Buchanan of Spittal and Elizabeth Hamilton, heiress of Bardowie. He was born at Branziet in the parish of Callander, Perthshire, on 15 Feb. 1762. Having been educated for the medical profession, he took his degree at Edinburgh in 1783, and was shortly afterwards appointed a surgeon on board a man-of-war, but was compelled by ill-health to relinquish this appointment. Eventually, in 1794, he entered the East India Company's service as a surgeon on the Bengal establishment. Shortly after reaching India he accompanied a mission to the court of Ava, and devoted himself to botanical researches in Ava, Pegu, and the Andaman islands. On the return of the mission, being stationed at Lakkipur, near the mouth of the Brahmaputra, he wrote an admirable description of the fishes of that river, which was published in 1822. In 1800 he was deputed by Lord Wellesley, then governor-general of India, 'to travel through and report upon the countries of Mysore, Canara, and Malabar, investigating the state of agriculture, arts, and commerce; the religion, manners and customs; the history, natural and civil, and antiquities in the dominions of the Rájá of Mysore, and the countries acquired by the Honorable East India Company in the late and former wars from Tippoo Sultan.' This report, which is very voluminous and cast in the form of a journal, was published in England in 1807 by order of the court of directors, in three quarto volumes. A second edition, in two octavo volumes, was published at Madras in 1870. It is full of valuable information on all the points which Buchanan was ordered to investigate, and is illustrated by explanatory engravings, but it would have been far more useful if the matter contained in it had been entirely recast and condensed previous to publication. Buchanan's tour in southern India was followed by a visit to Nepál, in company with another British mission, in 1802, which resulted in his writing a history of Nepál, and making large additions to his botanical collections. On his return he was appointed surgeon to the governor-general, and accompanied Lord Wellesley on his voyage to England in 1806. Shortly afterwards he was deputed by the court of directors to make a statistical survey of the presidency of Bengal, an enormous work upon which he was employed for seven years, and which then was only partially accomplished. The results of this survey, which were forwarded to the East India House in 1816, do not appear to have been published, if we except a geographical and statistical description of Dinájpur, published at Calcutta after Buchanan's death. In 1814 Buchanan was appointed superintendent of the Botanical Garden at Calcutta, but returned to England in the following year. His latter years were spent principally in Scotland, where, on the death of his eldest brother, he succeeded to the estate which had been the property of his mother, and took the additional name of Hamilton. He was a fellow of the Royal Society, and a member of the Royal Asiatic Society. In 1826 he was appointed deputy-lieutenant of Perthshire. The same year he made good his claims to be regarded the chief of the clan Buchanan. He died on 15 June 1829, in his sixty-seventh year.

[Buchanan's Mysore, Canara, and Malabar (Madras, 1870); Men whom India has known (Madras, 1871).] A. J. A.

BUCHANAN, GEORGE (1506–1582), historian and scholar, third son of Thomas Buchanan, a son of Buchanan of Drumnakill, a poor laird, and Agnes Heriot, was born at the farm of Mid Leowen, or the Moss, in the parish of Killearn in Stirlingshire, in February 1506. At an early age he lost his father.

Giving promise of scholarship, he was at the age of fourteen sent by his uncle, James Heriot, from the parish school of Killearn to Paris, where he studied chiefly Latin. In less than two years he was forced to come home by the death of his uncle and the poverty of his mother. His health was restored by residence in the country, and when only seventeen he served with the French troops brought by Albany to Scotland, and was present at the siege of Werk in October 1523. Campaigning hardships brought on an illness which kept him in bed for the rest of the winter. In 1524 he went to St. Andrews to attend the lectures of John Mair, or Major, a man of acute intellect, who, like Erasmus, did not embrace the reformed doctrine, but prepared the way for it. His pupils did not stop where their master did, and Buchanan ungratefully refers to him in the epigram—

Cum scateat nugis solo cognomine Major,
Nec sit in immenso pagina sana libro,
Non mirum titulis quod se veracibus ornat:
Nec semper mendax fingere Creta solet.

Mair went to Paris in 1525, whither Buchanan, after taking his degree of B.A. at St. Andrews on 3 Oct. of that year, followed him in 1526, and was admitted B.A. in the Scottish College on 10 Oct. 1527. His elegy, 'Quam misera est conditio docentium literas humaniores Lutetiæ,' bears the mark of personal experience. He describes the spare diet and frequent fasts, the midnight oil, the shabby dress, the perpetual round of studies. Marriage is forbidden to the scholar who can afford no dowry. Old age comes swiftly and mourns a youth wasted in studies. He ends with a farewell to the muses. In March 1528 he became M.A., and though defeated in a contest for the office of procurator of the German nation by Robert Wauchope, afterwards bishop of Armagh, on 3 June 1529, he was elected to this coveted distinction. About the same time he began to teach grammar in the college of St. Barbe, and became tutor of Gilbert, earl of Cassilis, with whom he remained for five years in Paris and its neighbourhood. While thus engaged he published a Latin version of Linacre's 'Rudiments of Latin Grammar' at the press of Robert Stephen, which he inscribed to his pupil, and wrote his poem entitled 'Somnium,' an imitation of Dunbar's 'Visitation of St. Francis,' directed like it against the Franciscans. Buchanan returned to Scotland in 1536, and various gifts to him as servant (i.e. tutor) to 'Lord James' occur in the treasurer's accounts between 16 Feb. 1536 and July 1538. This 'Lord James' was not the future regent, but another of King James's natural sons, on whom the pope conferred the abbacies of Melrose and Kelso. About this time the king gave Buchanan a commission to write a sharper satire against the friars, a dangerous task he tried to evade by the 'Palinodia,' which pleased neither his patron nor his adversaries. The king having again applied to him he produced his 'Franciscanus et Fratres.' Sir David Lindsay appealed to the people in the vernacular; Buchanan addressed the learned, and both struck the Roman sacerdotal system in its most vulnerable point—the morals of the clergy—and hastened the Scottish reformation. But James, who urged the literary attack for political ends, did not embrace the new doctrines, and allowed Cardinal Beaton to persecute those who did so. In 1539 five Scottish reformers were burnt and many driven into exile. Buchanan escaped from a window of his prison at St. Andrews to London, where he found Henry VIII intent on his own ends rather than on the purity of religion, burning, says Buchanan, men of opposite opinions at the same stake. Old habit and the toleration of religion in France drew him to Paris. Here his implacable enemy, Beaton, who had already tried, he says, to purchase his life from James V, was employed in an embassy, and to escape him Buchanan went to Bordeaux on the invitation of Andrew Govea, principal of the college of Guienne. The scholarship of which he gave proof in a poem addressed to Charles V on his visit to that town gained him speedy employment, and he taught Latin in the newly founded college for three years. In Bordeaux he composed four tragedies, 'Baptistes,' 'Medea,' 'Jephthes,' and 'Alcestis,' which were acted by the students, whom he desired to withdraw from the allegories then in fashion to classic models. In the 'Baptistes' especially the virtue of liberty, the fear of God rather than of man, and the infamy of the tyrant, are the themes. 'Let each judge for himself,' he says in the prologue, 'whether this is an old or a new story.' Among the pupils who took part in acting these tragedies was Montaigne, in whose essays there are several kindly notices of his old tutor; among his colleagues Govea, Muretus, Tevius, and Tartæus; among his friends the leading lawyers and magistrates of Bordeaux. At Agen, where he and some of his brother professors spent vacation, he gained the friendship of the elder Scaliger. To this period belong his verses, which are open to the censure of a license not excusable in a censor of the morals of the clergy. The Amaryllis of his poem, 'Desiderium Lutetiæ,' was Paris, not a lady; but the hard-hearted 'Neæra' and the meretricious 'Leonora,'

names borrowed from classical masters, are realistic, probably real. It is possible that Milton's lines,

> Were it not better done, as others use,
> To sport with Amaryllis in the shade,
> Or with the tangles of Neæra's hair?—
> (*Lycidas*, 67)

glanced at Buchanan as well as at the classic elegiacs. Between 1544 and 1547 Buchanan returned to Paris and taught in the college of Cardinal le Moine, where the loss of his Bordeaux friends was compensated by the companionship of another circle of scholars, Turnebus, the great Grecian, Charles Stephen, the physician and printer of the family which gave its chief fame to the press of Paris, and Groscollius, and Gelida, less known scholars. Buchanan here became a victim of the gout, which never left him, and aggravated a temper naturally hasty. Govea, the principal at Bordeaux, was a Portuguese, and was summoned by John III of Portugal to preside over the newly founded college at Coimbra. He brought to his aid some of his learned friends, and among them Buchanan and his brother Patrick. John of Portugal, the friend of learning, though not of the Reformation, had already admitted the inquisition into his dominions, and on the death of Govea in 1548 Buchanan was accused of the use of flesh in Lent, of writing against the Franciscans, and of the remark that Augustine would have favoured those whom the Roman church condemned. Two secret witnesses reported that he thought ill of Roman doctrine, and he was immured in a monastery for some months, in the hope that seclusion and the monks might reclaim him. He occupied himself instead with translating the Psalms into Latin. On his release he was invited to remain in Portugal, but sailed for England in 1552. There he remained only a short time, and returned to Paris in the following year. At the solicitation of his friends he composed a poem on the raising of the siege of Metz, though with some reluctance, as Melinde de St. Gelais, a poet of the school of Marot, had already written on the subject. A graceful elegy on his return to France, 'Adventus in Galliam,' celebrates its praises in contrast with Portugal. After teaching a short time in the college of Boncourt he was engaged by Maréchal de Brissac, governor of the French territory on the Italian coast, as tutor for his son, Timoléon de Cossé, an office he held for five years, residing partly in Italy and partly in France. He was fortunate in his pupil, who, short as his life was, acquired credit in letters as well as a place among Brantome's great captains of France. Brissac's confidence in Buchanan was so great that he was sometimes admitted to the council of war. During this period several of his works were first published; his 'Alcestis' and a specimen of his version of the Psalms, which Henry Stephen brought out without his consent, along with four other versions by scholars of different countries, among whom he gave Buchanan the palm, and his own Greek version. At this time he wrote new poems on the 'Taking of Calais' and the 'Epithalamium of the Dauphin and Mary Stuart.' He also studied the Bible that he might form an opinion on religious controversies. The date of his return to Scotland is not certain, but he was there in 1562, and in April Randolph writes to Cecil: 'The queen readeth daily after her dinner, instructed by a learned man, Mr. George Buchanan, somewhat of Lyvie.' He now openly embraced the doctrines of the reformed church, and at once took part in its government. He was a member of the general assembly at Edinburgh on 25 Dec. 1563, and of a commission for revising the 'Book of Discipline.' He sat in the assemblies of 1564–7, and served on their judicial committee. In that of June 1567 he was moderator, one of the few laymen who have held that office. The year before he had been appointed by Moray principal of the college of St. Leonard's, and in that, as well as the following year, his name occurs among the electors, assessors, and deputies of the rector. In the register he receives the epithet already given him by foreign scholars, 'Hujus sæculi poetarum facile princeps.' He also appears as auditor of the accounts of the quæstor for the year 1566-7, and as assessor of the dean of the faculty of arts in 1567–9. In the parliament of 1563 Buchanan was appointed one of the commissioners to inquire into the foundations of St. Andrews and other universities. No report of this committee is extant, but a sketch for it, of which a copy exists in the Advocates' Library, Edinburgh, is credited to Buchanan. It differs from the scheme in the 'Book of Discipline,' but, like it, aimed at an organisation of the separate colleges of St. Salvator, St. Leonard, and St. Mary, which overlapped each other. According to his plan there was to be a college of humanity, with a principal, public reader, and six regents, for the teaching of languages on the model of the academy of Geneva; a college for philosophy with a principal, a reader in medicine, and four regents; and a college of divinity, with a principal who was to read Hebrew, and a reader in law. This inadequate scheme, in which languages were given too great preponderance, was much improved by the reform projected and in part effected by

Buchanan's pupil, Andrew Melville, under a subsequent commission in 1578. While chiefly engaged in the affairs of the church and education Buchanan was employed by the privy council to translate Spanish state papers for the use of the council. He still continued to exercise his talent for Latin verses, celebrated the marriage of Mary and Darnley in 'Strenæ and Pompæ,' dedicated his version of the Psalms to the queen, composed valentines in honour of the ladies Beaton and Fleming, two of the queen's Maries, and the verses spoken by the satyrs in the masque after the baptism of the young prince at Stirling. In reward for these services he received a pension of 500*l.* a year out of the revenues of the abbey of Crossraguel; but the resistance of the savage Earl of Cassilis, son of his old pupil, made it impossible to obtain payment of this pension, his chief livelihood, without recourse both to the privy council and the courts. Buchanan was probably at St. Andrews during the months between Darnley's murder (10 Feb.) and Bothwell's marriage (15 May); and when he came to Edinburgh for the June assembly (25 June) Mary was a captive in Lochleven, and Bothwell in full flight to the north. The assembly over which Buchanan presided issued a missive summoning the nobility and others to a meeting on 20 July, but transacted no other business of importance. It was only five days before the June assembly that the famous casket with the letters alleged to be written by the queen is said to have been found, and taken possession of by Morton; but there is no proof that Buchanan at this time knew their contents. On 16 Sept. the casket was delivered by Morton to Moray, who was then preparing to go to the conference at York which Queen Elizabeth had summoned. Buchanan went as the secretary of the commission. At the conference, if not before he left Scotland, he must have become cognisant of the letters. On 27 Sept. the commissioners and Buchanan started for England, with a guard of a hundred horse. Narrowly escaping being waylaid by the Earl of Westmorland, they arrived at York in the beginning of October. The real debate began on 8 Oct., when Mary's commissioners gave in her complaint. On 10 Oct. Lethington, Macgill, Balnavis, and Buchanan were sent to the English commissioners, and protesting they did not appear before them as commissioners, but only for their instruction, exhibited a portion of the contents of the casket. Lethington, who had been her secretary, and Buchanan, who had been her tutor, declared that the letters were written by the queen. It is difficult to believe that either was ignorant as to her handwriting. The result of this disclosure was to lead Elizabeth and Cecil to transfer the conference to Westminster. Buchanan went with the Scottish commissioners. A tortuous diplomacy delayed the production of the proofs, whose existence must now have been known to all the principal parties, but Cecil and Moray desired to use the letters so as to force Mary to a compromise rather than to close the door to it. At last, however, all reluctance was overcome, and on 6 Dec. Moray gave in the 'Book of Articles,' in which the charge against Mary was first formulated. This was long supposed to be the same document as the 'Detection' which Buchanan afterwards published. A copy recently found among Lord Hopetoun's manuscripts proves it to have been different, though many passages are in almost the same words, and the proof is the same as in the 'Detection.' Two days after, with a renewed protest, the casket and a portion of its contents were brought forward. The queen's commissioners lodged in her name an answer to the accusation, charging Moray and his party with being the real authors of the murder. Elizabeth's counsellors now gave their opinion that she ought not to admit Mary to her presence. Finally on 11 Jan. 1568-9 the commissioners on both sides, of whom Buchanan is named as one, met for the last time face to face at Hampton Court, when Mary's commissioners repeated the accusation against Moray, but declined to take the responsibility of it on themselves, and Moray offered to go to Bowton to see whether Mary would stand by her accusation, an offer which her commissioners declined. Elizabeth had already on the 10th stated her decision through Cecil, refusing to condemn either Moray or Mary, and giving the former license to return to Scotland. Mary's commissioners were some weeks later allowed to return. Such was the impotent conclusion of these long conferences. The unfairness to Mary, who was not allowed either personally or by her commissioners to see the principal documents brought forward against her, is palpable. Buchanan must bear his share in the discredit of these transactions. What that share is it is not so easy to determine. At best Buchanan's conduct must be regarded as that of a willing agent of Moray's policy. But Mary's vindicators brought against him a much graver charge—the forgery of the documents produced from the casket. His life and character as represented by the closest observers do not warrant this, nor are the best judges inclined to see his style in their composition. A letter written from London, it is supposed at the instigation of Cecil after the publication of

Buchanan's 'Detection,' expressly says that 'the book was written by him, not as of himself nor in his own name, but according to the instructions to him given by common conference of the privie counsel of Scotland, by him only for his learning penned, but by them the matter ministered,' and this, though coming from a source not beyond suspicion, appears probable. As to the letters themselves, the preponderating opinion of impartial writers now is against their genuineness, though Mr. Hosack's ingenious theory suggested by Miss Strickland that some are letters to Darnley is not more than a conjecture. The mystery cannot be said to be solved until the forger is discovered. Assuming their falsity, it is difficult to stop short of the further conclusion, that Buchanan must have shut his eyes to the inquiry which would have produced the necessary knowledge. He returned to Scotland with Moray early in January 1568–9, and at once resumed his position as principal of St. Andrews. Buchanan does not refer either in his 'Detection' or in his 'History' to the examination at St. Andrews, on 9 and 10 Aug., of Nicholas Hubert, commonly called French Paris, which attributes to Mary full knowledge of the conspiracy to murder her husband, and even of the particular mode devised for carrying it out. It cannot, however, be reasonably concluded from the omission that he disbelieved it; for it was not the method of either work to be precise in the citation of authorities, and the Latin edition of the 'Detection,' first printed in 1571, was probably written before Paris was examined, as the 'Book of Articles' on which it is founded certainly was. Before that publication events occurred which heightened if possible the virulence of the war of parties, both in Scotland and in England. On 23 Jan. 1570 the regent Moray, Buchanan's patron and friend, was shot at Linlithgow by Hamilton of Bothwellhaugh. Shortly before this the plot for the marriage of Mary to the Duke of Norfolk, and the rising in the north of England for her liberation, had been discovered, and Norfolk had been sent to the Tower. It was at this juncture that Buchanan produced his only writings in the vernacular. These must be regarded as party pamphlets. One was entitled 'Ane admonition direct to the tre Lordis Maintenaris of Justice and obedience to the Kingis Grace,' and the other 'Chamæleon,' a satire against Maitland of Lethington, who had now openly gone over to Mary's side. The 'Admonition' is an invective against the house of Hamilton, the principal opponents of the late regent, one of whom was his murderer, and an exhortation to the true lords to support the cause of the young king, on which the great issue of protestantism against papacy depended. The 'Chamæleon' is a curious sample of the sudden changes of this age of intrigues, as little more than a year before the satirist and the object of his satire had acted together in the accusation of Mary. Shortly after the assassination of Moray, Buchanan, by an act of council dated August 1569 (*Lord Haddington's MS.*, Advocates' Library), was appointed tutor to the king, then in his fourth year; and as it was necessary that he should reside at Stirling, where James was kept under the guardianship of the Earl of Mar, he resigned his office of principal. In the following year the 'Detection' was published in London, first in Latin and then in the Scottish dialect. In it the charges against Mary in the 'Book of Articles,' in the form of a judicial paper, are reiterated and adapted to the purposes of a polemic. The date of the English edition is fixed by a letter of Cecil of 1 Nov. 1571, which states that it is newly 'printed in Latin, and I hear is to be translated into English, with many supplements of like condition.' Next year it was reprinted in Scotch at St. Andrews by Lekprevik, and a French edition was put out, purporting to be printed 'à Edinburg, ville capitale d'Ecosse, le 13 Fevrier 1572, par moi Thomas Watters,' a fictitious name, for in reality it was published at Rochelle by a Huguenot editor. After all allowance for party spirit and the well-founded belief of the reformers that Mary was a subtle and dangerous enemy, the 'Detection' must be deemed a calumnious work, which not only sought out doubtful and trivial incidents to blacken her character, but invented others for which there was no warrant. Buchanan charges Mary with an attempt to make Darnley and Moray quarrel, in the hope of ridding herself of both; with encouraging Darnley to seduce Moray's wife; with shameless adultery with Bothwell, both in Edinburgh and at Jedburgh; with a design to poison Darnley, and with the intention, gradually formed, to murder not only Darnley but her own child. For these charges there is no evidence, and they have been silently dropped even by historians who believe her capable of any wickedness. We cannot wonder that she describes this work, when Elizabeth, with peculiar spite, sent her a copy of the 'Detection' instead of the priest she asked for, as 'a defamatory book by an atheist, Buchanan, the knowledge of whose impiety had made her request a year before that he should not be left near her son, to whom she heard he had been given as preceptor' (*Letter from Sheffield to La Mothe Fénelon*, 22 Nov.

1571, Labanoff, iv. 5). The post of tutor suited Buchanan better than that of a political writer, and there can be little doubt that he devoted himself with diligence and zeal to the discharge of his office. Melville writes in his 'Memoirs' that Buchanan was one of James's 'four principal masters,' and 'that he held the king in great awe,' that unlike another of these masters who carried 'himself warily, as a man who had a mind to his own weal, by keeping of his majesty's favour, Mr. George was a Stoick philosopher, who looked not far before him. A man of notable endowments for his learning and knowledge of Latin poesie. Much honoured in other countries, pleasant in conversation, rehearsing on all occasions moralities short and instructive, whereof he had abundance, inventing where he wanted. He was also of good religion for a poet; but he was easily abused, and so facill that he was led with any company that he haunted for the tym, quhilk maid him factious in his old dayis; for he spoke and writ as they that were about him for the tym informed him; for he was become sliperie and careless, and followed in many things the vulgar oppinions; for he was naturally populair and extreme vengeable against any man that had offendit him, quhilk was his gratest fault.' James entertained a lively recollection of the discipline of his tutor, and when a person in high office whom he disliked came near him he used to say 'he trembled at his approach, it reminded him so of his pedagogue.' Yet his references to Buchanan are not so severe as might have been anticipated. He denounced his 'History,' indeed, as well as that of Knox, as an infamous invective, and coins for the authors the epithet 'Archibellonses of Rebellion.' But on the 'De Jure Regni' he pronounces the curious judgment: 'Buchanan I reckon and rank among poets, not among divines, classical or common. If the man hath burst out here and there into some traces of excess or speech of bad temper, that must be imputed to the violence of his humour and heat of his spirit, not in any wise to the rules of treu religion rightly by him conceived before.' In his speech at Stirling to the university of Edinburgh James praised his Latin learning. 'All the world knows,' he said, 'that my master, George Buchanan, was a great master in that faculty. I follow his pronunciation, both of his Latin and Greek, and am sorry that my people of England do not the like; for certainly their pronunciation utterly fails the grace of these two learned languages.'

The death of Morton in 1578, and the emancipation of the king from any regency, also emancipated him from his tutors On 3 May 1578, a new 'ordour of the keeping of the king' was framed, to which his own signature is attached. John, earl of Mar, was given the custody of his person, with an injunction that he was not to be removed from the castle of Stirling, and his instruction was still committed to 'Masteris George Buchanan and Peter Young, his present pedagoguis, or sic as sall be hereafter electit by his Hiness . . . of his said counsale to that charge, aggreing in religion with the saidis Maisteris George and Peter.' But though Buchanan still nominally held this office, to which he refers in the dedications of the 'De Jure Regni' and of his 'Historia Scotorum,' James was allowed to leave Stirling in the following year, and growing age and infirmity prevented Buchanan from acting personally as the king's tutor. His active spirit did not confine itself at any time to the education of the king. He had been rewarded for his services by the post of director of chancery in 1570, which he seems to have held only for a short time, since in the same year he was appointed to the higher office of keeper of the privy seal, which he held till 1578, when he resigned in favour of his nephew Thomas. This office gave him a seat both in the privy council and in parliament, and he acted on commissions for the digest of the laws, for the reform of the universities, and for the compilation of a Latin grammar, over which he presided, and for which he compiled a short prosody, printed in his works. He was also one of the commission appointed by parliament in 1578 to examine a book on the 'Policy of the Kirk.' In 1574 the general assembly placed under his revision, along with Peter Young, Andrew Melville, and James Lawson, Adamson's Latin version of the Book of Job, which was to be published if found agreeable to God's Word.

So busy a life probably left little time for correspondence, and few of Buchanan's letters have been preserved; but those of his correspondents are of considerable interest from their various nationalities, and the light they throw on the literary commerce of the sixteenth century. They were the leading scholars who had embraced the reformed doctrines in England and the Low Countries, France, and Switzerland. All express the greatest interest in Buchanan's writings, and request him to publish or revise them. Randolph presses him to write his own life; but all that came of this request was the brief fragment prefixed to his works, written in 1580, which unfortunately stops short at his return to Scotland. Among his friends whose letters have been preserved are Theodore Beza, Elias Vinet,

Hubert Languet, Roger Ascham, and Walter Haddon. The greatest name in the list is that of Tycho Brahe, whom Buchanan thanks for his present of his book on the new star, and mentions that ill-health has prevented him from completing his astronomical poem on the Sphere, which was only published after his death. A portrait of Buchanan, presented probably by King James to Brahe, was seen by him when he visited the astronomer at Uranienberg on the occasion of his marriage. In the beginning of 1579 Buchanan published his tract 'De Jure Regni,' the most important of his political writings. The contents of this work—in the form of a dialogue between Buchanan and Thomas Maitland, brother of Lethington—are a defence of legitimate or limited monarchy, a statement of the duty of monarchs and subjects to each other, in which he lays stress chiefly on the former, and a plea for the right of popular election of kings, and of the responsibility of bad kings, in treating which he does not shrink from upholding tyrannicide in cases of extreme wickedness. The book had an immense popularity; three editions were published in three years. Similar doctrine was then in the air of Europe. 'The three great sources of a free spirit in politics,' remarks Hallam, 'admiration of antiquity, zeal for religion, and persuasion of positive right, which animated separately La Boétie, Languet, and Hottoman, united their stream to produce the treatise of George Buchanan, a scholar, a protestant, and the subject of a very limited monarchy.' Suppressed by an act of parliament in 1584, the 'De Jure Regni' was a standard work in the hands of the men of the Long parliament, and the writer possesses a copy carefully indexed by Sir Roger Twysden. As might be expected, Buchanan's work was not allowed to pass without criticism. It was answered in his own time by his catholic countrymen, Blackwood, Wynzet, and Barclay; by the lawyers of the Restoration, Craig, Stewart, and Mackenzie; and by Sir James Turner in an unpublished work; but the English writers who have formed the theory of the constitution now accepted, Milton and Sidney, Locke, Hallam, and Mackintosh, acknowledge most of its positions as well founded. Buchanan now addressed himself to his last, and in some respects greatest work, the history of his own country. This had been in his thoughts for more than twenty years, and was mainly composed several years before. His friends had often urged him to complete it, and it was at last published in 1582. He again addressed himself to James in the dedication. 'An incurable illness having made me unfit,' he says, 'to discharge in person the care of your instructions committed to me, I thought that sort of writing which tends to inform the mind would best supply the want of my attendance, and resolved to send to you faithful narratives from history that you might make use of trew advice in your deliberations, and imitate trew virtue in your actions.' This book was at once translated into the continental languages, and was long the chief, almost the only source from which foreigners knew the history of Scotland. Nineteen editions attest the value which succeeding generations attached to it, but it is significant that the last was published in 1762. Judged by a modern standard, the history of Buchanan is antiquated not merely on account of its Latin, but from the absence of criticism in the examination of authorities. Its different parts are of unequal merit, probably because they were composed at different times. The first three of its twenty books contain its best portions, a description of the physical characteristics of the country, and an erudite collection of passages from Greek and Latin writers relating to Britain. Buchanan proceeds, in the steps of Hector Boece, to narrate the reigns of the eighty-five kings down to Malcolm Canmore, in a manner not more deserving of credit than their portraits, painted to the order of Charles II, which hang in the gallery of Holyrood. But from Malcolm the history improves. The characters of the kings are well drawn, though the publication of the original records has enabled modern historians to present a larger and more exact picture of their reigns. From the middle of the thirteenth book to the close Buchanan's history still retains a certain value. This portion from James V to the death of Lennox, where it somewhat abruptly stops, is practically the work of a contemporary, and though it is that of a partisan who vilifies Mary, panegyrises Moray, hates all the Hamiltons, and dislikes Morton, no future historian can safely neglect the view of Scottish history which impressed such an intellect, and was the popular opinion, not merely in his own time, but for two centuries after. Of literary style Buchanan is an acknowledged master. It has even been rashly contended by his admirers that he surpassed Livy. More important than mere style is the clearness of his narrative, which dispenses with the rhetorical art, though he was capable of using it.

In September 1581, when his work was in the press, Andrew and James Melville, who had been his pupils at St. Andrews, and his cousin Thomas Buchanan, came to see him

in Edinburgh. They found him teaching his servant to read, and after they had spoken of his industry he showed them his epistle of dedication to the king. Andrew Melville pointed out some defects in it. 'Sayes he,' James Melville writes in his diary, '"I may do na mair for thinking on another mater." "What is that?" sayes Mr. Andro. "To die," quoth he, "but I leave that and many ma things for you to helpe." We went from him to the printars' wark hous, whom we fand at the end of the 17 Buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occasion of steying the haill werk onent the buriall of Davie. Therefor steying the printer from proceiding, we cam to Mr. George again and fund him bedfast by his custome, and asking him how he did, "Even going the way of weilfare," says he. Mr. Thomas his cusing schawes him of the hardness of that part of his Storie, that the king wald be offendit with it, and it might stey all the wark. "Tell me man," sayes he, "giff I have tauld the treuthe?" "Yes," sayes Mr. Thomas, "sir, I think sa." "I will byd his fead and all his kins then," quoth he. "Pray to God for me, and let him direct all." Sa be the printing of his Cornicle was endit that maist lerned, wyse, and godlie man endit this mortall lyff."'

The history of Buchanan has not escaped severe criticism, but the most acute of his critics, Father Innes, while successful in impugning the earlier portions as wanting in research and accuracy, fails to establish the point of his attack, that the whole was written to support a republican theory of government. Buchanan did not survive the publication of this work, and the death which he had long calmly anticipated came on 29 Sept. 1582, about five months before his seventy-seventh birthday. He died poor; a sum of 100*l.* due to him from his pension of Crossraguel is the whole of his means in the inventory of his testament. He was buried in the churchyard of Grey Friars in Edinburgh, but the place of his tomb is unknown. Tradition dating from a short period after his death ascribes to him the skull preserved in the Anatomy Museum of the university, of which there is a print in Irving's life, and which certainly resembles the best authenticated portraits of him which have been preserved, that by Boinard, engraved in Beza's 'Irones,' and of which a copy is in the university of Edinburgh. On the continent his name is mentioned with respect for his learning, and the epitaph of the younger Scaliger has been often quoted. When the universities of foreign countries greeted the college founded by his royal pupil at Edinburgh on its three hundredth anniversary, many of them recalled his memory. While his title to learning is thus beyond dispute, the rest of his character has been the subject of vehement controversy. Nor is it a character easy to read. Some points will be generally allowed. With him the love of education was not merely a virtue but a passion, early conceived and never abandoned. But he was not only a professor but a man of the world. The world in which he lived was distracted by the deepest and widest controversy in modern history; between tradition and the new learning, between absolute and constitutional government, between the romanist and the reformed doctrines and discipline. In this controversy, not only in the field of literature, but of action, Buchanan took a prominent part on the side of the reformers. He is still deemed a traitor, a slanderer, and an atheist by some, while to others he is a champion of the cause of liberty and religion, and one of its most honoured names. His character may perhaps be more justly represented as combined of strange contradictions; he was at the same time humane and vindictive, mirthful and morose, cultured and coarse, fond of truth, but full of prejudices. It is these contradictions and his great learning and literary power which make him so striking a figure in the history of Scotland and of literature.

[Irving's Life, 2nd edition, 1817, contains one of the best literary histories of the time, and portraits of Buchanan, his contemporaries, and friends. It is ungrateful to criticise a work of so much learning, but it is necessary to supplement this memoir from records published since Irving wrote, and to correct his view of Buchanan's character. The best editions of his works are those of Ruddiman, 1715, reprinted by Burman, Lugduni Batavorum, 1735, where a full bibliography of Buchanan will be found. Irving gives a list of the chief publications relating to him, p. 427; Chalmers's Life of Ruddiman contains a sketch of some value; the brief fragment of a life by Buchanan himself, often printed, should also be referred to; there is an able, but too favourable sketch of Buchanan in the North British Review, No. xlii,, by Hannay; an account of his portraits is given in Drummond's monograph on the Portraits of Knox and Buchanan, 1875.] Æ. M.

BUCHANAN, GEORGE (1790?–1852), civil engineer of Edinburgh, third son of David Buchanan, a printer and publisher at Montrose (1745–1812) [q. v.], was born about 1790. His father was a Glasite and an accomplished classical scholar, who published numerous editions of the Latin classics, which were in high repute for their accuracy. George

Buchanan was educated at Edinburgh University, where he was a favourite pupil of Sir John Leslie. About 1812 he began business as a land surveyor, but his strong scientific bent soon led him to devote himself to the profession of a civil engineer. In this capacity he was engaged upon several public works of importance, in the construction of harbours and bridges, and made a considerable local reputation. In 1822, on the invitation of the directors of the School of Arts, he delivered a course of lectures on mechanical philosophy in the Freemasons' Hall, remarkable for the original and striking experiments. Buchanan afterwards gave one or two courses of lectures on natural philosophy, but his increasing business as an engineer interfered with any further educational work. In 1827 he drew up a report on the South Esk estuary at Montrose in relation to a question then in dispute concerning salmon fishing. This report attracted the attention and gained the marked commendation of Lord-justice-clerk Hope, then solicitor-general, who afterwards, as long as he remained at the bar, always gave the advice in any case involving scientific evidence to 'secure Buchanan.' Subsequently in all the important salmon-fishing questions which arose, and which embraced nearly every estuary in Scotland, Buchanan's services were enlisted, the point being generally to determine where the river ended and the sea began. When the tunnel of the Edinburgh and Granton railway was being constructed under the new town, and the adjacent buildings were considered in imminent danger, Buchanan was commissioned by the sheriff of Edinburgh to supervise the works on behalf of the city. In 1848 he began the work of erecting the huge chimney, nearly 400 feet in height, of the Edinburgh Gasworks, and carried out an exhaustive series of experiments to assure its stability. He communicated an account of this work in detail in two papers read before the Royal Scottish Society of Arts. Buchanan was the author of several scientific treatises. He published a 'Report on the Theory and Application of Leslie's Photometer' (Edinburgh, 1824, 8vo). He communicated a series of papers in 1851 to the 'Courant' newspaper upon pendulum experiments relating to the earth's rotation, and was a constant contributor to the 'Transactions of the Royal Scottish Society of Arts.' He also contributed the article on 'Furnaces' to the eighth edition of the 'Encyclopædia Britannica.' He was a fellow of the Royal Society of Edinburgh, and was elected president of the Royal Scottish Society of Arts for the session 1847–8. He died of lung disease on 30 Oct. 1852. David Buchanan (1779–1848) [q. v.] and William Buchanan (1781–1863) [q. v.] were Buchanan's elder brothers.

[Scotsman, November 1852; Courant, 19 June 1851; Proceedings Roy. Scot. Soc. of Arts.]

R. H.

BUCHANAN, JAMES, D.D., LL.D. (1804–1870), preacher and theological writer, was born in 1804 at Paisley, and studied at the university of Glasgow. In 1827 he was ordained minister of Roslin, near Edinburgh, and in 1828 he was translated to the large and important charge of North Leith. In this charge he attained great fame as a preacher, being remarkable for a clear, vigorous, and flowing style, a graceful manner, a vein of thrilling tenderness, broken from time to time by passionate appeals, all in the most pronounced evangelical strain. Most of his parochial duties being discharged by assistants, he read and wrote much in his study. While at North Leith he wrote: 1. 'Comfort in Affliction,' a series of meditations, of which between 20,000 and 30,000 copies were issued. 2. 'Improvement of Affliction.' 3. 'The Office and Work of the Holy Spirit.' In 1840 Buchanan was translated to the High Church (St. Giles'), Edinburgh, and in 1843, after the disruption, he became first minister of St. Stephen's Free Church. In 1845 he was appointed professor of apologetics in the New College (Free church), Edinburgh, and in 1847, on the death of Dr. Chalmers, he was transferred to the chair of systematic theology, continuing there till his resignation in 1868. During this time he published: 4. 'On the Tracts for the Times.' 5. 'Faith in God and Modern Atheism compared,' 2 vols. 8vo, 1855. 6. 'Analogy: considered as a Guide to Truth, and applied as an Aid to Faith,' 2nd edit. 1867. 7. 'The Doctrine of Justification,' being the Cunningham Lectures for 1866. In 1844 the degree of D.D. was conferred on him by Princeton College, New Jersey, and some time after that of LL.D. by the university of Glasgow. Though not eminent for his powers of original thought, Buchanan had a remarkable faculty of collecting what was valuable in the researches and arguments of others, and presenting it in clear form and lucid language. His work on 'Faith in God' is a very valuable summary of facts and reasonings applicable to the state of the apologetic question, both in natural and revealed religion, some thirty years ago. The book on 'Analogy' follows so far the lines of Butler, but makes much wider application of the principle than Butler's purpose required. Owing to delicate

health and a retiring disposition, Buchanan did not enter much into the public business of the church. He threw himself very cordially, however, into the disruption controversy. On the question of union between the Free church and the United Presbyterian his views were against the proposal. He died in 1870.

[Disruption Worthies, 1881; College Calendar of the Free Church, 1870–1; Records of General Assembly of the Free Church, 1871.]

W. G. B.

BUCHANAN, JOHN LANNE (*fl.* 1780–1816), author, was a native of Menteith, Perthshire, and was educated at the grammar school of Callander and the university of Glasgow. For some years he was assistant to Robert Menzies, minister of Comrie, and on his death in 1780 he went as missionary of the church of Scotland to the Western Isles. He afterwards resided in London. He was the author of 'Travels in the Western Hebrides from 1782 to 1790,' 1793; 'A Defence of the Scots Highlanders in general, and some learned characters in particular,' 1794; and a 'General View of the Fishery of Great Britain,' 1794. Having entrusted his 'Travels in the Highlands' to the editorial care of Dr. William Thomson, the latter without his knowledge inserted some severe criticisms of the Scotch clergy and others, which Buchanan in his 'General View of the Fishery of Great Britain' indignantly disclaimed.

[Biog. Dict. of Living Authors (1816), p. 44; Notes and Queries, 2nd series, x. 412–13.]

T. F. H.

BUCHANAN, ROBERT (1813–1866), socialist, was born at Ayr in 1813. He was successively a schoolmaster, a lecturer advocating the socialistic views of Robert Owen, and a journalist. Manchester was an important centre of Owenism, and Buchanan settled in that town, where his small books were published. These are: 1. 'The Religion of the Past and Present Society, founded upon a false fundamental principle inimical to the extension of real knowledge opposed to human happiness,' Manchester, 1839. 2. 'The Origin and Nature of Ghosts, Demons, and Spectral Illusions generally, fully and familiarly explained and illustrated,' Manchester, 1840; this is a sensible pamphlet, in which some of the commoner causes of hallucination are exposed. 3. 'An Exposure of the Falsehoods, Calumnies, and Misrepresentations of a Pamphlet entitled "The Abominations of Socialism Exposed," being a refutation of the charges and statements of the Rev. Joseph Barker,' Manchester, 1840; this went through two editions. 4. 'Concise History of Modern Priestcraft, from the time of Henry VIII until the present period,' Manchester, 1840; this is a bitter attack on the church of England. A chapter is devoted to the 'persecution of the socialists,' and another sets forth the 'crimes of the clergy.' 5. 'The Past, the Present, and the Future,' Manchester, 1840. In the preface to this work the author disclaims 'pretensions to the character of poet,' but adopts blank verse, from a strong natural love of poetry and a belief in its superiority as a vehicle for instruction. 'The object of the writer is . . to contrast the evils of the old world with advantages of the new moral world of Robert Owen.' 6. 'Socialism Vindicated' is a reply to a sermon preached by the Rev. W. J. Kidd, Manchester, 1840. Mr. Kidd was the rector of St. Matthew's, which was opposite to the 'Hall of Science' built by the Owenites in 1839. The socialists were prosecuted for having lectures on Sunday and charging for admission, contrary to the statute of Geo. III, c. 79. They were prepared to show that the 'collection' had been a voluntary one, but as their witnesses declined to take the oath there was no legal defence, and they were fined. The building was registered as the meeting-house of a society of dissenters by the name of 'Rational Religionists.' Mr. Kidd, aided by Mr. T. P. Bunting, the son of the well-known Wesleyan minister, the Rev. Jabez Bunting, D.D., induced the stipendiary magistrate to tender to Buchanan the oaths which by statute were required from dissenting ministers. Mr. Bunting then managed to elicit from him a declaration that he did not believe in the orthodox doctrines of damnation. This was a fatal objection, and after several adjournments Buchanan was fined 50*s.* for refusing to take the oaths of supremacy, &c. After the decline of Owenism, Buchanan, who was a contributor to the 'Northern Star,' the organ of the chartist movement, but never joined its physical force section, removed to Glasgow, where he engaged in literary work as the editor of a newspaper, and there his son Robert, who has since attained distinction as a poet and dramatist, was born. Buchanan died at this son's house at Bexhill, Sussex, 4 March 1866.

[Sutton's List of Lancashire Authors; information supplied by Mr. Abel Heywood, J.P., Manchester; Manchester Guardian, June and July 1840.]

W. E. A. A.

BUCHANAN, ROBERT (1785–1873), professor of logic in the university of Glasgow, was a cadet of the clan Buchanan, and a native of Callander, where he was born in

1785. At the university of Glasgow he specially distinguished himself in the philosophy classes. After completing his divinity course, he was in 1812 licensed as a preacher of the church of Scotland by the presbytery of Haddington, and in 1813 was presented to the parish of Peebles. In 1824 he was appointed assistant and successor to Professor Jardine in the chair of logic in Glasgow University, and becoming sole professor in 1827, he held the office till 1864, when he retired to Ardfillayne, Dunoon. He died on 2 March 1873. He was the author of 'Fragments of the Table Round,' 1860; 'Vow of Glentreuil, and other Poems,' 1862; 'Wallace, a Tragedy,' 1856; and 'Tragic Dramas from Scottish History,' 1868, containing 'The British Brothers,' a tragic drama, 'Gaston Phœbus,' a tragic drama, 'Edinburga,' a tragic drama, and the tragedies of 'Wallace' and 'King James the First.' He also published anonymously, in 1868, 'Canute's Birthday in Ireland, a Drama in Five Acts.' His tragedy 'Wallace' was performed twice for a charitable object at the Prince's Theatre, Glasgow, in March 1862, the principal characters being personated by students of the divinity and art classes. Though averse to independent and original speculations, he had a thorough mastery of the Scottish philosophy, and his highly cultivated taste was manifested not only in his verse, but in the correct and chaste style of his lectures. In commemoration of his services while occupant of the logic chair for forty years, the Buchanan prizes were instituted in 1866, consisting of the interest of 314*l.* for students of the logic, moral philosophy, and English literature classes. By his will he bequeathed 10,000*l.* for the founding of Buchanan bursaries in connection with the arts classes of the university.

[Hew Scott's Fasti Eccles. Scot. i. 237; Glasgow Herald, 3 March 1873; Ralston Inglis's Dramatic Writers of Scotland, pp. 24, 25, 128; Glasgow University Calendar.] T. F. H.

BUCHANAN, ROBERT, D.D. (1802–1875), church leader and theological writer, was born in 1802 at St. Ninian's, near Stirling, and educated at the university of Glasgow. He was licensed as a probationer by the presbytery of Dunblane, ordained in 1826 minister of Gargunnock, and translated thence in 1829 to Salton in East Lothian, the parish of which Dr. Gilbert Burnet had been minister. In 1833, on a vacancy occurring in Tron parish, Glasgow (where Dr. Chalmers had begun his Glasgow ministry), Buchanan was called to fill the charge. He proved an earnest and like-minded minister, but owing to the calls of public business, in which he became involved at an early period, some of his most important plans for the good of the parish had to be postponed. Later in life, when the disruption of 1843 had brought rest from public controversy, he carried most successfully into effect a project for a territorial church and schools in connection with the Free church, in the district of 'The Wynds,' probably the most degraded portion of the city of Glasgow. The ideas of Dr. Chalmers as to home mission work were there carried out with remarkable success. By-and-bye, a portion of the 'Wynds' congregation proceeded to form a new church; and, by a widely extended system of ecclesiastical colonisation, many of the most needy districts were supplied with churches and ministers, and with bands of energetic and earnest spiritual labourers.

The conflict between the church and the civil courts of Scotland began to get very serious about the year 1838. A decision in the 'Auchterarder case' having been given, in which the civil courts claimed a jurisdiction to which the evangelical majority in the church could not agree, a celebrated 'Independence resolution' was moved by Dr. Buchanan, and carried in the general assembly of 1838, in which the position was defined which the church proposed to occupy in the conflict with the civil courts, which continued for the next five years. The resolution declared the readiness of the church to defer to the civil courts in all civil matters, but its firm determination in the strength of God to maintain the jurisdiction in spiritual things which had been conferred on it by its great Head. From this time Dr. Buchanan came to stand in the front rank of his party, and till his death, thirty-seven years afterwards, he was one of the guiding spirits of the movement. In counsel, in debate, as a deputy to London, on the platform and from the press, he maintained the principles which he had announced, and strove to get them acknowledged. On 18 May 1843, when the disruption took place, he was one of the speakers on the platform at Canonmills who, standing round Dr. Chalmers, encouraged the Free church to grapple with the difficulties of her position, and to proceed energetically with the work of reconstruction.

The thirty-two years that followed were crowded with important services rendered by Buchanan to his church. Pre-eminent among these were: 1. His presiding over the sustentation fund committee from 1847 to 1875. 2. His 'History of the Ten Years' Conflict,' an elaborate work in 2 vols. 8vo,

where, with great care, the whole movement was traced from its beginning, and ample extracts given from all the authoritative documents in the case. 3. His presiding over the 'Union' committee, and guiding the long-continued negotiations and discussions as to a proposed union of the Free church, the United Presbyterian, the Reformed Presbyterian, and the Presbyterian church of England. In this case his efforts proved unsuccessful, owing to the opposition of Dr. Begg and others. In the business of the general assembly Buchanan always took a leading part. While thus active in the affairs of his church, he was a useful citizen of Glasgow, and was deeply interested in all that concerned its prosperity. He was elected a member of the first school board, and laboured unweariedly to the last day of his residence in Glasgow in that and other undertakings for the good of the city.

Buchanan promptly received from time to time whatever honours were suitable to a man in his position. In 1840 the university of Glasgow conferred on him the degree of D.D. In 1860 he was appointed moderator of the general assembly. In 1864 a presentation of four thousand guineas was made to him by his friends, in token of their appreciation of his services. And in 1875, if death had not intervened, he would have been appointed by acclamation principal of the Free Church College of Glasgow.

Though not much of a literary man, Buchanan published several volumes besides his 'History of the Ten Years' Conflict.' Among those may be mentioned his 'Clerical Furlough,' being an account of a holiday trip to the Holy Land and other countries of the East; and a commentary on the book of Ecclesiastes.

He had been appointed to conduct the services in the Scotch Free church in Rome in the spring of 1875, and with his family reached that city on 4 Feb. He was greatly interested in all the wonderful sights in Rome, and entered very cordially into the work which he had been requested to undertake. A slight but not alarming illness confined him to the house for a few days in the end of March; on the morning of the 31st it was found that during the night he had quietly expired. The body was taken to Glasgow, and a great public funeral testified to the esteem in which he was universally held.

[Robert Buchanan, D.D., an ecclesiastical biography, by Rev. N. L. Walker, 1877; Disruption Worthies; Records of the General Assembly of the Free Church, 1875; Scott's Fasti.]

W. G. B.

BUCHANAN, ROBERTSON (1770–1816), civil engineer of Glasgow, was the author of 'Essays on the Economy of Fuel and Management of Heat,' 8vo, 1810; 'A Practical Treatise on Propelling Vessels by Steam,' 8vo, Glasgow, 1816; and of 'Practical Essays on Millwork and other Machinery, Mechanical and Descriptive,' 3 vols. 8vo, published in 1814; edition by Tredgold, roy. 8vo, with atlas in folio, 1841; supplement to third edition by Rennie, roy. 8vo, 1842. He also contributed various papers to the 'Philosophical Magazine' and to the 'Edinburgh Encyclopædia.' He died, 22 July 1816, at the house of his uncle, Dr. Innes, of Creech St. Michael, near Taunton, in his forty-sixth year.

[Gent. Mag. vol. lxxxvi. pt. ii. p. 188.]

R. H.

BUCHANAN, WILLIAM (1781–1863), Scotch advocate, born in 1781 at Montrose, was the son of David Buchanan, printer and publisher (1745–1812) [q. v.], and brother of David Buchanan, editor of the 'Edinburgh Courant' (1779–1848) [q. v.], and of George Buchanan, civil engineer (1790?–1852) [q. v.] He was educated at Edinburgh University; he studied law and was called to the bar in 1806. At the outset of his career he showed a strong leaning to whig principles, but he never made politics a profession, and devoted himself simply to the bar. In 1813 he published 'Reports of certain Remarkable Cases in the Court of Session and Trials in the High Court of Justiciary.' These reports are marked by purity of diction and methodical arrangement. In 1856 he was appointed queen's advocate and solicitor of teinds, or tithes, on the death of Sir William Hamilton. He was now the oldest member of the Scottish bar, and peculiarly fitted for his office by his antiquarian bent. He published in November 1862 a 'Treatise on the Law of Scotland on the subject of Teinds,' immediately recognised by the whole profession as the standard authority on the subject. Towards the end of his career his infirmity compelled him to withdraw in a great measure from active work. In the autumn of 1863 his health began to give way, and he expired after a lingering illness on 18 Dec.

For the last forty years of his life he was one of the elders of the Glasite church. He married Elizabeth, daughter of the Rev. James Gregory, minister of the parish of Banchory, by whom he had numerous children.

[Gent. Mag. new ser. 1864, xvi. 392; Edinburgh Courant; Buchanan's Remarkable Cases in the Court of Session; Brit. Mus. Cat.]

B. C. S.

BUCK, CHARLES (1771–1815), theological writer, minister of an independent congregation, first at Sheerness and afterwards in London, was author of a well-known work, of which many editions have appeared both in England and America, entitled 'A Theological Dictionary, containing definitions of all theological and ecclesiastical terms; an impartial acccount of the several denominations that have subsisted in the religious world; remarkable transactions and events in ecclesiastical history, and a biographical sketch of writers in theological science.' The first edition appeared in London in 2 vols. 8vo, 1802. Buck was also author of a 'Collection of Anecdotes,' 1799, which has gone through many editions, and of several other religious works, less known. He died 11 Aug. 1815.

[Catalogue of Advocates' Library, Edinburgh; Biog. Dict. of Living Authors, 1816; Herzog and Schaff's Religious Encyclopædia, 1883.]
W. G. B.

BUCK, Sir GEORGE. [See Buc, Sir George.]

BUCK, JOHN WILLIAM (*d.* 1821), a barrister of Lincoln's Inn, was admitted as student 7 July 1813. He reported the first forty-four pages of a volume of English reports of cases in bankruptcy decided by Lord Eldon, Sir Thomas Plumer, and Sir John Leach, from Michaelmas term 1816 to Michaelmas term 1820. The volume was published in Buck's name and entitled vol. i., although no other volume appeared under the same title. The last English edition was issued in 1820. Buck died on 23 Aug. 1821.

[Marvin's Legal Bibliography; Saule's Lawyers' Reference Manual, p. 84; Gent. Mag. 1821; Lincoln's Inn Register.]
R. H.

BUCK, SAMUEL (1696–1779), engraver and topographical draughtsman, drew and engraved 428 views of the ruins of all the noted abbeys, castles, &c., together with four views of seats and eighty-three large general views of the chief cities and towns of England and Wales. The smaller series of abbeys, &c., were first issued in parts, each containing twenty-four views. From 1711 to 1726 Buck was his own engraver as well as draughtsman. From 1727 to 1753 he was assisted in both branches of the work by his brother, Nathaniel Buck, who died many years before him. From the title to the fifth part, issued in 1730, and dated from the 'Golden Buck in Warwick Street near Golden Square, St. James's,' we learn that their summers were devoted to making their drawings, and their winters to working up the plates at home, which were always finished within the twelve months. The first two sets were those for Yorkshire, 1711–25, and Lincoln and Nottinghamshire, 1726 (S. Buck del. et sculp.) The earliest joint productions of the two brothers were those for Cheshire, Derby, and Lancashire, 1727, followed by those for Durham and Northumberland, 1728; Northampton, Oxford, and Warwick, 1729; Bedfordshire, Buckinghamshire, Cambridgeshire, and Huntingdon, Leicester, and Rutland, 1730; Hereford, Shropshire, Stafford, and Worcester, 1731; Gloucester, Monmouthshire, and Wiltshire, 1732; Berkshire, 1732–3; Dorset, Hampshire, and Isle of Wight, 1733; Cornwall, Devon, and Somerset, 1734; Kent, 1735; two large views of Plymouth, 1736; Hertfordshire, Middlesex, Surrey, and Sussex, 1737; Essex, Norfolk, and Suffolk, 1738 (after this period the prints were dated from No. 1 Garden Court, Middle Temple); Cumberland and Westmoreland, 1739; South Wales, 1740–1; and North Wales, 1742. About sixty-three of the larger views of cities were done at the same time. Among the remaining twenty done later may be mentioned Ely, 1743; Berwick-upon-Tweed, 1745; two of Richmond in Yorkshire; and the four famous large views of London and Westminster from Bankside, all of which bear the date of 1749; the whole series terminating with a second large view of Birmingham, 1753. The whole of these views were afterwards republished in a collective form as 'Buck's Antiquities or Venerable Remains of above 400 Castles, &c., in England and Wales, with near 100 Views of Cities,' London, R. Sayer, 3 vols. folio; preceded by historical accounts and the double portraits of S. and N. Buck (J. Highmore pinx.; R. Houston sculp.), 1774. The prints were finished with the graver in a stiff manner, the backgrounds slightly etched. Samuel Buck's original drawings were sometimes hasty and slight, but many of them were elaborately finished with pen and ink and tinted. Some of these were exhibited at the Spring Gardens Exhibition in 1768, 1774, and at the Academy in 1775. Eleven of the larger drawings of cities were sold in London in 1882 and fetched high prices; among them was one of Oxford, never engraved. These last are now preserved at 53 Fleet Street, London, formerly the Golden Buck, the sign being evidently borrowed. The value and real use of Buck's labours can be perhaps better appreciated by the antiquary and the ecclesiologist than the print-collector. As a painstaking delineator of architectural remains long since destroyed Buck has never been surpassed for truthfulness of detail, often conveyed at the sacrifice

of general effect. His latter days were, like those of his fellow-draughtsman Hollar, embittered by distress, which was, however, met by liberal subscriptions collected on his behalf; but he died a few months after, at the ripe age of 83, on 17 Aug. 1779, and was buried in the churchyard of St. Clement Danes, London.

[Gent. Mag. xlix. (1779), pp. 68, 424; Redgrave's Dict. of Artists of English School (1878), p. 60.] C. H. C.

BUCK, ZACHARIAH (1798–1879), organist, was born at Norwich on 10 Sept. 1798. He was a chorister of the cathedral under Dr. Beckwith, to whose son he was subsequently apprenticed. While still young, Buck was a remarkably able teacher of the pianoforte; he was assistant organist of St. Peter Mancroft from 1818 to 1821, and in 1819 succeeded the younger Beckwith as organist of the cathedral and master of the choristers, which appointments he held until his resignation in 1877. The degree of Mus.Doc. was conferred on him by the archbishop of Canterbury in 1847. Buck died on 5 Aug. 1879, at the house of his son, Dr. Henry Buck, Newport, Essex, where he was buried on the 14th of the same month. His compositions include services, anthems, and chants, none of which are remarkable. His chief claim to be remembered is his excellence as a teacher, and particularly his success in training choristers.

[History of Norfolk (1829), ii. 1281; Orchestra for September 1879; Appendix to Bemrose's Choir Chant Book; information from Mr. W. H. Husk.] W. B. S.

BUCKE, CHARLES (1781–1846), dramatist and miscellaneous writer, was born at Worlington in Suffolk, 16 April 1781. For more than thirty years he prosecuted his literary labours in the midst of great poverty. Ultimately he found a liberal benefactor in Mr. Thomas Grenville, from whom, it is believed, he regularly received 5*l.* a month. He also obtained several grants from the Literary Fund. His death occurred at Pulteney Terrace, Islington, 31 July 1846.

His works are: 1. 'Amusements in Retirement, or the influence of science, literature, and the liberal arts on the manners and happiness of private life,' 1816. 2. 'The Italians, or the Fatal Accusation: a tragedy [in five acts and in verse]. With a preface containing the correspondence of the author with the committee of Drury Lane Theatre, P. Moore, Esq., M.P., and Mr. Kean,' 7th edition 1819, 8th edition 1820. This tragedy was printed previously to its representation at Drury Lane Theatre on 3 April 1819. It was accepted by the committee of Drury Lane for representation in 1817, and announced in the bills to be performed immediately, Edmund Kean to take the principal character, Albanio; but from several causes it was delayed until 15 Feb. 1819, when Miss Porter's tragedy 'Switzerland' was presented. In the latter play Kean acted so badly that Bucke withdrew 'The Italians.' The public exposure of Kean created such a sensation that 'The Italians' had a rapid sale and passed through eight editions. 3. 'The Fall of the Leaf and other poems,' 1819. 4. 'On the Beauties, Harmonies, and Sublimities of Nature, with occasional remarks on the laws, customs, manners, and opinions of various nations,' 4 vols., London, 1821, 8vo; 3 vols., 1837; New York, 1843. Originally published anonymously in 1813, under the title 'The Philosophy of Nature.' The author left this work improved and enlarged in twenty manuscript volumes. 5. 'Classical Grammar of the English Language,' 1829. 6. 'Julio Romano, or the Force of the Passions. An Epic Drama in six books,' 1830. 7. 'On the Life, Writings, and Genius of Akenside, with some account of his friends,' 1832. 8. 'The Book of Human Character,' 2 vols., 1837. 9. 'A Letter intended (one day) as a supplement to Lockhart's "Life of Sir Walter Scott,"' London, 1838, 8vo (privately printed). 10. 'The Life of John, Duke of Marlborough,' 1839. 11. 'Ruins of Ancient Cities, with general and particular accounts of their rise, fall, and present condition,' 1840.

[Gent. Mag. new. ser. xxvii. 558; Addit. MS. 19167, f. 277; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Manual, ed. Bohn, 304; Notes and Queries, 2nd ser. x. 307, 4th ser. i. 267, 419, 420, 520.] T. C.

BUCKENHAM, ROBERT (*fl.* 1530), was prior of the Dominican or Black Friars at Cambridge, in which university he took the degrees of B.D. in 1524 and D.D. in 1531. When Latimer was preaching at Cambridge in 1529, in favour of an English bible and other religious innovations, Buckenham was one of his principal opponents, and, in answer to Latimer's sermon on the cards, preached on 'Christmas dice,' using the terms *cinq* and *quater* as suggestive of the four doctors of the church and five texts of scripture, but did not succeed in silencing him (see DEMAUS, *Tyndale*, 431). His adherence to the papal supremacy and the old form of religion rendered it expedient for him to leave England. In 1534 he went to Edinburgh, and stayed for some time in the Black Friars convent there. In March 1535 he crossed the sea to Louvain to

assist in the prosecution of William Tyndale, the translator of the Bible into English, who was then in prison at Vilvoorde. He and another Englishman, named Harry Philippes, busied themselves in translating into Latin the English papers found in Tyndale's possession, which were useful as evidence of heresy. No further particulars of his life appear to have been recorded, except that he was the author of a book 'De Reconciliatione locorum Sacræ Scripturæ,' of which a copy was in the English College at Rome. Foxe tells us that he was nicknamed 'Domine labia,' but does not mention the reason why he was so called. A Dr. William Bokenham, who was master of Gonville Hall from 1514 to 1536, has sometimes been confused with the subject of this notice, and Tanner's statement that Robert Buckenham was chancellor of the university of Cambridge is an error of the same kind, Dr. William Buckmaster having held the office of vice-chancellor in 1529.

[Cal. of State Papers of Hen. VIII, vol. vii.; Tanner's Bibl. Brit.; Foxe, edit. 1847, vii. 449, 771; MS. Cott. Galba B. x. f. 102; Cooper's Athenæ Cantab. i. 61; Anderson's Annals of the English Bible, ii. 102, &c.; Demaus's Latimer, 68; Tanner MS. 402, Bibl. Bodl.] C. T. M.

BUCKERIDGE or **BUCKRIDGE**, JOHN (1562?–1631), bishop of Rochester and of Ely, was the son of William Buckeridge and his wife Elizabeth, daughter of Thomas Keblewhite of Basildon, Berkshire, and granddaughter of John Keblewhite, uncle of Sir Thomas White, the founder of Merchant Taylors' School and of St. John's College, Oxford. He was born at Draycot Cerne, near Chippenham, Wiltshire, about 1562, and was admitted at Merchant Taylors' School in 1573, and elected thence a foundation fellow of St. John's, Oxford, in 1578. Here he took the degree of B.A. in 1583, M.A. in 1586, and B.D. and D.D. by accumulation in 1597, ultimately succeeding to the presidentship of the college in 1605. While Buckeridge was still a fellow William Laud was entered at St. John's. Buckeridge became his tutor, and instilled into his pupil high-church and anti-Calvinistic doctrine, opposed to the then prevalent theological bias of the university. Buckeridge was an Anglican of the school of Andrewes, equally opposed to Romanism and puritanism, calm but unflinching in the maintenance of his views of religious truth and ecclesiastical polity. 'It proved,' writes Heylyn, 'no ordinary happiness to the scholar to be principled under such a tutor, who knew as well as any other of his time how to employ the two-edged sword of Holy Scripture, . . . brandishing it on the one side against the papists, and on the other against the puritans and nonconformists' (Heylyn, *Cyprianus Anglicanus*, pt. i. p. 44). Buckeridge's real merits became known to Archbishop Whitgift, and about 1596 he appointed him one of his chaplains. In this capacity he was one of those who attended the archbishop in his last sickness (February 1604), and heard his reiterated dying words, 'Pro ecclesiâ Dei, pro ecclesiâ Dei' (Strype, *Whitgift*, ii. 507). On leaving the university, he became rector of North Fambridge in Essex, and was appointed chaplain to Robert Devereux, the unfortunate earl of Essex, who made petition in his behalf to the then lord-keeper, Puckering, for small pieces of preferment in his gift (Strype, *Annals*, iv. 245; Wood, *Athenæ*, ii. 510). He was afterwards presented to the living of North Kilworth in Leicestershire, in which, in 1608, Laud succeeded him, though not immediately. Through Whitgift, Buckeridge was introduced to James I, and he speedily rose high in the royal favour. He was regarded by the king as one of the first pulpit divines of his day. He was now in the high road to preferment. After a long period of domination puritanism lost its influence. In Elizabeth's reign he had received a canonry at Rochester, in which capacity his name occurs in 1587. He was now appointed royal chaplain. In March 1604 he became archdeacon of Northampton; the next month he was installed prebendary of Colwell in the cathedral of Hereford; and in the November of the same year he was nominated by the king to succeed Lancelot Andrewes, on his consecration to the see of Chichester, in the well-endowed vicarage of St. Giles, Cripplegate, which he held *in commendam* after his elevation to the episcopate. The next year he was elected president of St. John's College, to which office he was admitted on 30 Jan. 1605. In April 1606 he was appointed canon of Windsor, and resigned his stall at Rochester. In September 1606 he was selected by James I, together with Bishops Andrewes and Barlow and Dr. King, afterwards bishop of London, to preach one of the sermons at Hampton Court designed to convince the learned presbyterians, Andrew and James Melville, of the scriptural authority of the episcopal form of church government, and of the royal supremacy. To Buckeridge the latter of the two subjects was assigned, which, according to Archbishop Spotiswood (*Church Hist. of Scotland*, bk. vii. p. 497; Heylyn, u. s., p. 44), he 'handled both learnedly and soundly, to the satisfaction of all hearers,' with the exception of the presbyterians, who were 'much nettled at being equalled to the papists in matter of

rebellion against their lawful sovereigns.' On the translation of Neile from Rochester to Lichfield, Buckeridge was selected by James to succeed him. He was consecrated at Lambeth on 9 June 1611 by Archbishop Abbot, Andrewes and his predecessor, Neile, being among the assisting prelates. The headship of his college, thus vacated, was filled by his former pupil, Laud, mainly on his recommendation. He had previously introduced Laud to the notice of Bishop Neile, who had appointed him his chaplain, and thus paved the way for his future preferment. In the month of September 1613 Buckeridge was one of the prelates concerned in the infamous Essex divorce case, and pronounced, with Andrewes, Bilson, and Neile, for the nullity of the marriage, against Archbishop Abbot, Bishop King of London, and the soundest civilians.

In the fierce controversy aroused by the two books of Dr. Richard Montague, Buckeridge stood by the side of Laud, now the bishop of St. David's, in his defence. Laud employed his influence with Buckingham to secure his favour for Montague; and on the day that the house was pronouncing a formal censure on his views (2 Aug. 1625), he declared with Buckeridge and Bishop Howson of Oxford, in a joint letter to the duke, that in their opinion Montague's statements were in no way contrary to the doctrines of the church of England (Laud, *Collected Works*, Lib. of Anglo-Cath. Theol. vol. vi. pt. i. pp. 244–6). In February 1626, when Buckingham had been induced to consent that a two days' conference should be held at York House on the incriminated books, Buckeridge, aided by White, dean of Carlisle, and Cosin, supported Montague's orthodoxy against the attacks of Bishop Morton of Lichfield and Dr. Preston, the puritan master of Emmanuel. Buckeridge's defence was able and temperate. He denied that the council of Trent had erred in any directly fundamental article of faith. A second conference was held a few days later, at which Montague defended his theses in person against Bishop Morton and Dr. Preston. On the presentation of the 'Petition of Right,' in 1628, Buckeridge advised that it should be delivered to the judges, that they might give their opinion whether anything in it encroached on the royal prerogative. If their reply was favourable, the petition might then be entered on the roll without in any way prejudicing the king's right (Gardiner, *Hist. of Engl.* vi. 64, 287).

On 26 Nov. 1628 Buckeridge preached the funeral sermon of Bishop Andrewes, his honoured friend for above thirty years, at St. Saviour's, Southwark, in which he repudiated the doctrine of the Real Presence in any proper sense. In 1629, in conjunction with Laud, then bishop of London, he published, by the king's special command, Andrewes's 'Ninety-one Sermons,' to which his funeral sermon was appended. In April 1628 Buckeridge, 'by the power and favour' of Laud (Heylyn), had been appointed to succeed Nicholas Felton as bishop of Ely, one of the crowd of unpopular episcopal nominations which marked that fatal year. His election was confirmed July 15. Buckeridge died on 23 May 1631, 'leaving behind him the character of a very pious, learned, and worthy bishop.' He was buried in the parish church of Bromley, Kent, where the palace of the bishops of Rochester was then situated. Two portraits of Buckeridge as bishop are preserved in St. John's College, Oxford, one in the hall, and a second, of smaller size, representing him as an older man, in the presidents' lodgings. He bequeathed 500*l.* towards improving the stipends of the fellows and scholars of St. John's College, to the chapel of which he gave the altar furniture, hangings, and plate of his episcopal chapel at Ely. He also left a bequest to the poor of the parish of Bromley, the proceeds of which are still received. In addition to the funeral sermon on Bishop Andrewes Buckeridge published: 1. 'A Sermon preached at Hampton Court before the King's Majestie on Tuesday the 23rd of September, anno 1606. Rom. xiii. 5 [on the royal supremacy]. Barker.' 2. 'De Potestate Papæ in rebus temporalibus sive in regibus deponendis usurpata adv. Robertum Cardinalem Bellarminum libri duo,' London, Bill. 1614, pp. 113, 4to. 3. 'A Sermon preached before Her Majestie at Whitehall, Mar. 22, 1617 [on Ps. xcv. 6], touching prostration and kneeling in the worship of God. To which is added a discourse concerning kneeling at the communion,' pp. 248, 4to, London, Bill. 1618. In this, writes Heylyn (*ib.*), 'he asserted the piety and antiquity of this religious posture with such solid reasons and such clear authorities that he came off without the least opposition by that party.'

[Wood's Athenæ, ii. 506–10; Newcourt's Repertorium, i. 357; Taylor's Hist. Coll. S. John Bapt. MS.; Cosin's Sum and Substance of the Conferences at York House, Lib. A.-C. T. ii. 17–83; Heylyn's Cyprianus Anglicanus, p. 44 sq.; Hunt's Religious Thought in England, i. 155–7; Gardiner's Hist. of Engl. from the Accession of James I, v. 401, vi. 64, 287, 330; Godwin, De Præsul. i. 275, ii. 119.] E. V.

BUCKHURST, Lord. [See Sackville, Thomas.]

BUCKINGHAM, EDWARD STAFFORD, Duke of. [See Stafford.]

BUCKINGHAM, DUKES OF. [See GRENVILLE and VILLIERS.]

BUCKINGHAM and CHANDOS, DUKES OF. [See GRENVILLE.]

BUCKINGHAM, JAMES SILK (1786–1855), author and traveller, was the youngest child of Christopher and Thomazine Buckingham. He was born at Flushing, near Falmouth, on 25 Aug. 1786, and when only in his tenth year commenced a seafaring life. While on his third voyage he was taken prisoner by the French and for several months confined at Corunna as a prisoner of war. After passing much of his early life at sea, he turned his attention to literature. In October 1818 he established at Calcutta a newspaper called the 'Calcutta Journal.' The boldness with which he censured the abuses of the Indian government led to his expulsion from India and the suppression of the paper by the temporary governor-general, Mr. John Adam, in April 1823. The first number of this paper appeared on 2 Oct. 1818, the last on 26 April 1823. Its suppression entailed great pecuniary loss to Buckingham, as it had been a thorough commercial success. Though recommended for redress by the select committee of the House of Commons in August 1834 (*Parly. Papers*, 1834, vol. viii.), it was not until long afterwards that the East India Company acknowledged the injustice of the proceedings by granting him a pension of 200*l.* a year. On his way to and from India he travelled through various countries, and afterwards published accounts of the lands which he had thus visited. In January 1824 he established the 'Oriental Herald and Colonial Review,' which he continued to conduct until it ceased to exist in December 1829. The chief object of this journal was to spread information relating to our eastern possession throughout the country. The 'Oriental Quarterly Review,' the first number of which appeared on 20 Jan. 1830, was intended by Buckingham to take the place of the 'Oriental Herald,' but only two numbers were published. In July 1827 he started a weekly journal of politics, literature, and news, entitled 'The Sphynx,' which had an existence of less than two years. In January 1828 he established the 'Athenæum,' the first number of which came out on 2 Jan. Buckingham was editor of this paper only for a very short time, and in the same year parted with his interest in it to John Sterling. In this year also he proposed the establishment of a London evening paper to be called 'The Argus' and to commence on 30 June 1828. Though a prospectus and a specimen copy were issued, nothing further was done with the scheme. In December 1832 he was elected M.P. for the new borough of Sheffield in the first reformed parliament, and for that constituency he continued to sit until the dissolution in July 1837. In the House of Commons he took especial interest in social reforms, advocating the abolition of flogging in the army and navy, and of the impressment of seamen, and the adoption of means to prevent destruction of life and property at sea. He also took an active part in promoting the temperance movement, and presided over the select committee at whose instance the valuable medical evidence respecting intoxicating liquors was collected (*ibid.*)

Having retired from parliament, in October 1837 he commenced an extensive tour through America, which occupied him nearly four years. In 1843 the British and Foreign Institute in Hanover Square was founded, mainly owing to his exertions. This literary and social club, of which he was appointed resident director, excited the ridicule of 'Punch,' which persisted in calling it the 'Literary and Foreign Destitute.' It did not last much longer than four years. In 1847 and 1848 he travelled through various parts of Europe. In 1851 he became the president of the London Temperance League, which was first formed in that year, and on 1 Sept. was granted a pension of 200*l.* a year from the civil list, 'in consideration of his literary works and useful travels in various countries.' For some few years before his death he took but little active part in public life. Buckingham was a most voluminous writer; his books which relate his journeys in foreign countries contain much valuable matter, both descriptive and statistical.

As a lecturer he was, however, better known, and for many years he was in the habit of travelling through the country and delivering lectures upon the places which he had visited, and on a variety of other subjects. He was a man of great kindness of heart and liberality of opinion, a fluent speaker, and possessed of a lively imagination. Though by no means deficient in industry, and always careful to keep himself well before the public, he was capricious in his work and had too many schemes in hand at the same time. To this cause may probably be attributed his want of success in life. He died after a long illness at Stanhope Lodge, Upper Avenue Road, St. John's Wood, on 30 June 1855, in his sixty-ninth year.

His death having occurred so soon after the publication of the first two volumes of his 'Autobiography,' the third and fourth volumes, though ready for the press, were

never published. In February 1806 he married Elizabeth, daughter of Mr. Jennings, a farmer near Penryn, who survived her husband. They had several children, Leicester Silk [q. v.] being their youngest son. An engraved portrait of Buckingham will be found in the 'Autobiography.' The following is a list of the chief of Buckingham's published works. He also wrote some thirty-seven pamphlets on social and political subjects. 1. 'Travels in Palestine, through the countries of Bashan and Gilead,' &c., 1822, 4to. 2. 'Travels among the Arab Tribes inhabiting the East of Syria and Palestine,' &c., 1825, 4to. 3. 'Travels in Mesopotamia,' &c., 1827, 4to. 4. 'Travels in Assyria, Media, and Persia,' &c., 1830, 4to. 5. 'Parliamentary Report on the Extent, Causes, and Consequences of the Prevailing Vice of Intoxication,' &c., 1834, fol. 6. 'Parliamentary Report on the Causes of the Increased Number of Shipwrecks,' &c., 1836, fol. 7. 'Evils and Remedies of the Present System of Popular Elections,' &c., 1841, 12mo. 8. 'America: Historical, Descriptive, and Statistic, including a Journey through the Northern or Free States,' 3 vols., 1841, 8vo. 9. 'The Slave States of America,' &c., 2 vols., 1842, 8vo. 10. 'The Eastern and Western States of America,' 3 vols., 1842, 8vo. 11. 'Canada, Nova Scotia, New Brunswick, and other British Provinces of North America,' &c., 1843, 8vo. 12. 'Transactions of the British and Foreign Institute, including Reports of all the Papers read, Lectures delivered, and Discussions held at the Meetings of that Society in 1843–4–5,' 1845 (?), 4to. 13. 'Tour through Belgium, the Rhine, and Holland,' 2 vols., 1845, 8vo. 14. 'Tour through France and Italy,' &c., 2 vols., 1847, 8vo. 15. 'Outline Sketch of the Voyages, Travels, Writings, and Public Labours of James Silk Buckingham. Compiled from authentic sources,' 1848, 8vo. 16. 'National Evils and Practical Remedies,' 1849, 8vo. 17. 'An Earnest Plea for the Reign of Temperance and Peace,' &c., 1851, 12mo. 18. 'The Coming Era of Practical Reform,' &c., 1854, 8vo. 19. 'Autobiography of James Silk Buckingham,' vols. i. and ii., 1855, 8vo.

[Autobiogr. of James Silk Buckingham, 2 vols., 1855; Biographical Sketch of James Silk Buckingham from Lives of the Illustrious for August 1853 (1853); Gent. Mag. 1855, new ser. xliv. 322–3; Ann. Reg. 1855, p. 289; advertisement of Buckingham's works in The Coming Era for May 1854; Brit. Mus. Cat.] G. F. R. B.

BUCKINGHAM, LEICESTER SILK (1825–1867), dramatic author, the youngest son of James Silk Buckingham, the oriental traveller [q. v.], and Elizabeth Jennings, was born at 11 Cornwall Terrace, Regent's Park, London, 29 June 1825. In his early life he was the companion of his father in visits made to America, France, and the East, and the experience thus acquired rendered his services valuable as a lecturer on several occasions. When the Panopticon (afterwards the Alhambra in Leicester Square) was originated in 1854 as a scientific institution, Buckingham was selected to write and deliver the explanatory description of the views of various countries, and more recently at the Egyptian Hall he was the lecturer engaged to illustrate Hamilton's 'Tour of Europe.' Connecting himself in early life with the stage he produced several light pieces at the Strand Theatre when that establishment was under Mr. J. Payne's direction in 1856–7, and for a short time undertook the responsibilities of management. Among the most successful comedies he afterwards wrote may be mentioned 'The Merry Widow,' 1863; 'Silken Fetters,' 1863; 'The Silver Lining,' 1864; and 'Faces in the Fire,' 1865. As a dramatist he was confessedly under large obligations to the French stage, and the majority of his pieces were founded on the works of Parisian writers. There can, however, be no question that his talents were equal to much more than the work of a skilful adapter. He was from 1857 to 1867 dramatic and musical critic of the 'Morning Star.' A singularly fluent and graceful writer he was even more remarkable as a speaker, and few have excelled him in rhetorical power. Buckingham commenced writing at the early age of nineteen, when he compiled for R. Bentley 'Memoir of Mary Stuart, Queen of Scotland,' 1844. This was followed by 'Life and Times of Louis Philippe, by the Rev. G. N. Wright. Continued to the Revolution of 1848 by L. F. A. Buckingham,' 1850. 'Belgium, the Rhine, Italy, Greece, and the Mediterranean, by the Rev. G. N. Wright and L. F. A. Buckingham,' appeared in 1851, and in 1853 he published 'The Bible in the Middle Age, with Remarks on the Libraries, Schools, and Religious Aspects of Mediæval Europe.' He was also the author of upwards of thirty-five burlesques, comedies, and farces, of which those already mentioned are the best, and are still occasionally produced on the stage. On 5 April 1844 he married at Gretna Green, under the name of L. S. F. Y. Buckingham, Caroline Sarah, fourth daughter of Captain Frederic White, of H.M.'s packet service Weymouth. This lady was afterwards a well-known and much respected actress, under the name of Mrs. Buckingham White. Few persons can have been known under a greater variety of chris-

tian names than Buckingham was during his comparatively short life, the following being the names used by him on various occasions: Leicester, Leicester Ambrose, Leicester Silk, Leicester Forbes Ambrose, Leicester Stanhope, Leicester Stanhope Forbes, Leicester Stanhope Forbes Young, and Leicester Stanhope Forbes Young Ambrose. He also made use of the pseudonym Matthews & Co. when producing his first drama, called 'Aggravating Sam,' in 1854. He died at Margate 15 July 1867, in the Roman catholic faith, to which he had some time before become a convert. On his decease the copyright of his published and unpublished works became the property of Mr. Thomas Hailes Lacy, the well-known theatrical publisher, by whom, in September 1873, they were bequeathed to the Royal General Theatrical Fund.

[The Era, 21 July 1867, p. 10; Notes and Queries, 5th ser. xi. 244, 295 (1879); Boase and Courtney's Bibliotheca Cornubiensis, i. 48–9; iii. 1099.] G. C. B.

BUCKINGHAM, OSBERN. [See BOKENHAM.]

BUCKINGHAMSHIRE, DUKE OF. [See SHEFFIELD, JOHN.]

BUCKINGHAMSHIRE, EARLS OF. [See HOBART.]

BUCKLAND, FRANCIS TREVELYAN (1826-1880), naturalist, was born at Christ Church, Oxford, 17 Dec. 1826. His father, William Buckland, D.D. [q.v.], afterwards dean of Westminster, was canon of Christ Church at the time of his birth. His mother was Mary, daughter of Benjamin Morland of Abingdon, Berkshire. From his boyhood Buckland was an ardent lover of strange pets, and many practical jokes were played at Christ Church by and upon his tame monkeys and bear. He was educated first at Cotterstock, North Hants (1835–7), then at Laleham under his uncle, John Buckland, who married a sister of Dr. Arnold (1837–9), afterwards at Winchester from 1839 to 1844, and finally at Christ Church, Oxford, where he proceeded B.A. 18 May 1848. Devoting himself to medicine he worked hard at St. George's Hospital, especially at anatomy, first as a student from 1848 to 1851, and as house-surgeon in 1852 and 1853. He became assistant-surgeon in the 2nd life guards 14 Aug. 1854. Being chiefly quartered in London, he eagerly embraced every opportunity of examining curious specimens of natural history, singular animals, abnormal growths, and the like. These observations were described in his four series of 'Curiosities of Natural History.' Cherishing a deep reverence for John Hunter, after a search, says Dean Stanley, 'of sixteen dreary days' in the vaults of St. Martin's Church, Charing Cross, he discovered the coffin of that famous surgeon, whose remains, when thus brought to light, were duly interred in Westminster Abbey, 28 March 1859. Another happy chance put him in possession of the great anatomist's oaken bedstead. It was also due to his sagacity that Izaak Walton's well-known autograph, together with the date 1658, was discovered scratched by the angler on the marble monument of Isaac Casaubon, in Poets' Corner. On the establishment of the 'Field' newspaper in 1856, Buckland joined the staff, and wrote largely in the paper till 1865, when he seceded and commenced (1866) a weekly journal of his own, 'Land and Water,' in which most of his later writings appeared. He was a good salmon-fisher, but, probably from want of leisure, was not equally skilled in fly-fishing for trout. With much zeal he applied himself to the many economical questions affecting the artificial supply of salmon, the length of the close season, the condition of the different salmon rivers of the kingdom, and similar investigations, gradually becoming the highest authority on the subjects of pisciculture. In 1867 he was appointed an inspector of salmon fisheries. No more congenial post could have been offered him, and thenceforth he devoted all his energies not merely to the duties of his office, but to the elucidation of every point connected with the history of the salmon, and endeavoured in every way to improve the condition of the British fisheries and of fisher-folk in general. These objects involved frequent visits to the rivers and coasts of the country, when he was ever a welcome guest among high and low, and was thus continually adding to his stores of information. In order to interest people in his favourite subject he established about 1865 at the South Kensington Museum a large collection of fish-hatching apparatus, models of fish-passes, casts of fish, implements of fishing, and the like. This exhibition, to which Buckland was constantly adding, was the first successful effort to direct the attention of the nation towards pisciculture, and at length expanded into the International Fisheries Exhibition of 1883.

Genial, sagacious, enthusiastic, always prone to look at the humorous side of a subject, Buckland aimed rather at enlisting the sympathies of others in his favourite studies than at acquiring the name of a profound writer on science. He held the ordinary usages of society in supreme contempt when they appeared to interfere with his zeal for experiment and research in natural

history, and his friends love to recall him, now wading into some icy cold river to capture salmon for the purpose of artificial breeding, now smoking and in his shirt sleeves as he arranged his curiosities at South Kensington, and now again humorously dilating in his house in Albany Street on the habits of the pet animals which generally ran loose about his rooms. Numberless as were his personal friends, they were few compared with those who knew and loved him from his books, owing to the unstudied eloquence of all he wrote and the attractive manner in which he descanted on his favourite pursuits. Nothing in the animal or vegetable world came amiss to his insatiable love of nature; he would dwell with warm appreciation upon the adaptation of every animal and every part of its frame to its surroundings, point out the singularities of every specimen that came before him, and thus draw others unconsciously to the practical study of natural history. The native birds, beasts, and fishes lost a friend and protector when Buckland died. Under his love of nature and the extreme interest which he took in biological studies lay a profound but childlike faith.

Buckland's last fishery report was presented on 31 March 1880. His health was then breaking. During the following months he prepared new specimens for his museum, which he determined to leave to the nation. In June he underwent an operation for dropsy. He died on 19 Dec. 1880. Five days after he was buried at Brompton cemetery.

Besides numerous papers on fish, birds, &c., in the 'Field' and 'Land and Water,' and an article on 'Rats' in the 'Quarterly Review,' Buckland in his capacity of inspector of salmon fisheries reported annually on the salmon fisheries, and published a book on 'Fish Hatching' in 1863. He also wrote reports on the Scotch salmon fisheries in 1871, on the Norfolk fisheries in 1875, on the crab and lobster fisheries in 1877, the Scotch herring fisheries in 1878, and the sea fisheries in 1879. The books by which he is best known are his 'Curiosities of Natural History,' 4 vols., 1857–72; the 'Logbook of a Fisherman and Zoologist,' 1875; an edition of White's 'Natural History of Selborne,' with original notes, 1876; and the 'Natural History of British Fishes,' 1881. A gathering from his papers selected by himself was published posthumously in 1882 under the title of 'Notes and Jottings from Animal Life.' His life was published in 1885 by Mr. G. C. Bompas, his brother-in-law.

[Private information; Westwood and Satchell's Bibliotheca Piscatoria; Life by Bompas.]

M. G. W.

BUCKLAND, RALPH (1564–1611), catholic divine, born in 1564, was the son of Edmund Buckland, who was descended from an ancient family living at West Harptree, Somersetshire. He was admitted into Merchant Taylors' School on 15 June 1571, and in Michaelmas term 1579 he became a commoner of Magdalen College, Oxford, but before he took a degree he came to London and studied the municipal laws for some time. At length, being 'inflamed with a love to the Roman catholic religion, he left his parents, country, and the prospects of a fair inheritance,' and went to the English college at Rheims. He proceeded to the Roman seminary in February 1585–6, returned to Rheims in September 1588, and, having been ordained, was in December the same year sent to England to labour on the mission. Wood supposes that he lived chiefly in his own county, and 'spent above twenty years in doing offices belonging to his profession.' His name appears on a list of forty-seven priests and jesuits banished in 1606. He died in 1611, leaving behind him 'among the brethren' the character of a 'most pious and seraphical person,—a person who went beyond all of his time for fervent devotion' (*Athenæ Oxon.* ed. Bliss, ii. 107). Dodd mentions that Buckland presented a piece of St. Thomas of Canterbury's hair shirt to Douay College, where it was preserved with due respect in a silver case.

His works are: 1. 'Seaven sparkes of the enkindled soule, with foure lamentations composed in the hard times of Q. Elizabeth,' 8vo, without place or date, but printed after the accession of James I. Dr. Ussher, primate of Ireland, in a sermon preached at St. Mary's, Oxford, on 5 Nov. 1640, referred to this book, which contains pious aspirations for the reconciliation of Great Britain to the Roman church, and cited passages to show that the existence of the gunpowder plot was known and its success prayed for in Rome two years before its discovery. The alleged proof, however, consisted merely of fervent ejaculations and scriptural quotations such as: Psal. 2, p. 32, 'But the memory of novelties shall perish with a crack: as a ruinous house falling to the ground.' Psal. 4, p. 54, 'The crack was heard into all lands; and made nations quake for fear.' Wood points out that there is no reason for Ussher's supposition that the book was printed at Rome. 2. 'An embassage from heaven; wherein Christ giueth to understand his iust indignation against al such as being catholikely minded, dare yeelde their presence to the rites and praier of the malignant church,' 8vo, without place or date. A metrical epi-

logue is prefixed to the work. 3. An English translation of 'De Persecutione Vandelica,' written by Victor, bishop of Biserte or Utica, who flourished about 490. 4. A translation of the six tomes of Laurentius Surius 'De Vitis Sanctorum.' This is often quoted under the name of Robert (instead of Ralph) Buckland.

[Diaries of Douay College, 199, 200, 209, 220 bis, 263; Robinson's Reg. Merchant Taylors' School, i. 18; Dodd's Church Hist. ii. 385; Wood's Athenæ Oxon. (Bliss), ii. 105; Cat. Lib. Impress. Bibl. Bodl. (1843), i. 355; Foley's Records, vi. part ii. 172; Challoner's Missionary Priests (1843), ii. 29; Oliver's Catholic Religion in Cornwall, 254.] T. C.

BUCKLAND, WILLIAM (1784–1856), geologist, dean of Westminster, was born at Tiverton in Devonshire in 1784. He was the eldest son of the Rev. Charles Buckland, rector of Templeton and Trusham. As a child he appears to have been a close observer. We hear of his attention being especially directed to the ammonites which are found in the rocks near his native town. Beyond this we know but little of Buckland's childhood. In 1797 he was at Blundell's school in Tiverton, and in 1798 he entered St. Mary's College, Winchester. The young student was interested in the sponges of the chalk and other fossils, and he began to form a collection of them.

In 1801 Buckland obtained a scholarship at Corpus Christi College, Oxford. In 1805 he advanced to a B.A. degree, and in 1808 he was admitted a fellow of his college; he was ordained a priest in the same year. Although he never neglected his classical studies, Buckland continued to give a considerable amount of attention to natural phenomena, the mineral kingdom being his favourite field of investigation. In this pursuit he was usually associated with Mr. Broderip of Oriel College. The fruits of his first geological excursions were derived from Shotover Hill, and these formed the nucleus of the large collections which forty years later Buckland placed in the Oxford Museum. William Smith, the father of geology, was born in Oxfordshire, and he being a land surveyor was led step by step, while pursuing his vocation, to perceive that each group of strata had its own characteristic fossils. He began to publish geological maps in 1799, and with these Buckland was guided in tracing back the history of the world's mutations. From 1808 to 1812 he travelled on horseback over a large portion of the south-western district of England, collecting from those tracts which had been the scene of Smith's earliest labours the materials for geological sections and cabinets of organic remains.

In 1813 Dr. Kidd resigned his chair of mineralogy at Oxford, and Buckland was appointed his successor. In the same year he was elected a fellow of the Geological Society of London. At the instigation of the prince regent, the lords of the treasury were induced to found a readership in geology at Oxford and endow it. Buckland received this appointment, and he delivered the inaugural address on 15 May 1819. This address, which was subsequently published in 1820 under the title of 'Vindiciæ Geologiæ,' created a sensation, dealing as it did most judiciously with the discoveries which were then exciting some alarm.

In this year Dr. Kidd and Professor Playfair had directed attention to the Lickey Hill in Worcestershire as the possible nearest source of the siliceous pebbles which are accumulated in large masses over Warwickshire and the midland counties. The disintegration of the Lickey Rock in consequence of its brecciated structure was pointed out by Buckland, who endeavoured to show that the evidence, which the transport of these pebbles over a wide range of area afforded, bore strongly in favour of the fact of a recent deluge.

Buckland contributed in 1815 to the Geological Society of London a paper on the 'Slate and Greenstone Rocks of Cumberland and Westmoreland,' and in 1817 one on the 'Plastic Clay at Reading,' and another on the 'Flints in Chalk.'

About this time Buckland commenced the organisation of his geological museum, which was subsequently given by him to Oxford University. His profound knowledge of palæontology, and his happy mode of explaining the difficult phenomena of geology, added to considerable natural eloquence, stimulated the salutary reaction which now set in in favour of the physical and natural sciences. In 1818 Dr. Buckland was elected a fellow of the Royal Society. In 1821 he published in 'Silliman's Journal' some 'Instructions for the Investigation of Geological Phenomena,' which at this period was of considerable advantage. In the same year he made a careful examination of the results of the expedition to the river Macquarie, under the direction of Mr. Oxley, which enabled him to publish a memoir, in the 'Transactions of the Geological Society,' 'On the Geological Strata of Madagascar.'

In 1823 Buckland published his 'Reliquiæ Diluvianæ, or Observations on the Organic Remains attesting the Action of a Universal Deluge.' In the 'Philosophical

Transactions' of the Royal Society in 1822 he had described the remains found in the cave of Kirkdale, and explained their relation to similar cave remains found in England and in Germany. In the 'Reliquiæ Diluvianæ' he argued that the remains of animals found in caves afford the means of judging of the inhabitants and character of the earth before the great flood recorded in the Mosaic history. This work was seized upon with eagerness by all who were desirous of having the records of revelation supported by the interpretations of scientific investigations, and it fully established the author's reputation as a geologist and a philosopher. In 1824 Buckland became president of the Geological Society, and in 1825 he resigned his fellowship, and was presented by his college with the living of Stoke Charity, near Whitchurch, Hampshire. In the same year Lord Liverpool gave him a canonry of the cathedral of Christ Church, Oxford.

Buckland married, in 1825, Mary, the eldest daughter of Mr. Benjamin Morland of Sheepstead House, near Abingdon, Berkshire. The intellectual abilities of this lady were of considerable value to her husband, and he always admitted that he was greatly aided by her in the production of the Bridgewater treatise. In this year he also published in the 'Geological Society's Transactions' 'A Description of the South-western Coal-field of England.'

In 1829 Buckland described and named the 'Pterodactylus macronyx' which had been recently discovered in the blue lias of Lyme Regis by Miss Mary Anning, and drew especial attention to the elytra of coleopterous insects at Stonefield, associated with the remains of pterodactyles, of which such insects were probably the food. Remains supposed to be those of birds had been discovered at Tilgate Forest; Buckland, however expressed his opinion that they were probably portions of pterodactyles. At the same time he read another paper which proved to be commercially of the highest value. In the lias of Lyme Regis he had discovered some strange deposits; after a most careful examination, he arrived at the conclusion that they were the fossil fæces of extinct saurians, mixed with the bones of the animals themselves (coprolites), which have since been worked extensively for manure.

In 1836 Buckland's Bridgewater treatise made its appearance. This series was especially directed to prove, by the aids of science, 'The Power, Wisdom, and Goodness of God as manifested in the Creation.' This work may be regarded as a compendium of geological and palæontological science up to the date of its publication, enriched by numerous reflections of a highly philosophic character. At this period a brother geologist of eminence described Buckland as 'cheery, humorous, bustling, full of eloquence, with which he too blended much true wit; seldom without his famous blue bag, whence, even at fashionable evening parties, he would bring out and describe with infinite drollery, amid the surprise and laughter of his audience, the last "find" from a bone cave.' The following quotation is from a letter of Sir Roderick Murchison's, at the time of the meeting of the British Association at Bristol: 'At that meeting the fun of one of the evenings was a lecture of Buckland's. In that part of his discourse which treated of ichnolites, or fossil footprints, the Doctor exhibited himself as a cock or a hen on the edge of a muddy pond, making impressions by lifting one leg after another. Many of the grave people thought our science was altered to buffoonery by an Oxford Don.'

About 1840 Buckland, who had studied with care the action of ice upon the rocks in Switzerland, began to identify in this country the 'dressed rocks' of Sir James Hall, and to show that the smoothing and the scratching of the rocks could have been the work of but one agent, glacier ice. Subsequently Agassiz corroborated Buckland's identifications, and proclaimed that a great portion of Scotland and the north of England had once been actually buried under vast sheets of ice.

In 1845 he became, on the recommendation of Sir Robert Peel, dean of Westminster, and through this he was led to abandon many of his former pursuits. Alterations in Westminster Abbey; sanitary measures, especially the supply of London with water from artesian wells; the potato disease, and agricultural improvements now occupied his attention and consumed his time. It has been said of Buckland that to him we were indebted for unexpected suggestions, curious inquiries, and moral kinds of evidence. He examined coprolites to discover the food of the saurians; he studied snails to explain the holes bored in limestone; he extracted gelatine from the bones of the mammoth; he enclosed toads in artificial cavities to determine their tenacity of life, and he made living hyenas crush ox bones to furnish evidence for the conviction of the old midnight robber of preglacial caverns.

In the 'Catalogue of Scientific Papers,' published by the Royal Society, we find that Buckland was the author of fifty-three memoirs. Agassiz, however, increases the number to sixty-six.

In 1840 Buckland was elected president of the Geological Society for the second time, and in 1848 he received from the hands of Sir Henry De la Beche the Wollaston medal, the highest honour known in geological science. In reply to the address of the president, Buckland expressed his conviction of the high destiny of his science, and he spoke of geologists 'whose names are inscribed on the annals of the physical history of the globe,' concluding with some remarks on the incompleteness of human knowledge, of the shortness of life when compared with the vastness of the work upon which the mind of man should be employed.

Shortly after this date Buckland suffered from a mental disease which debarred him from attempting further work. He died 15 Aug. 1856, regretted by all who had listened to his eloquence, or who had been charmed by the strange truths which he had gathered from the works of nature.

[Proceedings of the Royal Society, viii. 264; Philosophical Transactions; Quarterly Journal of the Geological Society, 1817 to 1855; Geikie's Life of Sir R. Murchison, 1875; Zoological Society's Journal, v. 1832–4; Thomson's Annals of Philosophy, iv. 1822.] R. H–T.

BUCKLE, HENRY THOMAS (1821–1862), historian of civilisation, was born 24 Nov. 1821. The Buckle family had long been settled in London. An ancestor, Sir Cuthbert Buckle, originally of Burgh in Cumberland, was lord mayor of London in 1593. Thomas Henry, father of Henry Thomas, born 6 Oct. 1779, belonged to a firm of shipowners, Buckle, Bagster, & Buckle. In 1811 he married Jane Middleton of the Yorkshire Middletons, by whom he had two daughters and Henry Thomas, who was born at Lee during a visit to his father's only brother and partner, John William Buckle. The family lived at this time in the city, and soon afterwards moved to 25 Mecklenburgh Square.

Buckle was a very delicate child, unfit for the usual games. By Dr. Birkbeck's advice his parents were careful not to over-stimulate his brain. His early education was conducted by a most devoted mother, who would read the Bible to him for hours. He scarcely knew his letters at eight, and till eighteen had read little but 'Shakespeare,' the 'Pilgrim's Progress,' and the 'Arabian Nights;' three books, he says (Huth, i. 157), 'on which I literally feasted.' For a time he was sent to the school of Dr. Holloway in Kentish Town, on the condition that he should learn nothing but what he chose. He won a prize in mathematics, to which his attention had been accidentally drawn. His father offered him any additional reward he pleased, whereupon he chose the reward of being taken away from school. This was in his fourteenth year.

At home the boy indulged in some childish pranks, but was soon interested by the conversation of his elders. His mother was a strict Calvinist, his father a strong tory, and a man of literary cultivation. The son listened to his father's recitals of Shakespeare, and imbibed his parents' principles in religion and politics, though he was at an early age impressed by free-trade doctrines.

At the age of seventeen Buckle's health had improved. His father insisted upon his entering the business, and the lad spent some months in an uncongenial employment. Meanwhile the elder Buckle's health was declining; he became unsocial and strangely absent-minded. An accident by which his arm was broken gave him a shock, under which he sank in four weeks, dying 24 Jan. 1840. Buckle was seized with a fainting fit on his father's death; frequent attacks followed, and he only recovered after a long stay at Brighton. In July 1840 he left England with his mother and unmarried sister for change of scene. The party travelled through Belgium, Germany, Holland, and Italy, returning through France after a year's absence. Buckle ever afterwards held travelling to be the best education. He studied the languages in each country. In 1850 he could read nineteen languages with facility and converse fluently in seven, though he was incapable of acquiring a tolerable accent even in French. His experience had removed his early prepossessions. He came home a freethinker and a radical. In France he had given proofs of his extraordinary powers as a chess-player. Captain Kennedy thought him as good a player at this as at any later period. He then encountered Kieseritzki and St. Amant and beat them both when receiving the odds of a pawn.

Buckle was left in an independent position at his father's death. He gave up all thoughts of the business, and upon returning to England settled down to serious studies. In October 1842 he took lodgings in Norfolk Street, set up his books, and began a course of mediæval history. In March 1843 he was writing a life of Charles I, which, as Mr. Huth shows (i. 281), was not that given in his fragments. In the same year he again went abroad, having first been presented at court to qualify himself for foreign society. At Hamburg he made the acquaintance of Lord Kimberley, with whom he travelled as far as Dresden. Thence he went by Austria to Italy, and on his return settled for a time at Munich. He there overworked himself and had a rheumatic fever; his mother came out

and brought him home. The advice of a cousin, John Buckle, whose counsels he valued through life, induced him to abandon all thoughts of going to the bar for fear of the strain upon his health, and a sense of the danger of overwork made him at the same time diminish his indulgence in chess. His two sisters were now married, and his mother came to live with him, though London disagreed with her health. They took 59 Oxford Terrace, where a large back room with a skylight and plenty of wall space offered good accommodation for his books and retirement for his studies. Buckle bought all the books which he used, parting with those no longer required. He had possessed at different times about 22,000 volumes, but left only 11,000 at his death. He worked hard for many years before publishing anything. He made careful notes of all he read, and seldom required to re-read. His memory was very powerful. He could recite long passages from the French and English classics. Three or four readings would fix a page of prose in his mind. He laboured hard to improve his style, reading the best models, and then trying to express the substance in his own words. His plan in writing was to compose a whole paragraph before setting it down in order to avoid discontinuity of style. His domestic affairs were carefully regulated. For two things he never grudged money—books and cigars. Abstinence from smoking incapacitated him from working or talking. He confined himself, however, to three cigars daily. He was a judge of cookery and particular about his meals. Though very careful in money matters, he does not seem to have been fairly chargeable with meanness. He often made liberal offers of help to his friends, and when importuned by beggars took the pains to investigate their cases, and was generous to deserving sufferers. His income did not exceed 1,500*l.* a year. He resolved not to marry until this could be doubled, holding that he could not educate sons properly on less than 3,000*l.* a year. No passion seems to have tried the strength of this resolve. When seventeen he had fallen in love with a cousin and challenged a man to whom she was engaged. Another passion for a cousin, a girl of fortune and ability, was suppressed in consequence of the parents' objection to marriages of relations. Buckle's amusements were simple. He walked seven miles a day, he sometimes went to the theatre, and he even attended a masked ball as Mr. Mantalini, and afterwards as a canting methodist. Hallam, whose acquaintance he had made on his first journey, introduced him to the Society of Antiquaries and to the Royal Literary Society, on the committee of which he served in 1852. He gave frequent dinner parties during the season, and when not engaged would spend the evening with his intimate friends. In 1854 he made the acquaintance of Miss Shirreff and her sister, Mrs. Grey. He gave them much literary advice, and Miss Shirreff revised the sheets of his book before publication. For many years chess was his chief recreation. In 1851 he encountered the most distinguished European chess-players in some games played on occasion of the Great Exhibition. He showed himself the equal of the best performers, and beat Anderssen and Loewenthal. He grudged, however, the time withdrawn from literary pursuits, and never afterwards took part in a public match.

Meanwhile he was steadily employed upon his book, which gradually took shape in his mind. He read seven or eight hours a day, and at luncheon ate only bread and fruit to keep his brains clear. He says in January 1856 that 'he had been engaged upon his manuscript incessantly for fourteen years' (Huth, i. 113). A letter to Lord Kintore in February 1853 shows that it had then assumed its final shape, and was limited to the history of English civilisation instead of civilisation in general (*ib.* 63). He had already, in 1852, spoken to a publisher. The work, however, swelled upon his hands. His mother's growing infirmities induced him to accompany her to various places for the sake of her health, and partly of his own. In 1855 he was copying out and arranging notes. A negotiation with the Messrs. Parker for its publication in 1856 fell through from Buckle's unwillingness to pledge himself as to future editions. He acknowledged, however, the frankness and liberality of the publishers, and proposed to them at the end of the year to publish an edition of 1,500 copies on commission. It came out accordingly in the course of 1857 and instantly succeeded. By the end of the year 675 copies of the first edition were sold. For this edition Buckle received ultimately 665*l.* 7*s.* The Parkers agreed to give 500*l.* for a second edition of 2,000 copies. The book was already reprinted in America, and was eagerly discussed at Moscow. Buckle was elected to the Athenæum, in spite of a threatened opposition, by 264 white to nine black balls. The Political Economy Club spontaneously elected him, and on 19 March 1858 he gave a lecture to an overflowing and enthusiastic audience at the Royal Institution upon 'The Influence of Women on the Progress of Knowledge.' He spoke for an hour and forty minutes, in a 'beautifully modulated voice,' and without once referring to a few notes which he

had set down. The lecture was republished in 'Fraser's Magazine' for April 1858.

Buckle's profound affection for his mother was one of his most amiable characteristics. His first volume was dedicated to her, and the second to her memory. The dedication was the only part of the volume which she had not read and discussed with him. Buckle was alarmed by her extreme agitation upon receiving what he intended for the pleasant surprise of first reading it in the printed volume. Her health now rapidly declined. Her son watched the process with intense anxiety until her death on 1 April 1859. The grief was the greater as the blow left him in complete solitude. The shock to delicate nerves, already weakened by overwork, was so great that his sister even feared for his brain. He withdrew, to a great degree, from society, and retired for a time from London. The year was chiefly spent at Brighton, Blackheath, Margate, and Boulogne. The death of a favourite nephew at Christmas was felt as another severe blow, and he seems never to have regained his full strength.

His mind was partly distracted by his only controversy in the press. He contributed to 'Fraser's Magazine' for May 1859 a review of Mill's 'Liberty.' Mill refers to the case of a crazy Cornish labourer, Thomas Pooley, who had been sentenced to twenty-one months' imprisonment by Sir John Coleridge for writing offensive words about christianity in various public places. The judge carefully explained that the punishment was not for the simple publication, but the offensive utterance of unchristian opinions. No suspicion of insanity was suggested at the trial, and when the suggestion was made the judge consented to a pardon. Buckle, however, considered the case to be one of persecution. He not only condemned the severity of the sentence, but implied bad motives. In 'Fraser' for June replies were made by 'A. K. H. B.' and by Lord Coleridge. Buckle answered the latter in a pamphlet which appeared by itself in July 1859, 'A Letter to a Gentleman respecting Pooley's Case.' Parker had objected to the continuation of the controversy in 'Fraser,' and the pamphlet had a limited circulation.

Buckle had begun his second volume as soon as his first was published. His domestic troubles and weak health hindered its progress. He began to print in January 1861 and suffered from the labour of publication. He was 'weak and depressed,' and his nerves showed increasing symptoms of overwork in spite of various excursions in search of relaxation. In 1857 Buckle had made the acquaintance of Mr. and Mrs. Henry Huth through their common friend, Mr. Capel. Mr. Huth's name is well known by his magnificent collection of rare books. Both Mr. and Mrs. Huth were well able to appreciate Buckle's talents, and their hospitable kindness did much to soothe his last years of life. Mrs. Huth's reminiscences given in her son's life of Buckle are specially interesting. Her three sons were pupils of Mr. Capel's, at Carshalton, and Buckle, when staying there for a time, became very friendly with the boys, joined in their fun, and was described by them as a 'jolly chap' who never talked philosophy to them. He was uniformly kind to children, and anxious to save them from injudicious straining in their education.

Buckle's shattered nerves and desolate home naturally suggested the thorough change of travelling. He wished, as he wrote to Mrs. Grote (Huth, ii. 111), to begin life afresh. He resolved to visit Egypt, and kindly offered to take with him the two eldest sons of the Huths, aged fourteen and eleven. Travelling, he held, was a chief part of education. He took with him only the Bible, Shakespeare, Molière, and a few books about Egypt, calculating that the boys would be forced to read them for want of other distraction. Throughout the journey he took the utmost care of their health and amusement, besides stimulating their intellectual interests. The party left Southampton on 20 Oct. 1861, landed at Alexandria, and ascended the Nile from Cairo, reaching Thebes on 14 Dec. and Assouan on 22 Dec. 1861. After a short trip into Nubia, they returned to Cairo. Several English and American travellers made Buckle's acquaintance on this trip. Mr. Stuart Glennie met Buckle at Assouan, and accepted an invitation to join him in a tour to Palestine. The party, including Mr. Glennie, started for Cairo on 3 March 1862, and travelled by the desert of Sinai through Petra to Jerusalem, which they reached on 13 April. Here Buckle was probably infected by typhoid fever. After a visit to the Dead Sea, the party started for Damascus, and the fever soon declared itself. At Nazareth Buckle was seriously ill, and was treated by an Armenian doctor for ulcer in the throat. He improved slightly, and struggled on with great difficulty, reaching Beyrout on 14 May and Damascus on 18 May. Here he was leeched and bled by a Dr. Nicora. Mr. Glennie, thinking him better, continued his journey on 22 May, intending to rejoin Buckle at Beyrout. Before starting, he spoke to Dr. Humphry Sandwith, the acting English consul. Sandwith, upon seeing Buckle, became alarmed, and on the 26th telegraphed to Beyrout for Dr. Barclay, an American physician.

Dr. Barclay arrived after some delay on the 28th, and found the case almost hopeless. Buckle died the next morning, 29 May 1862, and was buried the same day in the protestant cemetery. A tomb was erected to his memory by his only surviving sister, Mrs. Allatt, in the autumn of 1866.

The 'History of Civilisation in England' won for its author a reputation which has hardly been sustained. The reasons are obvious. Buckle's solitary education deprived him of the main advantage of schools and universities—the frequent clashing with independent minds—which tests most searchingly the thoroughness and solidity of a man's acquirements. Specialists in every department of inquiry will regard him as a brilliant amateur rather than a thorough student. He was a thoroughgoing adherent of the English empirical school, then under the leadership of J. S. Mill. He endeavoured to supply the real defect in their teaching due to their comparative neglect of history. Since his time the application of their principles to historical inquiry has been made with a constant reference to the theory of evolution. Buckle spoke cordially of the early writings of Darwin and Mr. Herbert Spencer (*ib.* i. 28, 47), but he came too early to assimilate their teaching or to divine its importance. His speculations are already antiquated, because he was without the method which has come to be regarded as all-important by thinkers of his own school. Nor can it be said that Buckle fully appreciated the significance of the historical method. His entire want of sympathy with earlier stages of civilisation is characteristic of this weakness. The principles which he announced with the greatest emphasis are therefore apt to appear as crude paradoxes or truisms too vague to have serious value. But his literary power was very great; the vigour of his composition never flags throughout, at least, his first volume; the extent of his knowledge and his command of all his resources are remarkable, and though his conclusions are neither very new nor valuable to serious thinkers, they are put forward with a rhetorical power admirably adapted to impress the less cultivated reader. What he did was not to achieve new results in the sciences of history, but to popularise the belief in the possibility of applying scientific treatment to historical problems. The value of this belief may be differently estimated. Buckle had many predecessors in his doctrine, but he propagated it with a vigour previously unrivalled in English literature, and which will give some permanent value to a book not otherwise fruitful in positive results.

Buckle's writings are: 1. 'History of Civilisation in England,' vol. i. London, 1857, 8vo, also 1858, 1861, 1864. 2. The same, vol. ii. 1861, also 1864 and 1867. The work was republished as 'History of Civilisation in England, France, Spain, and Scotland,' 3 vols. post 8vo, 1866, 1868, 1869, 1871, 1872, 1873, 1878. It has been translated into German, 1860, and (with a notice of Buckle translated from 'Fraser's Magazine' for September 1862) in 1868 also into French, and (four times) into Russian. 3. 'Influence of Women on the Progress of Knowledge; a discourse delivered at the Royal Institution on Friday, 19 March 1858,' 'Fraser's Magazine' for April 1858. This has been translated into Dutch. 4. Review of 'Mill on Liberty,' 'Fraser's Magazine' for May 1859. 5. 'A Letter to a Gentleman respecting Pooley's Case,' London, 1859. 6. 'Fragment on the Reign of Elizabeth, from the posthumous papers of Henry Thomas Buckle,' 'Fraser's Magazine,' February and August 1867. 7. 'The Miscellaneous and Posthumous Works of Henry Thomas Buckle; edited, with a biographical notice, by Helen Taylor,' 3 vols. London, 1872. The first volume includes all the above, with some fragments; the second, and part of the third, contain his commonplace books; the remainder of the third is filled by essays upon the sixteenth century, upon manners in the seventeenth century, and notes from English history. An abridged edition, edited by Mr. Grant Allen, has just appeared (1886).

[Biographical notice prefixed to Miscellaneous Works (1872), which includes recollections by Miss Shirreff; Life and Writings of Henry Thomas Buckle, by Alfred Henry Huth (the younger of Buckle's companions in the Eastern journey), with two portraits, 1880; Reminiscences of Buckle by Longmore, Athenæum, 25 Jan. 1873; Charles Hall in Atlantic Monthly, April 1863; J. S. Stuart Glennie's Mr. Buckle in the East, Fraser's Magazine, August 1863. This article contains most of the biographical matter which, with various disquisitions upon religion and notes of Mr. Glennie's lectures to Mr. Buckle, forms the same author's Pilgrim Memoirs (3rd ed. 1880); it contains also a controversy with Mr. Alfred Huth of little importance. For the controversy about Pooley see Law Magazine for August 1859; for Buckle's chess-playing see Chess Player's Magazine, ii. 33–45, and article in Westminster Papers for June 1873 by Captain Kennedy; also Athenæum, 20 Feb. 1875. A list of reported games is in the very full bibliography appended to Mr. Huth's work, where are also references to many contemporary reviews of Buckle's works.]

L. S.

BUCKLER, BENJAMIN (1718–1780), antiquary, son of Thomas Buckler of Warminster, Wiltshire, was born at Warminster,

Wiltshire, in 1718, and matriculated on 15 Feb. 1732 as a member of Oriel College, Oxford, where he took the degrees of B.A. in 1736 and M.A. in 1739. In the latter year he was elected a fellow of All Souls, and became B.D. in 1755 and D.D. in 1759. In 1755 he was appointed to the vicarage of Cumnor, near Oxford, and he also held the small rectory of Frilsham in Berkshire. As an industrious student of the past history of his university, he was with peculiar appropriateness elected as keeper of its archives in 1777. He died at Cumnor on 24 Dec. 1780, and was buried there. Blackstone was elected a fellow of All Souls' College in 1743, and to Buckler, as his attached friend and his successor in the bursarship in 1752, he addressed a description of the mode of keeping the college accounts. In a book in the possession of the warden of All Souls there is written against Buckler's name the character, 'Integer, doctus, sale Attico abundans.' A portrait of him, usually assigned to Gainsborough, hangs in the warden's dining-room.

The members of All Souls' College have for many years celebrated a mallard by an annual gaudy on 14 Jan. Its origin is lost in the mist of ages, but the tradition generally accepted refers it to an overgrown mallard found in a drain when the foundations of the college were laid. Several passages relating to this entertainment, and some speculations as to its meaning, will be found in an appendix to Professor Montagu Burrows's 'Worthies of All Souls College,' pp. 429–37. The Rev. John Pointer having, in his account of the antiquities of Oxford (1749), degraded this illustrious bird to the level of a common goose, the spirit of the fellows of All Souls was roused, and Buckler brought out anonymously 'A Complete Vindication of the Mallard of All Souls College,' which was published in 1750, and republished in 1751. This provoked an ironical prospectus, usually attributed to Edward Rowe Mores, announcing as 'Preparing for the press . . . A Complete History of the Mallardians . . . in three parts,' 1752, and in the same year there was printed 'The Swopping-Song of the Mallardians, an ode as it is to be performed on Tuesday the 14th of January,' the original of which is among the Tanner MSS. at the Bodleian Library. A satirical tract by Buckler, entitled 'A proper Explanation of the Oxford Almanack for the present year, 1755,' alludes to the celebrated election for the county of Oxford in that year. The Oxford proctors for 1756, of whom Buckler was one, claimed the right of appointing a delegate of the press without consulting the vice-chancellor. That dignitary, Dr. Huddesford, thereupon issued a pamphlet of 'Observations relating to the Delegates of the Press, with an account of their succession from their original appointment,' 1756, and was promptly met by the proctor with 'A Reply to Dr. Huddesford's Observations.' The interest of these pamphlets has now passed away, but Buckler's labours as a genealogist have been more lasting. He assisted his friend Blackstone in his 'Essay on Collateral Sanguinity,' relating to the fellowships at All Souls, and in 1765 passed through the press, but without his name, his 'Stemmata Chicheleana,' containing the genealogies of the families entitled to its fellowships through descent from Archbishop Chichele. When the college acquired some of the manuscripts of John Anstis, on the sale of his library, Buckler compiled a supplement to this work (1775). He was one of the candidates for the task of completing the history of Northamptonshire by John Bridges, but he withdrew from the competition, and the duty fell to Rev. Peter Whalley. A single sermon ('The Alliance of Religion and Learning considered,' 1759) is his sole publication as a divine. For the 'Bibliotheca Topographica Brit.,' vol. iv. No. xvi. 12–25, he wrote a short history of his parish of Cumnor.

[Gent. Mag. 1791, p. 1129, 1792, p. 224; Burrows's All Souls, 12, 400–36; Rawlinson MSS. fol. 16, 328; Gough's British Topog. (1780), ii. 137, 153–4; Nichols's Lit. Anecd. ii. 107, iii. 427, 679, 684, v. 404, vi. 401, viii. 253; Illustr. of Lit. iii. 528–35.] W. P. C.

BUCKLER, JOHN (1770–1851), topographical artist, was born 30 Nov. 1770 at Calbourne, Isle of Wight. He was articled for seven years to Mr. Cracklow, an architect in Southwark, and was himself an architect until 1826, when he resigned that branch of his profession to his eldest son. He was known to Dr. Routh, president of Magdalen College, Oxford, and under his patronage published in 1797 two aquatint engravings of Magdalen College. In 1799 he published a similar view of Lincoln Minster, and from that year until 1815 continued to publish aquatint engravings of cathedrals, collegiate and abbey churches, and a few other churches and private mansions. His son, John Chessell Buckler, published in 1822 'Views of Cathedral Churches in England,' which are principally copied from his father's previously published prints. John Chessell Buckler also contributed to 'Views of Eaton Hall' in 1826, and in 1827 to 'Sixty Views of Endowed Grammar Schools,' chiefly from his father's drawings. An 'Historical and Descriptive Account of the Royal Palace

at Eltham' in 1828, 'Remarks upon Wayside Chapels' in 1843, 'History of the Architecture of the Abbey Church at St. Albans' in 1847, are by John Chessell Buckler. His son Charles, afterwards Charles Alban Buckler, co-operated in the last two. John Chessell Buckler also made the drawings for a description of the cathedral of Iona (1866), and published a 'Description of Lincoln Cathedral' (1866). He published in 1823 an anonymous work upon the architecture of Magdalen College, Oxford.

Sir R. C. Hoare employed John Buckler to make drawings of ancient buildings in Wiltshire, Lord Grenville gave him a similar commission for Buckinghamshire, Dr. Whitaker for Yorkshire, H. S. Pigott for Somersetshire, and W. Salt for Staffordshire. From 1796 to 1849 he contributed water-colour drawings yearly to the Royal Academy. He was elected F.S.A. in 1810. He died in London 6 Dec. 1851, leaving six surviving children. A portrait by Sir W. Newton has been engraved. John Buckler (*d.* 4 Dec. 1857), secretary to the Wanstead Orphan Asylum, was distantly, if at all, related.

[Gent. Mag. for January 1852; Redgrave's Dictionary of Artists; A. Graves's Dict. of Artists; information from the family.]

BUCKLER, WILLIAM (1814–1884), entomologist, was born 13 Sept. 1814, at Newport, Isle of Wight. He was the son of William, brother to John Buckler, F.S.A. [q. v.] He showed much taste for drawing; became a student of the Royal Academy, and from 1836 to 1856 exhibited sixty-two pictures, chiefly portraits in water-colour. About 1848 he settled at Emsworth, Hampshire, and took to entomology for an amusement. In 1857 he began to contribute drawings of the larvæ of the Tineinæ to the 'Entomologist's Weekly Intelligencer,' to which he had previously contributed some articles. After three years, in the course of which he sent about 120 figures, he found the labour too great. He continued his studies and contributed descriptions of larvæ to the 'Weekly Entomologist' in 1862, and afterwards to the 'Entomologist's Monthly Magazine.' He was preparing a work on the larvæ of the *Macro-Lepidoptera* of Great Britain. He had made at least 5,000 careful drawings by 1873, figuring more than 850 species in various stages of growth. He was much inconvenienced by 'writer's cramp,' and found relief in cabinet work. His sight was not good enough for collecting, and all his work was done at home with a magnifying lens. His friend, the Rev. J. Hellins, sent him specimens in return for drawings. After his sixty-eighth birthday he began to learn German to be able to correspond with foreign devotees of entomology. He died 9 Jan. 1884.

[Entomologist's Monthly Magazine, vol. xx.]

BUCKLEY, CECIL WILLIAM (1828–1872), captain in the royal navy, entered the navy in 1845. He served in the Miranda frigate, one of the squadron which, on the outbreak of the war with Russia, was sent to the White Sea. In the following winter the Miranda was sent to the Black Sea, and on 29 May 1855, Buckley, in company with Lieutenant Burgoyne and Mr. Roberts, a gunner, volunteered to land and fire a quantity of stores at Genitchi. 'I accepted their offer,' wrote Captain Lyons, of the Miranda, 'knowing the imminent risk there would be in landing a party in presence of such a superior force, and out of gunshot of the ships. This very dangerous service they most gallantly performed, narrowly escaping the Cossacks, who all but cut them off from their boat.' A few days later Buckley, accompanied by Mr. Cooper, the boatswain, again landed at Taganrog, and fired the stores and government buildings: 'a dangerous, not to say desperate service,' wrote Lord Lyons (6 June 1855), 'carried out in a town containing upwards of 3,000 troops, constantly endeavouring to prevent it, and only checked by the fire of the boats' guns.' In acknowledgment of these gallant services, Buckley was promoted to be commander on 27 Feb. 1856, and was decorated with the Victoria cross on the institution of that order. Buckley as commander served on the Cape station, and for some time in the Forte. He was advanced to be captain on 16 April 1862, and during the years 1868–70 commanded the Pylades on the Pacific station. In December 1871 he was appointed to the command of the Valiant, coastguard ship in the Shannon, from which failing health obliged him to retire in the following October. He died in Madeira in 1872. He was married and left issue, a son and a daughter.

[O'Byrne's Victoria Cross, 44; information communicated by the family.] J. K. L.

BUCKLEY, JOHN. [See JONES, JOHN.]

BUCKLEY, ROBERT or SIGEBERT (1517–1610), Benedictine monk, was professed at Westminster in Queen Mary's reign, during the brief revival of that abbey under Abbot Feckenham. He was imprisoned on refusing to take the oath of supremacy, and remained in captivity during the whole of Elizabeth's reign. Weldon informs us that Father Anselm Beach 'landed at Yarmouth in the year 1603, where he spent that winter,

and at Mr. Francis Woodhouse, of Cisson, near Wendlam [Wendling?], found the Reverend Dom Sigebert Buckley, the only monk left of the old monks of Westminster, whom King James a few months before had ordered to be freed from his prison at Fromegham [Framlingham]. From which time he and F. Thomas Preston took care of the old man till his happy exit from this world' (*Chronological Notes*, 46). Being the sole surviving monk of Westminster, the rights of the abbey and of the old English congregation of St. Benedict were vested in him. Arrangements were made with the general chapter of the Monte Cassino congregation that their fathers in England should become aggregated to the old English congregation. Buckley, who had been arrested after the discovery of the Gunpowder plot, received at the Gatehouse prison in London, on 21 Nov. 1607, the profession of two of the monks lately arrived from the continent—viz. of Robert (Vincent) Sadler and of Edward Maihew; and on 15 Dec. 1609 he surrendered all his powers and authority for perpetuating the succession to Father Thomas Preston. The old monk, who had become quite blind, died shortly after this, on 22 Feb. 1609-10, aged 93, 'and because the heretics would not let him be buried in the churchyard, F. Anselm of Manchester and Father Thomas Preston buried him in an old chapel or country hermitage near Ponshall, the seat of Mr. Norton, in Surrey or Sussex' (Weldon, *Chronological Notes*, 76). It may be added that three separate congregations of the Benedictine order existed in England for a time, namely the Spanish, the Italian, and the renewed English congregation. A union among them was felt to be most desirable, and after many difficulties and obstacles was secured by the brief *Ex incumbenti* of Pope Paul V in 1619.

[Dodd's Church Hist. i. 527, also Tierney's edit. iv. 89; Snow's Necrology of the English Congregation of the Order of St. Benedict, 30; Reyner's Apostolatus Benedictinorum in Angliâ, 247, Append. i. 4; Weldon's Chronological Notes, 46, 47, 49, 60, 62, 76, Append. 4; J. Stevens's Hist. of the Antient Abbeys, i. 182; Sweeney's Life of Augustine Baker, 20–5; Oliver's Catholic Religion in Cornwall, 473.] T. C.

BUCKLEY, THEODORE WILLIAM ALOIS (1825–1856), classical scholar, was born on 27 July 1825, and was a protégé of the well-known Greek scholar, George Burges. He regularly attended the British Museum Library, where he is described as 'a fresh-coloured youth, with flaxen and slightly curling hair, poring over works of which some of the best scholars knew little more than the name.' One of the earliest subjects on which he was here engaged was an edition of 'Apuleius de Deo Socratis,' for which he was collecting material with a view to publication. For this he had no means. He was very poor. From the age of twelve he was self-taught. His library, which when transferred to Oxford weighed a ton and a half, was picked up at old bookstalls at the cheapest prices. In this manner he had collected a set very nearly complete of the 4to Dutch Latin classics. He was fortunate in his purchases. It is told of him, for instance, that he procured an Aldine 'Aristophanes' for 4*s.*, the title-page of which was supposed wanting, but was afterwards discovered by him to be merely misplaced. The expense of printing his 'Apuleius de Deo Socratis' was defrayed by the Rt. Hon. Thomas Grenville, to whom it was dedicated, in 1844. Some friends conceived the idea of sending young Buckley to Oxford, and made intercession with the dean of Christ Church, who promised him a servitorship. He distinguished himself at the university. His Latin prose was acknowledged by the dean the purest he had ever met. He was made one of the chaplains of Christ Church. In addition to his classical knowledge, he possessed considerable musical talent, inherited from his mother, who had performed at public concerts with success, and was a daughter of the celebrated Dussek. Organic disease is supposed to have induced a recourse to opium, and subsequently to alcohol. He came to London, and wrote for the booksellers. His ode to Miss Florence Nightingale, inserted in 'Punch,' and subsequently copied into the 'Times,' is remarkable as being probably the only instance remaining of his poetic power. He died of fever on 30 Jan. 1856, and was buried in Woking cemetery. Besides contributions to many periodicals, as Dickens's 'Household Words,' 'Eliza Cook's Journal,' 'Sharpe's Magazine,' 'Freemason's Journal,' 'Parker's Miscellany,' and 'The Press,' he revised for H. G. Bohn's series of classical authors translations of Homer, Æschylus, Sophocles, Euripides, Aristotle's 'Rhetoric and Poetry,' Horace and Virgil, of which the second volumes of Homer and Euripides were first translated into literal prosé by him, and the whole published in the years 1849–53. For Routledge he edited Chaucer's 'Canterbury Tales,' Foxe's 'Book of Martyrs,' Milton's 'Poetical Works,' 'New Elegant Extracts' in verse, and abridged Calmet's 'Biblical Dictionary,' and translated the 'Catechism of the Council of Trent' and the 'Decrees of the Council of Trent.' He also composed for

Routledge 'The Girl's First Help to Reading,' 'The Boy's First Help to Reading,' and the 'Exhibition Guide to the Crystal Palace.' He edited for other publishers Pope's 'Iliad and Odyssey,' with Flaxman's designs, six plays of Æschylus, Demosthenes 'On the Crown,' and Sallust, and translated the Latin notes of Wunder's 'Sophocles' into English. He edited Taylor's 'History of the Life and Death of Jesus Christ' in 1851, and Trollope's 'Commentary on the Acts of the Apostles' in 1853; he also wrote 'The Natural History of Tufthunters and Toadies,' 2nd. 1848, 32mo; 'The Great Cities of the Ancient World in their glory and their desolation,' (of which the articles on Palmyra, America, and Scandinavia were contributed by K. R. H. Mackenzie), London, 1852, 8vo; 'A History of the Council of Trent,' compiled from a comparison of various writers, with a Chronological Summary, London, 1852, 8vo; 'The Dawnings of Genius exemplified and exhibited in the early lives of distinguished men,' London, 1853, 8vo; 'The Great Cities of the Middle Ages, or the Landmarks of European Civilisation,' London, 1853, 8vo; 'The Adventures of Mr. Sydenham Greenfinch,' London, 1854.

[Gent. Mag. 1856, p. 315; Brit. Mus. Cat.; Notes and Queries, 4th ser. vii. 534, viii. 255.] J. M.

BUCKLEY, WILLIAM (*d.* 1570?), mathematician, a native of Lichfield, was educated at Eton, whence he was elected to a scholarship at King's College, Cambridge, in 1537 (B.A. 1542, M.A. 1545). Afterwards he removed to the court of King Edward VI, who held him in great esteem. On 4 Jan. 1548–9 he was admitted to the prebend of Ufton in the church of Lichfield, which preferment he resigned soon afterwards. In 1550 the king appointed him to the office of tutor to the royal henchmen, with all profits appertaining thereunto, and a pension of 40*l.* per annum. Sir John Cheke, when provost of King's, sent for Buckley to that college to teach the students arithmetic and geometry. He appears to have died about 1570. His works are: 1. 'Descriptio et usus annuli horarii,' Royal MS. in British Museum, 12 A xxv. The dedication to the Princess Elizabeth is dated 16 kal. April. 1546. 2. 'Arithmetica Memorativa, sive compendiaria arithmeticæ tractatio,' &c. Printed with John Seton's 'Dialectica.' The work consists of the rules of arithmetic reduced into Latin verse, that they may be more easily committed to memory.

[Add. MS. 5815, f. 13; Ames's Typogr. Antiq. (Herbert), 862, 866; Cooper's Athenæ Cantab. i. 292; Harwood's Alumni Eton. 156; Le Neve's Fasti (Hardy), i. 632; Lodge's Illustr. of Brit. History (1838), i. 438; Rymer's Fœdera (1713), xv. 142; Tanner's Bibl. Brit.] T. C.

BUCKLEY, WILLIAM (1780–1856), convict in Australia, was born at Morton, near Macclesfield, in 1780, and became a bricklayer. At an early age he enlisted in the Cheshire supplementary militia, and in 1799 volunteering into the 4th or king's own regiment of the line, served in Holland and in various garrisons. While at Gibraltar he, with six other soldiers, turned out with an intention of shooting Edward, duke of Kent, 24 Dec. 1802, for which offence he was sentenced to transportation, and sent out to Port Phillip, Australia. On 27 Dec. following he escaped from custody, and for thirty-two years, from that day forward, he never held intercourse with any white man. After enduring innumerable hardships, he joined one of the aboriginal tribes of Port Phillip (the district since known as Victoria), who treated him kindly, taught him their methods of taking animals, birds, and fish, instructed him in the use of the spear, boomerang, and other weapons, and provided him with kangaroo skins for his clothing. No doubt they were much impressed with his appearance, as he was gigantic in size, measuring in height nearly six feet six inches, and of good proportion. Life with the natives was not always pleasant, as many of them were cannibals, and there were constant wars among the tribes, when many persons were killed, and their relations afterwards massacred in cold blood. Buckley would willingly have returned to his imprisonment, but the settlements in Port Phillip had been abandoned, and no white men were residing in the district. One day, however, his attention was drawn to the fact that the blacks were in possession of cotton pocket-handkerchiefs. On inquiry he found that some white men were encamped not far away, and on proceeding to Indented Head, Port Phillip Bay, he found a camp which had been formed by Mr. John Bateman and a small party who had come across from Van Diemen's Land to settle in Port Phillip. This meeting with his countrymen took place 12 July 1835. Representations being made to the colonial secretary of Van Diemen's Land of the hardships Buckley had endured, and of the great use he was likely to be to the settlers in communicating with the natives, a free pardon was granted to him, dated 28 Aug. 1835, very nearly thirty-two years from the date of his landing in Australia from the convict ship. For a time he was employed by the Port Phillip Company as

an interpreter, with a salary of 75*l.* a year. After this he entered the service of Captain William Lonsdale, who came from Sydney in September 1836, singular to say, with a detachment of the 4th, Buckley's old regiment. He also acted as a constable, and accompanied Governor Sir Richard Bourke in a short expedition he made while visiting Port Phillip in 1837. In November of this year he took part in the search for the missing settlers, Messrs. Gellibrand and Hesse, who were lost in proceeding from Geelong to Melbourne. Finding that he was not trusted as he thought he should have been, Buckley left Port Phillip 28 Dec. 1837, and passed over to Van Diemen's Land, where he was made assistant-storekeeper of the Immigrants' Home, and subsequently gatekeeper at the Female Nursery. He held the latter employment until 1852, when he was put on a pension of 12*l.* a year, to which the government of Victoria added an annuity of 40*l.* This income he enjoyed until his death, 2 Feb. 1856, which resulted from his being thrown out of a cart.

[John Morgan's Life and Adventures of William Buckley (1852), with portrait; Francis P. Labilliere's Colony of Victoria (1878), ii. 64–87.]

G. C. B.

BUCKMAN, JAMES (1816–1884), geologist, son of John Buckman, born at Cheltenham in 1816, was educated privately. After serving as pupil to a surgeon-apothecary at Cheltenham, he studied chemistry, botany, and geology in London; afterwards lectured at the Cheltenham Philosophical Institution; in 1846 was appointed curator and resident professor at the Birmingham Philosophical Institution, and from 1848 to 1863 was professor of geology and botany at the Royal Agricultural College at Cirencester. In 1863 he retired to a farm at Bradford Abbas, Dorsetshire, which he conducted on scientific principles, and became a recognised authority on all matters connected with agriculture. Buckman died at Bradford Abbas on 23 Nov. 1884. He wrote on the Cheltenham Spa, on the geology, botany, and archæology of the neighbourhood, 1842; on the 'Flora of the Cotteswolds,' 1844; and on the 'Geology of the Cotteswolds,' 1845; on the 'Ancient Straits of Malvern;' on the 'Remains of Roman Art,' 1850; a 'History of British Grasses,' 1858; and 'Science and Practice in Farm Cultivation,' 1863. He also contributed papers to the 'Proceedings of the British Association for the Advancement of Science,' to the 'Geological Society's Transactions,' to the journals of the Royal Agricultural Society and the Bath and West of England Society, and to Martin's 'Cyclopædia of Agriculture.' His botanical papers chiefly dealt with the subject from an agricultural point of view. In geology he devoted himself to the palæontology and stratigraphy of the Jurassic series in his own districts. Buckman presented collections of Roman antiquities and fossils to Cirencester, the latter to the college, and the former to the Corinium Museum there.

[Men of the Time, 11th ed. 1884; Geological Soc. Quarterly Journal, xli. 43.]

S. L. L.

BUCKMASTER, THOMAS (*fl.* 1566), divine and astronomer, is described in one of his works as a professor of physics, of what university has not been ascertained. He published: 1. 'An Almanack and Prognostication,' 1566–7, printed by Wanley. 2. 'Tho. Buckmaster, minister, his right Christian Calendar; or Spirituall Prognostications made for the yeare 1570,' by Hacket (Herbert's *Ames*). 3. 'A new Almanack and Prognostication for the yeare 1575, wherein is expressed the Change of the Moon . . . by Tho. Buckmaster, professor of physics' (Tanner). 4. Commendatory Verses in 'Wharton's Dreame,' 1578; together with other almanacks, of which notices will be found in Herbert's 'Ames's Typographical Antiquities.'

[Ames's Typogr. Antiq. (Herbert), 729, 896, 917, 1025, 1094; Tanner's Bibl. Brit. 137.]

W. H.

BUCKMASTER, WILLIAM (*d.* 1545), vice-chancellor of Cambridge University, graduated at Peterhouse, Cambridge, B.A. in 1513–14, M.A. in 1517, B.D. in 1525, and D.D. in 1528. In 1527 he was elected fellow of his college. He thrice served the office of vice-chancellor (1529, 1538, and 1539), and was twice elected Lady Margaret professor of divinity (1532 and 1534). He became rector of Barchester, Warwickshire (23 April 1530), fellow of King's Hall (1532), prebendary of Hereford (1539), and of St. Paul's Cathedral, London (1541). He died shortly before 14 Sept. 1545, but his effects were not administered (by his nephew, Hugh Buckmaster) until 5 Dec. 1546.

As vice-chancellor in 1529–30, Buckmaster took a prominent part in preparing the replies to the questions preferred by Henry VIII to the university relative to his divorce. After much discussion, convocation resolved that marriage with a brother's wife was contrary to divine law, but the university declined to express any definite opinion as to whether the pope had power to permit such a marriage. This answer was not what the king desired, but Buckmaster was selected to carry it to Windsor and announce to Henry VIII

the university's judgment. He wrote an interesting account of his reception at court in a letter to Dr. Edwards, master of Peterhouse, which is still preserved in manuscript at Corpus Christi College. Buckmaster asserts that his performance of the duty lost him an important benefice, which was about to be conferred upon him. He signed the well-known articles of religion of 1536 as proctor in convocation of the London clergy; and about 1537 he was consulted by Cromwell, with many other eminent divines, as to the form which certain theological dogmas of the Romish church should take in the Anglican articles. Roger Ascham [q. v.] refers to Buckmaster as one of his Cambridge patrons (ASCHAM, *Epist.*, No. iv. (ed. Giles), I. i. 5).

[Buckmaster's account of the proceedings at Cambridge in 1529, now preserved at Corpus Christi College, has been fully printed in Dr. Lamb's collections from the C. C. C. MSS.; and (very carefully) in Burnet's Reformation (ed. Pocock), vi. 28–34. Portions of it appear in the Brit. Magazine, xxxvi. 72, and in Froude's History, i. 280–3. See also Cooper's Athenæ Cantab. i. 86–7; Strype's Cranmer (1848), i. 178; Burnet's Reformation (ed. Pocock), passim; Tanner's Bibl. Brit.; Le Neve's Fasti (ed. Hardy).]

S. L. L.

BUCKSHORN, JOSEPH (*fl.* 1670), painter, a native of the Netherlands, settled in London in 1670, and was much employed by Sir Peter Lely in painting his draperies and accessories. He also painted portraits, imitating his master's manner with no little skill. The copy of the Earl of Strafford and his secretary, Sir John Mainwaring, in the possession of Earl Fitzwilliam at Wentworth Woodhouse, after Vandyck, is by him. According to Walpole's vague statement (*Anecdotes of Painting* (Wornum), ii. 452), Buckshorn 'dying at the age of thirty-five, was buried at St. Martin's.' Thomas Bardwell, in his work 'The Practice of Painting and Perspective made Easy,' 1756, p. 21, says 'Buckshorn was one of the last good copiers we have had in England; the rest that followed him and his master Lely soon dwindled to half-artists.'

[Redgrave's Dictionary of Artists (1878), p. 60.]

G. G.

BUCKSTONE, JOHN BALDWIN (1802–1879), actor and dramatist, was born at Hoxton on 14 Sept. 1802. In his eleventh year he was placed on board a man-of-war; but through the intervention of a relative, who objected to his entering on an arduous career at so tender an age, he was brought back and again sent to school. At the end of his school days he was articled in a solicitor's office, but he soon engaged in theatrical pursuits, and made his first appearance at Peckham, in a building half theatre, half barn, as Captain Aubri in the melodrama called 'The Dog of Montargis.' At the age of nineteen he made a successful appearance at Wokingham, Berkshire, in the character of Gabriel in the 'Children of the Wood.' His reputation as a low comedian gradually extended. Pursuing the career of a provincial actor for three years, he became acquainted in the course of that period with Edmund Kean, who seems to have appreciated his peculiar humour, and to have encouraged him to persevere in his calling. On 30 Jan. 1823 he made his first appearance in London at the Surrey Theatre in the character of Ramsay the watchmaker in the 'Fortunes of Nigel.' The statement that Buckstone made his début as Peter Smink in 'The Armistice' is not confirmed. From 18 Oct. 1824 until 1827 he was a member of the Coburg company. He joined in 1827 the company of Mr. D. Terry at the Adelphi, appearing as Bobby Trot in his own drama entitled 'Luke the Labourer' on 1 Oct. It appears that a year previously Buckstone had sent this piece to the manager of the Adelphi without any personal knowledge of him, and that the name and address of the dramatist had been lost. Terry, however, perceived the suitability of the drama for his purpose, and had produced it for the first time on 16 Oct. 1826. Buckstone was at length identified as the dramatist, and brought to the theatre to find his piece in rehearsal for a second time, and to take a share in its representation. At the Adelphi Buckstone was introduced by Terry to Sir Walter Scott, an event which gave him ambition for a general literary career. This theatre was also the scene of some of his best known dramas. He was the original Gnatbrain in Jerrold's 'Black-eyed Susan,' produced at the Surrey 8 June 1829. At the Haymarket, in 1833, was produced his drama called 'Ellen Wareham,' in which Mrs. Yates personated the heroine. Here, between his first appearance on 8 April 1833 and 1839, he also performed in several farces of his own, one of them, 'Uncle John,' including in its cast the eminent names of Farren, Webster, Buckstone himself, and Mrs. Glover. But he only performed at the Haymarket during the summer, and returned each winter to the Adelphi. In 1840 he paid a visit to the United States. After his return in 1842 he again connected himself with the Haymarket, fulfilling, however, during his absences from that house, a short engagement with Mr. Bunn at Drury Lane, and another with Madame Vestris at

the Lyceum, where he played Box for the first time in the farce of 'Box and Cox.' During an engagement of Mr. and Mrs. Charles Kean at the Haymarket in 1848 the manager, with a view of strengthening the cast of 'Macbeth,' was ill-advised enough to put Buckstone into the part of the First Witch. The well-known and peculiar voice of the comedian, issuing from the grim figure of the witch, shook the house with almost unappeasable laughter. The old standard characters in which this actor excelled were Tony Lumpkin, Mawworm, Scrub, Marplot, Sir Benjamin Backbite, Bob Acres, &c., but he obtained a wide success also in many more modern parts, either in his own dramas or those of his contemporaries. Buckstone was not what is sometimes called an objective actor. To a great extent he was Buckstone in every character. It might be objected that on occasions his acting was somewhat too broad; but this defect was lost sight of in his infectious self-complacency and overflow of fun. Added to a countenance peculiarly fitted to express humour in all its varieties and transitions, he had an evident enjoyment of the droll conceptions he was embodying, which enhanced that of his audiences. He had sometimes a way of pausing before he uttered a joke, and, when he had wound up the house to expectancy, of discharging it with a rapidity and elation that were irresistible. While yet a youthful amateur he is said to have played Iago, at a little theatre in Catherine Street, Strand, to the Othello of Mr. Richard Younge. With his physiognomy, his voice, and other natural qualifications for broad comedy, Buckstone's juvenile interpretation of Iago must have been something to see and to remember. As a man he possessed the abundant geniality which he threw into his acting. He was never more at home than at a weekly club which he founded at the Haymarket Theatre. In 1853 he became manager of the Haymarket, and remained in that capacity until within three years of his death. His control of the theatre was in every way creditable. He surrounded himself with a body of actors, some of whom were famous, while none were undistinguished. Amongst these were Mr. Compton, Miss Sedgwick, Mr. and Mrs. Chippendale, Mr. William Farren (the second actor of that name), Mr. Howe, and, at a later period, Mr. Sothern, Mr. J. S. Clarke, Mr. and Mrs. Kendal, and Miss Ada Cavendish. He produced plays by Planché, Tom Taylor, Dubourg, Westland Marston, T. W. Robertson, Byron, Burnand, W. S. Gilbert, Oxenford, Mrs. Lovell, and Mrs. Catherine Crowe, authoress of the 'Night Side of Nature,' and in most of these works he himself played. He was scarcely better known as an actor than as a prolific dramatist. Of his stage productions, amounting to between one and two hundred, scarcely one was a failure, while many were unusual successes. He had great knowledge of stage effect, much humour, though of a broad kind, nor was he deficient in pathos, or in such characterisation as commends itself to audiences. Among his best known productions are 'The Wreck Ashore,' 'Victorine,' 'The Dream at Sea,' 'Green Bushes,' and 'The Flowers of the Forest,' performed at the Adelphi; 'Married Life,' 'Single Life,' 'Rural Felicity,' 'Leap Year, or the Ladies' Privilege,' 'Second Thoughts,' and 'Nicholas Flam,' performed at the Haymarket; 'Popping the Question' and 'Our Mary Anne,' brought out at Drury Lane. Buckstone was also a very humorous speaker. His addresses at the dinners of the Theatrical Fund and on his own benefit nights were always attractive. At one time he contributed a few papers to the periodicals. A sketch in the 'New Monthly Magazine,' describing the career of an optimist perverted into a misanthrope by his experience of life, shows in its cynicism of tone and gravity of intention qualities far different from those which he displayed as an actor. In 1859 he wrote a preface to the Rev. Henry Bellows's 'Claims of the Drama.' After quitting the stage he sank into gradual decay, and died on 31 Oct. 1879.

[Notices of Buckstone in the Times, Daily Telegraph, and Daily News, 2 Nov. 1879; Era, 7 Nov. 1879; Pascoe's Dramatic List, 1879; Men of the Time, 1879; Bellows's Claims of the Drama, Melbourne, 1859; personal knowledge.]

W. M.

BUDD, GEORGE (*fl.* 1756), painter, is supposed to have been born in London, where for some time he kept a hosier's shop. Eventually he was led by his taste for drawing to abandon the business and devote himself wholly to art. He practised in portrait, landscape, and sometimes still life. He also taught drawing, and for several years gave lessons at Dr. Newcome's academy at Hackney. A portrait by him of Timothy Bennett, 'the patriotic shoemaker,' of Hampton Wick, who successfully maintained an action against the old Princess Amelia, when she was ranger, for attempting to close the public road through Bushey Park, was mezzotinted by W. McArdell in 1756 (E. Edwards, *Anecd. of Painters*, pp. 8, 9). Another painting by Budd representing the execution of Lords Balmerino and Kilmarnock in 1746 is also engraved. The Tower and surround-

ing buildings form the background, while the whole picture is crowded by a dense mass of small figures (REDGRAVE, *Dictionary of Artists*, 1878, p. 61).

[Pilkington's General Dict. of Painters, ed. Davenport, p. 76.] G. G.

BUDD, GEORGE, M.D. (1808–1882), professor of medicine in King's College, London, was born at North Tawton, Devonshire, in February 1808. He was the third son of Mr. Samuel Budd, a surgeon, who practised at that place, and who brought up seven of his nine sons to the medical profession. Five of them went to Cambridge, all of whom were wranglers, and four won fellowships. After being educated at home, George Budd entered at St. John's College in 1827, subsequently migrating to Caius, and becoming fellow of his college after taking his degree (third wrangler, 1831). He pursued his medical studies in Paris and at the Middlesex Hospital, London, graduating M.D. at Cambridge in 1840. He came into notice by writing a valuable article on the stethoscope as an acoustic instrument (*Medical Gazette*, 1837), and in the same year, while still a bachelor of medicine, he was appointed physician to the Dreadnought seamen's hospital ship at Greenwich. Here, in conjunction with Mr. Busk, he made extensive researches on cholera and scurvy, and accumulated a great store of pathological facts relating to diseases of the stomach and liver. In 1840, Budd was elected professor of medicine in King's College, London, and in 1841 he became a fellow of the Royal College of Physicians, being censor 1845–7. In 1863 Budd retired from his medical professorship in King's College, of which he was then made an honorary fellow, and in 1867, owing to weakness of health, he gave up his large practice in London, and took to a life of rural ease at Barnstaple, in his native county.

He was elected F.R.S. so early as 1836, and in 1880 he was made an honorary fellow of Caius College, Cambridge, having ceased to be a fellow many years before, on his marriage. He died 14 March 1882, aged 74. Budd was a very able physician and medical teacher. He made many valuable contributions to medical literature. Of his treatise on 'Diseases of the Liver,' 1845, Dr. Wilson Fox wrote: 'He may fairly be said to be the first writer who, for nearly half a century, had systematised the practical knowledge of liver diseases, and he for the first time gave this knowledge the form which it has retained for nearly forty years. This he did through the fact that he impressed on nearly every statement his own careful clinical observation, and reinvestigated the pathology of the subject in the light of the then recent anatomical works of Kiernan and Bowman. The result has been that his book remains, and must remain, an original work of the highest value, and marking a period.' His treatise on 'Diseases of the Stomach,' 1855, is full of valuable observations, careful descriptions of cases, and ingenious argument. His report on cases of cholera in the Dreadnought during 1837 (*Medico-Chirurgical Transactions*, xxi. 152), written in conjunction with Mr. Busk, and his statistical account of cases collected from the records of the same hospital in the epidemic of 1832 (*ibid.* xxii. 110), are standard contributions to the subject. Their principal results are included in the essay on 'Cholera,' which Budd contributed to Tweedie's 'Library of Practical Medicine,' vol. iv.; vol. v. of the same work contains a valuable essay on 'Scurvy' from the same pen. To the 'Medico-Chirurgical Transactions' for 1837–8 Budd contributed papers on 'Concentric Hypertrophy of the Heart' and on 'Emphysema of the Lung.' He also published numerous brief papers and lectures in medical journals, especially the 'Medical Gazette,' where may be found his Gulstonian Lectures (1843) and Croonian Lectures (1847) at the College of Physicians. Budd was an original thinker, he was lucid in writing and speaking, and drew his information from a large fund of close personal observation.

[Personal knowledge; manuscript notes of Lectures, &c.; obituary notices in Transactions of Medical and Chirurgical Society, lxvi. 8, and in Roy. Soc. Proc. xxxiv. i–ii, by Sir James Paget.] S. J. A. S.

BUDD, HENRY (1774–1853), theologian, born at Newbury, Berkshire, 25 Sept. 1774, was the son of Richard Budd [q. v.] He was in residence at St. John's College, Cambridge, from October 1793 to June 1797, and graduated B.A. in 1798, and M.A. in 1801. After his ordination, 31 Dec. 1797, he became curate of Aldermaston, Berkshire, and was appointed chaplain of Bridewell Hospital, London, in 1801, which he resigned in 1831. He was instituted to the rectory of White Roothing, Essex, 18 March 1808. Budd, an active worker in all church matters, was one of the founders of the Prayer Book and Homily Society 21 May 1812, and for some time acted as the secretary, was connected with the Newfoundland Society for the Education of the Poor, the African Missions, and the Church Missionary Society. He died at White Roothing 27 June 1853, and was buried in the churchyard of that parish 4 July. He had been three times married, and left issue.

He was the author of: 1. 'Infant Baptism, the means of National Regeneration, according to the Doctrine and Discipline of the Established Church. In nine Letters to a Friend,' 1827, 3rd ed. 1841. 2. 'The Present Controversy in the Bible Society briefly considered, in a Letter to a Friend,' 1832. 3. 'Helps for the Young, or Baptismal Regeneration according to the Services of the Established Church. In a series of twelve tracts,' 1832–9, 2 vols. 4. 'A Petition proposed to be presented respectively to the Three Estates of the Legislature on the subject of Church Reform, with an Address to the Ministers and Members of the Established Church,' 1833. He warmly supported the Parker Society, instituted in 1841.

[A Memoir of the Rev. Henry Budd (1855); Christian Observer, lvi. 194–211 (1856).]

G. C. B.

BUDD, RICHARD (1746–1821), physician, was born in 1746 at Newbury, Berkshire, where his father was a banker. He entered at Jesus College, Cambridge (where his great-great-grandfather, Richard Budd, had founded a scholarship in 1630); and was admitted M.B. in 1770, and M.D. in 1775. After practising for some years at Newbury he removed to London in 1780, where he was in the same year elected physician to St. Bartholomew's Hospital, an office which he held until his retirement in 1801. Having become a fellow of the Royal College of Physicians in 1777, he attained considerable official status therein, being six times censor between 1780 and 1798, Gulstonian lecturer and Harveian orator in 1781, treasurer from March 1799 to April 1814, and elect from December 1797 to July 1818. He did not exert himself greatly in private practice, having married the only child of a wealthy merchant named Stabler. He is described as a man of strong will, impetuosity, and positiveness, and of great social influence. He died at Battersea Rise 2 Sept. 1821, and was buried at Speen, near Newbury. One of his sons, the Rev. Henry Budd [q. v.], became well known as the chaplain of Bridewell and a leading evangelical clergyman. The chaplaincy was secured by his father's indefatigable canvassing. Another son was the Rev. Richard Budd, B.D., rector of Ruan Lanihorne, Cornwall.

[Munk's Coll. of Phys. 1878, ii. 311; Memoir of Rev. Henry Budd, 1855.]

G. T. B.

BUDD, WILLIAM (1811–1880), physician, was born at North Tawton, Devonshire, in September 1811, being a younger brother of George Budd (1808–1882) [q. v.], and like him receiving his early education at home. His medical education was divided between London, Edinburgh, and Paris; in Paris he passed four years, at the Collège de France and the École de Médecine. In 1838 he graduated M.D. at the university of Edinburgh, winning a gold medal for an essay on acute rheumatism. He served for a short time as physician to the Dreadnought seamen's hospital ship at Greenwich, but an attack of typhoid fever, from which he nearly died, obliged him to resign this position. For some time he assisted his father in his country practice at North Tawton, and here, in 1839, he began his careful study of the origin and transmission of typhoid fever, which was to be his chief life-work. Being personally acquainted with every inhabitant, and the medical attendant of almost every one, he enjoyed unusual opportunities of getting to the bottom of any circumstance on which exhaustive investigation was necessary. In 1842 he settled at Bristol, where he became physician to St. Peter's Hospital, and in 1847 physician to the Bristol Royal Infirmary, which post he held till 1862. For some years he lectured on medicine in the Bristol medical school, and sought through teaching and contributions to medical journals to make known his views on the nature and mode of propagation of zymotic diseases, and to impress on the medical profession and the public generally the paramount necessity of stringent modes of disinfection, and the adoption of other general sanitary measures. Among the latter he regarded a full supply of pure water as of the first importance, and he was one of the most zealous promoters of the Bristol waterworks. In 1870 he was elected F.R.S. He was an accurate draughtsman and good photographer, and used his accomplishments with great advantage in his investigations; while a good knowledge of French, German, and Italian enabled him to keep abreast of the advance of medical science in the continental schools. His energy and industry were unbounded, but the attempt to carry on at the same time original research and a large private practice proved too great a strain for his constitution, which, though originally strong, had been weakened by two attacks of fever. In 1873 his health broke down, and he was compelled to cease from active professional work. He died at Clevedon 9 Jan. 1880.

Budd possessed, with extensive learning and great practical knowledge of disease, clearness of mental vision and remarkable strength of conviction, so that he expressed himself in a dogmatic yet singularly attrac-

tive manner in enforcing his views, which being at the time novel met with strenuous opposition. His kindness of disposition and freedom from jealousy were at all times manifest. His eloquence was impressive, and his logical power as shown in tracing out the causes of disease was of the highest order. His principal work, 'Typhoid Fever; its Nature, Mode of Spreading, and Prevention,' London, 1873, reproducing in a more complete form what he had previously published in the medical journals, proved beyond dispute that typhoid fever is contagious, and is propagated chiefly by matter discharged from the intestine. In it he traced the course of an outbreak of the disease in North Tawton in 1839, and showed how a number of cases which occurred in various localities had been transferred in definite ways from case to case. Contaminated water, sewer air, hands, bedding and clothes were proved to have been the means of propagation in different cases; and the frequent long-continued immunity from typhoid amid impure surroundings is powerfully contrasted with its virulence when definitely introduced.

When Asiatic cholera appeared in Bristol in 1866, the energetic measures of prevention advocated and carried out by Budd successfully retarded its progress, and stamped it out. In 1849 the deaths from cholera in Bristol were 1,979, in 1866 only twenty-nine, though the disease appeared in twenty-six different localities, and very malignantly.

Budd also made careful studies of contagious diseases of animals, including cattle, sheep, and pigs. He arrived at the conclusion that several of those contagious diseases could be best dealt with by immediate slaughter of animals which became infected. When the terrible rinderpest broke out in England in 1866, Budd was loud in his recommendation of 'a poleaxe and a pit of quicklime' as the true solution of the difficulty; and though at first ridiculed, this view was ultimately and successfully adopted.

Professor Tyndall, whose persevering and ingenious researches into the germ theory of diseases are well known, writes thus: 'Dr. William Budd I hold to have been a man of the highest genius. There was no physician in England who, during his lifetime, showed anything like his penetration in the interpretation of zymotic disease. For a great number of years he conducted an uphill fight against the whole of his medical colleagues, the only sympathy which he could count upon during this depressing time being that of the venerable Sir Thomas Watson. Over and over again Sir Thomas Watson has spoken to me of William Budd's priceless contributions to medical literature. His doctrines are now everywhere victorious, each succeeding discovery furnishing an illustration of his marvellous prescience.'

Besides his principal work above mentioned, Budd published numerous treatises and papers, all important, of which the following are the chief: 1. 'Contributions to the Pathology of the Spinal Cord,' 'Medico-Chirurg. Trans.' xxii. (1839), pp. 153–90. 2. 'On Diseases which affect corresponding parts of the body in a symmetrical manner,' 'Medico-Chirurg. Trans.' xxv. (1842), pp. 100–166. 3. 'Malignant Cholera, its Mode of Propagation and its Prevention,' London, 1849. 4. 'Researches on Gout,' 'Medico-Chirurg. Trans.' xxxviii. (1855), pp. 233–46. 5. 'Variola Ovina, Sheep's Small-pox; or the Laws of Contagious Epidemics illustrated by an Experimental Type,' 1863. 6. 'The Siberian Cattle Plague, or the Typhoid Fever of the Ox,' Bristol, 1865. 7. 'Scarlet Fever and its Prevention,' reprinted from 'Brit. Med. Jour.' 9 Jan. 1869, London, 1869, fifth edition 1871. 8. 'Cholera and Disinfection, or Asiatic Cholera in Bristol in 1866' (1871). To the very last Budd was engaged in extensive investigations in regard to phthisis and cancer, the causation of both of which he attributed to the development of organisms of external origin, and he left unpublished manuscripts on these subjects. In the 'Lancet,' 1867, vol. i. p. 451, is a brief summary of his views on the nature and mode of propagation of phthisis. His first ideas on the subject dated from August 1856, and after that date much of his time was occupied in accumulating and weighing evidence bearing on the subject. Another contribution of his ('Lancet,' 1861, i. 337) on the contagion of yellow fever is of considerable value.

[Obituary notices, 1880: Times, Jan. 12, Academy, i. 46, Lancet, i. 148; manuscript letter from Professor Tyndall; information from surviving brothers.] G. T. B.

BUDDEN, JOHN (1566–1620), professor of civil law at Oxford, the son of John Budden of Canford, Dorsetshire, was born there in 1566, entered Merton College, Oxford, in Michaelmas 1582, was admitted a scholar of Trinity College, Oxford, on 30 May 1583, and proceeded B.A. on 29 Oct. 1586, M.A. on 27 June 1589, and B.C.L. and D.C.L. on 8 July 1602. At the request of Thomas Allen, the mathematician [q. v.], he migrated to Gloucester Hall about 1587, and devoted himself to civil law. Before 1602 he became philosophy reader at Magdalen College, held

the office of principal of New Inn Hall from 1609 to 1618, and was king's professor of civil law, and principal of Broadgates Hall (afterwards Pembroke College). 'He was a person,' says Wood, 'of great eloquence, an excellent rhetorician, philosopher, and a most noted civilian.' He died at Broadgates Hall on 11 June 1620, and was buried in the neighbouring church of St. Aldate's. He was the author of Latin lives of Bishop Waynfleet (or William Patten), Oxon. 1602, and of Archbishop Morton, London, 1607. The former was published by William Bates [q. v.], and was republished in the volume entitled 'Vitæ selectorum aliquot virorum,' London, 1681. Budden also translated into Latin Bodley's 'Statutes of the Public Library' and Sir Thomas Smith's 'Commonwealth of England' (1610, other editions in 1625 and 1630), and into English (from the French of Pierre Ayrault) 'A Discourse for Parents' Honour and Authority over their Children,' London, 1614, dedicated to Toby Matthew, archbishop of York.

[Wood's Athenæ Oxon. ed. Bliss, ii. 282–3; Fasti, ed. Bliss, i. 236, 249, 296; Cat. of English Books in Brit. Mus. before 1640; Cat. Oxf. Graduates, p. 806; Coote's Lives of the Civilians.] S. L. L.

BUDDLE, ADAM (*d.* 1715), botanist, was born at Deeping St. James, Lincolnshire, and educated at St. Catharine's Hall, Cambridge, taking the degree of B.A. in 1681, and that of M.A. in 1685. He does not seem to have taken up the study of British botany, with which his name is chiefly connected, until a later date: he is mentioned by Petiver, writing in 1687, as well versed in mosses. He was at one time (1689 or 1690) a nonjuror, but subsequently complied. In 1696–8 he was living at Henley in Suffolk (where his two children were baptised), and corresponded with Doody and Petiver, to whom he sent his collections of grasses and mosses, then the best in the kingdom; these were afterwards transmitted to Tournefort. In 1699 he paid a visit to Ray. In 1703 he was presented to the living of North Fambridge, Essex, and he was also reader at Gray's Inn. In 1708 Buddle wrote an entirely new and complete English Flora, which will be found in the Sloane MSS. (2970–2980); his herbarium, also in the British Museum, occupies vols. cxiv–cxxv. of the Sloane collections. From these two works we are able to form a very high estimate of the accuracy, diligence, and knowledge of their author. It is to be regretted that the Flora was never printed, although Petiver, who had access to it, frequently made use of the information it contains. Dawson Turner's note (Richardson's *Correspondence*, p. 151), that 'justice was not done him by those of his immediate successors who more particularly benefited by his labours,' seems fully justified. Dillenius had the use of the herbarium for his edition (the 3rd) of Ray's 'Synopsis.' There is a letter of Buddle's published in the Richardson correspondence, pp. 87–9; several exist in the Sloane MSS. He died at Gray's Inn on 15 April 1715, and was buried at St. Andrew's, Holborn.

[Richardson's Correspondence, pp. 87, 95, 151; Trimen and Dyer's Flora of Middlesex, pp. 386–388.] J. B.

BUDDLE, JOHN (1773–1843), mining engineer, was born in 1773 at Kyo, near Tanfield in Durham, where his father, who had formerly been a miner, was the village schoolmaster. Although entirely self-educated, the elder Buddle was noted for his proficiency in mathematics and the theory of coal-mining, being an occasional contributor on these subjects to 'The Ladies' and Gentlemen's Diary;' and when, in 1781, the famous colliery at Wallsend was projected, the Kyo schoolmaster was chosen for the post of colliery manager and 'viewer.' From his eighth year accordingly Buddle was brought up under his father's zealous tuition, in familiar contact with the processes above and below ground of coal-mining. Profiting readily by his opportunities, he had already in several ways proved his practical ingenuity, when in 1806 the death of his father threw the full responsibility of the Wallsend colliery upon his shoulders, from which time he made very rapid headway in his profession. In 1809 he introduced an improved method of coal-working, by which nearly all the contents of a coal-seam could be exhausted, instead of leaving, as hitherto, a large proportion to act as support to the roof of the mine. As part of this scheme he conceived the ingenious idea of dividing the mine into separately ventilated districts by intermittent barriers of coal, hoping by this means to localise the effects of explosion and other mining dangers. In later practice these and other details of his method have been largely dispensed with, but upon the general principles he thus established depend very much the improved methods now in vogue. In 1813 a disastrous explosion at Felling colliery led to the formation of a society at Sunderland for the investigation of mine accidents, and in response to an appeal addressed by the society to eminent mining engineers and scientific men, Buddle drew up an important paper describing the method of ventilation adopted by him and

stating the problem of satisfactorily lighting underground workings. The indirect result of this paper was the evolution of the safety-lamp through more or less cumbrous forms, until it reached the comparative perfection of the lamps designed respectively by George Stephenson, Dr. Clanny, and Sir Humphry Davy. Buddle himself assisted actively in the experiments in connection with the Davy lamp, and upon its completion introduced it successfully at the collieries under his charge, which, with the growth of his professional reputation, had greatly increased in number. In 1815 an accident at one of these collieries, Heaton Main, through the sudden influx of water from some old workings, led him to consider the need of preserving a more systematic record of mine-workings, and several years later he embodied these views in a paper contributed to the 'Transactions' of the Natural History Society of Newcastle-upon-Tyne, proposing that the society should be made 'a place of deposit for the mining records of the district.' Buddle has thus the distinction of having prepared the way for the establishment of the Mining Record Office in its present completeness. Outside the range of his own profession he showed remarkable intellectual activity; besides his connection with the society mentioned above, of which he was one of the chief promoters, he actively interested himself in founding schools in the colliery villages with which he was connected. Of undertakings other than those specially belonging to his profession, the most important was the building of Seaham harbour for the Marquis of Londonderry, who had conceived the idea of transferring thither the trade from the port of Sunderland. As a colliery manager and mining engineer Buddle attained by degrees to an almost autocratic eminence, as his popular sobriquet, 'the King of the Coal Trade,' testifies, and it says much for the genuineness of his character that at the height of his social prosperity he still remained on terms of affectionate intimacy with the mining folk about him, using the native vernacular with a force and humorous unction that have made some of his sayings almost proverbial in the district. Although over eight hundred lives are said to have been lost in the mines under his charge, he showed a tender regard and sympathy for the suffering which greatly strengthened the esteem in which his workpeople held him. Directly and indirectly, indeed, no one has done more than he to increase the safety of the miner at his dangerous work, and he was the first to propound the necessity of the miners' permanent relief fund, which now forms so important a part in the economy of coal-mining. In the wider aspects of his profession Buddle showed a scientific interest that had valuable results; his geological investigations have a more than merely practical value, and his paper entitled 'A Synopsis of the Newcastle Coalfield,' read, as finally completed, before the British Association on its visit to Newcastle-upon-Tyne in 1838, proves the originality and comprehensiveness of his scientific knowledge. In religion Buddle was a unitarian. He never married. He died 10 Oct. 1843 at Wallsend, and was buried at Benwell six days later in characteristic north-country fashion, the funeral having a vanguard of sixty gentlemen on horseback, while seventy carriages and a vast multitude of miners afoot followed the hearse. In spite of his generosity and his noted hospitality he left a considerable fortune.

[Memoir published in the Newcastle Weekly Chronicle in a series of biographical papers entitled 'Northern Worthies.' See also Latimer's Local Records of Northumberland, &c., under the date of Buddle's death. For his various contributions upon mining and other subjects, the Transactions of the societies mentioned above and also of the Literary and Philosophical Society of Newcastle-upon-Tyne may be consulted; and in the Life and Works of Sir Humphry Davy will be found proof of Buddle's connection with the invention of the safety-lamp.] E. P. R.

BUDGE, EDWARD (1800–1865), theological and general writer, was the son of John Budge, and was a native of Devonshire. He was educated at Saffron Walden, Essex, and was admitted at Christ's College, Cambridge, on 14 March 1820, when twenty years old. In 1824 he took the degree of B.A., and in the same year was ordained deacon by the bishop of Exeter. After holding several curacies in the west of England, he was instituted in 1839 to the small living of Manaccan, Cornwall, and remained there until 1846, when he was appointed by the bishop of Exeter to the more valuable rectory of Bratton Clovelly, North Devon. He died at his rectory on 3 Aug. 1865, aged 65. At his death his family was left without any provision for their support. In the hope of raising some money for their necessities, the Rev. R. B. Kinsman, the vicar of Tintagel, published, in 1866, a collection of 'Posthumous Gleanings' from Budge's study and from the essays which he had contributed to the 'Saturday Review.'

Budge was a learned theologian and a skilled geologist. For Dr. Pusey's 'Library of the Fathers' he translated the 'Homilies of St. John Chrysostom on the Statues,' and his scientific knowledge was shown in the numerous articles which he supplied to the

Geological Society, and to the Royal Institution, of Cornwall, on the geology of the Lizard district. To the Rev. H. A. Simcoe's periodical of 'Light from the West' he furnished a series of articles setting forth the reflections of the 'Christian Naturalist,' which was published in 1838 in a volume bearing that title. A compilation from his pen on the 'Lives of Men of Great Æras' was issued in 1851. He published many visitation and other sermons.

[Gent. Mag. September 1865, p. 391, November 1865, p. 651; Life prefixed to Posthumous Gleanings; Courtney and Boase's Bibl. Cornub. i. 50, ii. 651, iii. 1076, 1100.] W. P. C.

BUDGELL, EUSTACE (1686–1737), miscellaneous writer, was born 19 Aug. 1686, and baptised 2 Sept. (information from W. Pengelly, F.R.S.) He was the son of Gilbert Budgell, D.D., of St. Thomas, Exeter, by his first wife Mary, only daughter of Bishop Gulston of Bristol, whose sister was wife of Lancelot, and mother of Joseph Addison. He matriculated 31 March 1705 at Trinity College, Oxford (*Register of Trinity College*, 175). He afterwards entered the Inner Temple, and was called to the bar; but an intimacy with his cousin Addison diverted him from his profession. Addison, while secretary to Wharton, the lord-lieutenant of Ireland, made Budgell a clerk in his office. He shared Addison's lodgings during the last years of Queen Anne, and took a considerable part in the 'Spectator.' Thirty-seven papers are ascribed to him (N. Drake's *Essays*, iii. 18). They are palpable imitations of Addison's manner. One of them (No. 116) is an account of Sir Roger de Coverley in the hunting-field. Johnson mentions a report that Addison had 'mended them so much that they were almost his own' (*Boswell*, 26 April 1776). It was also said that Addison was the real author of an epilogue to Ambrose Philips's 'Distressed Mother,' the 'most successful ever spoken in an English theatre;' and had Budgell's name substituted for his own at the last moment, to strengthen his young cousin's claims to a place (Johnson, *Life of Philips*). In 1714 Budgell published a translation of 'Theophrastus,' duly praised by Addison in the 'Lover' (No. 39). In 1711 the death of Budgell's father had put him in possession of an estate of 950*l.* a year, encumbered with some debt. On the accession of George I Addison became secretary to the lord-lieutenant, and made Budgell his under-secretary. Budgell was also chief secretary to the lords justices, deputy clerk of the council, and a member of the Irish House of Commons. He takes credit for energetic and disinterested conduct during the strain put upon his office by the despatch of troops to Scotland in 1715 (*Letter* to Lord ——). Upon leaving Ireland in 1717 Addison procured for Budgell the place of accountant-general, worth 400*l.* a year. He held this appointment from 10 Aug. 1717 to 11 Dec. 1718.

In August 1717 the Duke of Bolton succeeded Sunderland as lord-lieutenant. His secretary, E. Webster, quarrelled with Budgell, who was ultimately deprived of his places. From a pamphlet which he published on returning to England (*Letter* to the Lord —— from Eustace Budgell, Accountant-General of Ireland and late Secretary to the Lords Justices) and 'Remarks' upon his letter (written or inspired by Webster) it seems that the dispute turned mainly upon a clerkship in the office which Budgell desired to keep for his brother, while Webster appointed a Mr. Maddockes. Addison, it is said, disapproved of Budgell's publication, and it is significant that in 1719 Budgell is said to have written a pamphlet against the peerage bill, thus offending Sunderland, Addison's patron, and taking the side of Steele in his famous quarrel with Addison.

Budgell travelled abroad, and returned to lose 20,000*l.*, as he says (*Liberty and Property*, i. 137), in the South Sea. The Duke of Portland had lost a large estate in the same affair, and helped Budgell to circulate various pamphlets on the occasion, especially a paper distributed to members of parliament, 'Letter to a Friend in the Country,' and 'A Letter to Mr. Law on his Arrival in England,' which went through seven editions. The Duke of Portland, on being appointed governor of Jamaica, proposed to take Budgell as his secretary, but received a message from a secretary of state, telling him that he might take any man in England except Budgell (*Liberty and Property*, i. 137–42). Budgell now fell into difficulties, which seem to have affected his brain. He spent, it is said, 5,000*l.* of his own, and afterwards 1,000*l.* given to him by the Duchess of Marlborough, in attempts to get into parliament. He became involved in numerous and vexatious lawsuits. Some of them concerned an estate in Essex, a moiety of which he had bought before the South Sea losses from a clergyman named William Piers, with whom he had intricate disputes. Budgell believed Piers to be the instrument of some great man, presumably Walpole, who had dark designs against him. He got into the Fleet, though in December 1732 he obtained 5*l.* damages for illegal arrest by a bailiff, Budgell declaring that he was privileged as secretary to Lord Orrery (*Gent. Mag.* ii. 1123). Budgell further declares that he was

dogged by spies, and that various attempts were made upon his life. He says that he had thought of suicide, in consequence of persecutions lasting for ten years; and it seems probable that, as his enemies frequently asserted, he was 'disordered in his senses' (*Liberty and Property*, i. 159, and ii. 83).

His grievances are confusedly set forth in various tracts. The accession of George II apparently inspired him, like his betters, with hopes of Walpole's downfall. He published (19 June 1728) a 'complimentary poem upon his majesty's late journey to Cambridge and Newmarket.' He presented a petition to the king at a levée, demanding Walpole's punishment, and seems to have been regarded as an intrusive madman. Several pamphlets arose out of this incident: 'A Letter to the "Craftsman" from E. Budgell, Esq., occasioned by his late presenting a humble complaint against the Rt. Honble. Sir R. Walpole;' 'A Letter to Cleomenes, King of Sparta,' &c., in answer to a letter in the 'Daily Courant;' and 'A Letter to His Excellency Mr. Ulrick d'Ypres, Chief Minister to the King of Sparta,' &c. The two pamphlets called 'Liberty and Property,' pts. i. and ii. (1732), deal chiefly with his litigations. To the first part is appended 'A State of the Author's Case before the House of Lords,' &c., which concerns the controversy with Piers.

Budgell had become one of the Grub Street authors, and a contributor to the 'Craftsman.' He was also protected by the Earl of Orrery, the editor of 'Phalaris,' who had been arrested on suspicion of Jacobitism in 1722, and was hostile to Walpole's government. After his death, in 1731, Budgell published in 1732 his 'Memoirs of the Life and Character of the late Earl of Orrery and the Family of the Boyles;' a second edition appeared in the same year, and a third, called 'Memoirs of the Lives and Characters of the Illustrious Family of the Boyles, particularly . . . Charles, Earl of Orrery,' in 1737. Though the last professes to be carefully corrected, the three are identical; the last was probably got up to take advantage of the interest caused by the author's death, and the book is of little value.

In February 1733 Budgell started a weekly periodical, called 'The Bee,' which formed nine volumes, and lasted till June 1735. It is chiefly made up of extracts from contemporary papers, but contains much personal matter, boasts of his connection with Addison, and references to an affair which completed his ruin. Matthew Tindal, the deist, then over seventy, left Oxford in 1733, and took lodgings near Budgell's house with Mrs. Lucy Price, 'relict of Judge Price,' who, with Budgell, constantly visited him. Tindal died on 16 Aug. 1733, and his nephew, Nicholas Tindal, the translator of Rapin, expected to be his uncle's heir. A will was produced by Mrs. Price, in which the testator gave 2,100*l.*, his manuscripts, and some property to Budgell, and appointed Nicholas his residuary legatee. It turned out that Tindal's whole property consisted of 1,900*l.* stock, but 1,800*l.* of this had been sold out and lent on bond to Budgell. One of the bonds for 1,000*l.* had disappeared. Other suspicious circumstances came to light, and the nephew, after compelling Budgell to give up the few remaining assets, published a pamphlet called 'A Copy of the Will of Dr. Matthew Tindal, with an account of what passed concerning the same between Mrs. Lucy Price, Eustace Budgell, Esq., and Mr. Nicholas Tindal.' An ironical 'Vindication of Eustace Budgell, Esq.' (by William Webster, author of some controversial writings against Warburton), further exposed his case. Budgell tried to defend himself in 'The Bee' by absurd fictions. He brags of Tindal's friendship, and offers medals for poems in his honour. It is said (Hollis, *Memoirs*, p. 581) that Budgell sold the second volume of Tindal's 'Christianity as old as the Creation' to Bishop Gibson for 500*l.*, who destroyed it. Budgell was attacked in the 'Grub Street Journal,' which, to some uncertain degree, was Pope's organ, and especially in two copies of verses which he ascribes to Pope himself. This explains the couplet in the epistle to Arbuthnot—

> Let Budgell charge low Grub Street on his quill,
> And write whate'er he pleased—except his will.

Budgell's character was hopelessly blasted. At last, 4 May 1737, having been 'much disordered for two or three days,' and expecting an execution in his house, he drove to Dorset stairs, filled his pockets with stones, took a boat, plunged overboard, and was drowned. Notes and gold to the value of 161*l.* were found in his pockets, and he left a 'scrap' of a will, giving his estate to his natural daughter, Anne Eustace, aged 11 (*Evening Post*, 14 May 1737). He left a paper on his desk:

> What Cato did and Addison approved
> Cannot be wrong.

The coroner's jury returned a verdict of lunacy (*Gent. Mag.* vii. 315).

[The first authority for Budgell's life is Cibber's Lives of the Poets, vol. v., which is followed in the Biographia, &c. It contains some errors of fact, though apparently written from private information, and is chiefly derived from Budgell's own statements in the pamphlets cited above. See also Letter to Eustace Budgell occasioned by his late complaints to the king against the Rt. Honble. Sir R. Walpole, 1730.] L. S.

BUDGETT, SAMUEL (1794–1851), merchant, son of a small tradesman, was born at Wrington, Somerset, on 27 July 1794. After moving to one or two of the neighbouring villages his parents, in 1801, took a provision shop in Kingswood, near Bristol. At the end of two years they gave up this business to their eldest son, and took a 'general' shop at Coleford. From early childhood Budgett thoroughly enjoyed a bargain, and by the time that he left home in his fifteenth year to be apprenticed to his step-brother at Kingswood he had accumulated 30*l.* by petty dealings. This sum he gave to his parents. As a lad he was somewhat weakly, and in June 1812, when he had served about half his apprenticeship, his master dismissed him 'for want of ability.' He soon obtained another situation, and earnestly sought to improve his education. At the end of his apprenticeship, when he was just twenty-two years of age, he entered into partnership with his brother as a dealer in provisions, and about five years after married Miss Ann Smith of Midsomer Norton, by whom he had four sons and two daughters. He started a wholesale business, and in spite of many discouragements was wonderfully successful. After about twenty years his brother retired from the partnership, and soon afterwards Budgett's place of business at Kingswood, which by that time had become large, was burnt to the ground. This led him to transfer his business to Bristol. He died on 29 April 1851 at the age of fifty-six, having succeeded in founding the greatest house in the provision trade in the west of England. His success was due not merely to his commercial ability, but in at least an equal degree to his invariable uprightness in his dealings. He was a very religious man, and did much for his poor neighbours. For some time before his death he gave fully 2,000*l.* a year in charity. He belonged to the society of Wesleyan methodists, and contributed largely to its funds. At the same time his charity was not limited by sectarian distinctions.

[Arthur's Successful Merchant, a book that has passed through many editions, and has been translated into several languages; Noel's Memoir of S. Budgett is taken from it; Bristol Times of 10 May 1851; private information.] W. H.

BUDWORTH, JOSEPH, afterwards PALMER, antiquary and poet (*d.* 1815). [See PALMER.]

BUDWORTH, WILLIAM (*d.* 1745), schoolmaster, was the son of the Rev. Luke Budworth, vicar of Longford, Derbyshire, and afterwards rector of the parishes of Tillesham and Wellingham in Norfolk. He was educated in the free grammar school at Market Bosworth under the famous Anthony Blackwall [q. v.], and thence proceeded to Christ's College, Cambridge (B.A. 1720, M.A. 1726). Soon after graduating he was appointed master of Rugeley school in Staffordshire, and on the death of Dr. Hillman he became head-master of the free grammar school at Brewood. He obtained the vicarage of Brewood on the presentation of the dean of Lichfield, and he was presented to the donative chapel of Shareshull, near Brewood, by Sir Edward Littleton, bart., who entrusted to him the education of his nephew and presumptive heir. In 1736 he would have engaged the celebrated Samuel Johnson as an assistant in this school had he not been apprehensive that the paralytic affection under which the great philologist laboured through life might have made him the object of ridicule among the scholars. One of Budworth's pupils was Richard Hurd, afterwards bishop of Worcester, who says he 'possessed every talent of a perfect institutor of youth in a degree which I believe has been rarely found in any of that profession since the days of Quinctilian.' He died in 1745.

[Nichols's Literary Anecdotes, iii. 332–55, 759, vi. 469, 470; Carlisle's Grammar Schools, ii. 476; Kilvert's Life of Bishop Hurd; Boswell's Life of Johnson.] T. C.

BUGG, FRANCIS (1640–1724?), writer against quakerism, of whose life no authentic account remains, is only known from his own writings or those of his opponents. His father was a wool-comber at Mildenhall in Suffolk, who died when his son was about fifteen, leaving him the business and some property, which Francis declares was worth 30*l.* per annum, but which his aunt, Anne Docwra, estimates at only 7*l.* While quite a young man he joined the Society of Friends, among whom he soon obtained an unenviable notoriety.

About 1675 Bugg was persuaded to go to a meeting which was interrupted by soldiers, and, together with several other quakers, was arrested and fined 15*l.*; in default of payment his goods were distrained. Rumours soon began to circulate among the Suffolk Friends that Bugg had given information of the meeting and had received money for his treason, and it is certain that a third of his fine was returned to him. He insisted on holding the preacher, Samuel Cater, who had persuaded him to attend the meeting, liable for the fine, and dunned him till Cater referred the matter to twelve arbitrators, who unanimously held that he was not liable. In 1677 Bugg attended the yearly meeting of the

sect in London, and complained to William Penn that the Friends in the country refused him justice. He did not, however, cease to take an active interest in the affairs of the society, for in the same year he, with two other Friends, covenanted to support a quaker family in case they should require it (see manuscript in Sion College Library). Dissatisfied with the result of a second arbitration during 1679–80, Bugg continued to agitate for the repayment of his fines, and a quaker named George Smith attempted to settle the matter, which was fast becoming a scandal, by offering to pay half. Bugg insisted upon Smith's proving his good faith by depositing ten pounds, which the man, not possessing, borrowed for half an hour, on condition that Bugg should not put it in his pocket. This he did, nevertheless, and refused to return it, alleging that he would use it to pay Smith's debts with. As this was not done, the matter was brought under the notice of the quaker meeting, which decided that Smith's 'simplicity' had been imposed upon and that Bugg should refund the money. Bugg declined to comply, and, disgusted at the lack of appreciation the quakers exhibited, left the body (in 1680) and immediately began to write against it. Almost the first to take up cudgels with him was his aunt, Anne Docwra, a quaker minister of some standing, who, if her nephew is to be believed, was a most notorious liar; and the bitter recriminations which passed between them bring out the few events in his life which are certainly known. For some years he continued to write philippics against quakers and quakerism, which, if they rendered him notorious, forced him to neglect his business and almost reduced him to penury. In one of his works he allows that he received pecuniary aid from the clergy. His strictures were bitterly resented, and his aunt, Anne Docwra (who denies the relationship), attacked his character with such success that in 1703 he was compelled to publish a certificate to the effect 'that Mr. Francis Bugg of Mildenhall in the county of Suffolk, senior, is a man of an honest, sober life, and that he neither is nor ever was . . . given to any vice or immorallity,' which certificate was signed by a number of his friends, including his own son! In 1713 he was imprisoned for some unknown cause at Ely, and for the rest of his life appears to have resided at Mildenhall. In the preface to his tract, 'Strong Motives for an Impartial Examination of the Principles, Doctrines, and Practices of the Quakers,' &c. (published 1724), he records that he was in the eighty-fourth year of his age, and from this time nothing whatever is known about him. A portrait of Bugg is prefixed to 'The Pilgrim's Progress from Quakerism to Christianity,' and manuscripts of his are preserved in the libraries at Sion College and the 'Meeting for Sufferings,' Devonshire House, Bishopsgate. Having once been a quaker, Bugg was necessarily well acquainted with all the weak places in the organisation of the sect, as well as the blots on the characters of some of its adherents. Of the knowledge he possessed he made unsparing use, and his allegations were the more difficult to refute, as they often retained, however distorted and exaggerated, a substratum of truth. Though his scholarship was small and his literary style poor, his works are worth study as affording good specimens of the controversial spirit of the age, as well as from their quaint vivacity.

The following is a list of the most important of his works: 1. 'De Christiana Libertate, or Liberty of Conscience, upon its true and proper grounds Asserted and Vindicated. And the Mischief of Impositions, amongst the People called Quakers, made Manifest,' &c., 1682. 2. 'The Painted Harlot both Stript and Whipt, or the second part of Naked Truth,' &c., 1683 (second part of the foregoing). 3. 'Reason against Railing; and Truth against Falsehood. Being a conclusive Postscript to be Annexed to a Book entituled The Painted Harlot both Stript and Whipt,' &c., 1683. 4. 'The Quakers Detected, their Errours Confuted, and their Hypocrisie Disavered,' 1686. In this book Bugg gives an account of the reasons why he joined the Society of Friends. 5. 'Battering Rams against New Rome,' &c., 1690-1. 6. 'New Rome Unmask'd, and Her Foundation Shaken,' &c., 1692. 7. 'New Rome Arraigned, and out of her own mouth Condemned,' &c., 1693. 8. 'Quakerism Withering and Christianity Reviving; or a Brief Reply to the Quakers' Pretended Vindication,' &c., 1694. 9. 'The Quakers set in their True Light, in order to give the Nations a clear sight of what they hold,' &c., 1696. 10. 'A Brief History of the Rise, Growth, and Progress of Quakerism,' &c., 1697. 11. 'The Picture of Quakerism, drawn to the Life,' in two parts, &c., 1697. 12. 'The Pilgrim's Progress from Quakerism to Christianity,' &c., 1698. To this is attached his portrait. 13. 'Quakerism Exposed to Publick Censure,' &c., 1699. 14. 'A Modest Defence of my Book, entituled "Quakerism Exposed,"' &c., 1700. 15. 'News from New Rome, occasioned by the Quakers' challenging of Francis Bugg, whereby their Errors are further Exposed,' 1701. 16. 'A Seasonable Caveat against the Prevalency of Quakerism.

Containing a List of one of their Parliaments and Forty-four of their Canon Laws,' 1701. 17. 'A Narrative of the Conference at Sleeford in Lincolnshire between Francis Bugg and Henry Pickworth, 25 Aug. 1701,' &c., 1702. 18. 'Quakerism Drooping, and its Cause Sinking,' &c., 1703. 19. 'A Finishing Stroke; or some Gleanings collected out of the Quakers' Books, by way of Prologue, never before Published (with directions to the Bookbinders who bind up this folio with the seven following parts), whereby the Great Mystery of the Little Whore is farther exposed,' folio, 1712, containing (1) 'The Great Mystery of the Little Whore unfolded and her Witchcrafts discovered,' 1705. (2) 'Quakerism struck Speechless,' &c., 1706. (3) 'Hidden Things brought to Light, whereby the Fox is unkennelled,' &c., 1707. (4) 'Goliah's Head cut off with his own Sword, and the Quakers routed by their own Weapons,' 1708. (5) 'Quakerism Anatomised and finally Dissected,' &c., 1709. (6) 'A Retrospective Glass for Misled Quakers,' &c., 1710. (7) 'The Quakers' Infallibility shaken all to Pieces,' &c., 1711. 20. 'The Picture of Quakerism once more drawn to the Life; with Quakerism a Grand Imposture,' in eight parts, 1714–17. 21. 'A New Frame for the Picture of Quakerism,' in eight parts, 1719. 22. 'Strong Motives for an Impartial Examination of the Principles, Doctrines, and Practices of the Quakers,' &c., 1724.

[Bugg's works.] A. C. B.

BUISSIÈRE or **BUSSIÈRE, PAUL** (*d.* 1739), surgeon and anatomist, was a native of France, and a protestant who had fled his country on account of his religion. Of his general or professional education nothing appears to be known, but we learn that before leaving France he had practised with distinction in the principality of Orange. He settled in the first instance at Copenhagen, then coming over here was naturalised 10 Oct. 1688, and afterwards fixed himself in Suffolk Street, Pall Mall, where he rapidly attained to the highest reputation and success. He was the surgeon who attended Mr. Harley when stabbed at the council table by the Marquis de Guiscard, in March 1710-11; he also attended the assassin after his committal to Newgate, and had the honour of being called in to the consultation on the last illness of Queen Caroline. Lord Hervey, in writing of the last event in November 1737, states that 'although fourscore years old the king and queen had a great opinion of [Buissière], and preferred [him] to every other man of his profession.' Buissière was one of the first to introduce a course of lectures on anatomy and physiology into England. He had been admitted a foreign member of the Royal Society on 22 May 1700, but was placed on the home list in 1713, and chosen one of the council in 1719. To the 'Philosophical Transactions' he contributed six papers, wholly on anatomical subjects. Other papers from his pen are to be found in the 'Mémoires' of the Academy of Sciences, Paris, of which he became a corresponding member in March 1699, and in the 'Acta Eruditorum.' He also maintained a scientific correspondence with Sir Hans Sloane, which is still preserved in the archives of the Royal Society. Buissière died at his house in Suffolk Street in January 1738-9 (*Probate Act Book, P. C. C.* 1739). His will, dated 19 July 1737, was proved 22 Jan. 1738-9. By it he bequeathed the sum of 200*l.* to the French hospital in London, of which he had been elected governor in 1729 (BURN, *Hist. of Foreign Protestant Refugees*, p. 183). A portrait of Buissière, presented by his family, is at the Royal Society.

His separate publications were: 1. 'Lettre à M. Bourdelin pour servir de réponse au sieur Méry sur l'Usage du Trou ovale dans le Fœtus,' 12mo, Paris, 1700. 2. 'Nouvelle Déscription anatomique du Cœur des Tortues terrestres de l'Amérique et de ses Vaisseaux,' 12mo, Paris, 1713. In all that he did Buissière was distinguished by his curious learning and the happy mode in which he handled the most difficult subjects.

[Haag, La France Protestante, deuxième édit. iii. pt. i. 413–14; Agnew's Protestant Exiles, 2nd edit. i. 49, iii. 51, 73; Alban Thomas's List of the Royal Society, 1718; Nichols's Literary Anecdotes, iv. 618; Lord Hervey's Memoirs, ii. 505, 507–8; Gent. Mag. vii. 699; Will reg. in P. C. C., 3 Henchman; Weld's Descriptive Cat. of Portraits at Royal Society, p. 12; Biographie Universelle, nouvelle édition, vi. 128–9; Nouvelle Biographie Générale, xii. 758–9; Chalmers's Biog. Dict. ix. 238.] G. G.

BUIST, GEORGE, LL.D. (1805–1860), Anglo-Indian journalist and scientific observer, was the son of the Rev. J. Buist, and was born at Tannadice, Forfarshire, on 22 Nov. 1805, and after studying at St. Salvador's College, St. Andrews, at St. Mary's College, and Edinburgh University, was licensed in 1826 as a preacher. He preached irregularly for six years, delivered a course of lectures on natural philosophy at St. Andrews town hall in 1832, and in the same year became editor of the 'Dundee Courier' (afterwards the 'Constitutional'). Having separated from this paper in 1834, he established the 'Dundee Guardian' on his own account, and also the 'Scottish Agricultural Magazine.' His energy and success as an editor brought him nume-

rous applications from proprietors of newspapers to take command of their offices, and on such an invitation he undertook the editing of the 'Perth Constitutional' in 1835. After a visit to London in 1837, and two years' management of the 'Fifeshire Journal,' he accepted, in 1839, the post of editor of the 'Bombay Times,' with which his name is most intimately connected, and for twenty years devoted himself with exceptional zeal and success to the development of this important paper. His bold repudiation in its columns of the policy of retaliation after the Kábúl massacres of 1842 compelled the admiration of all parties, and the government showed its confidence in the unflinching journalist by giving him an opportunity of reviving the scientific studies of his early life in the capacity of unpaid inspector of the astronomical, magnetic, and meteorological observatories of Bombay, the efficiency of which he so increased that he was able to report that 300,000 observations had been made, recorded, corrected, and prepared for publication during the two years and a half in which he conducted the work. The loss of his wife in 1845 induced him to seek change in England for a few months, during which he busied himself with drawing up the 'Bombay Observatory Report for 1844,' which contained records of 170,000 observations. In January 1846 he was back again at the office of the 'Bombay Times,' where he continued his editorial labours, with one brief intermission, until within a year of his death. In 1859 he retired to take up a government appointment at Allahabad, but died at Calcutta on 1 Oct. 1860. He contributed many scientific papers to the 'Journal' of the Bombay branch of the Asiatic Society, and before leaving Scotland had written, for the Highland Society, some topographical and geological articles on the counties of Perth and Fife. He also compiled a useful 'Index to Books and Papers on the Physical Geography, Antiquities, and Statistics of India' (Bombay, 1852). During his absence in England in 1845, he obtained special grants from the government for improving agricultural machines and rural economy in India, and for establishing twelve observatories from Cape Comorin to the Red Sea for meteorological and tidal research. He also formed the geological collection for the museum of Elphinstone College, Bombay.

In 1837 Buist received from the Highland Society of Scotland a prize of fifty guineas for a paper on the 'Geology of the South-eastern portion of Perthshire.' In 1846 he was appointed to the honorary position of sheriff of Bombay. In 1847 he projected, and in 1850 founded, the Bombay Reformatory School of Industry for the reformation and education of native children, of which he was superintendent, under the patronage of the governor, Lord Elphinstone.

[G. Buist, Memoir with Testimonials, Cupar, 1846, where the date of birth is misprinted 1803; Annual Reg. 1860; Proceedings of Bombay Branch Asiatic Society, 1860.] S. L.-P.

BUITE, SAINT (*d.* 521), son of Bronach, was descended from Tadhg, son of Cian, and therefore belonged to the Cianachta. He was known as the 'bishop of the monastery,' that is of Monasterboice, which seems in early times to have been pre-eminently 'The Monastery.' The date of his birth is not known, but his death took place in 521 (REEVES), and this date is of special interest as determining that of St. Columba's birth, which is not given in the 'Annals,' but is stated in the following lines from Tigernach to have taken place on the same day:—

> The beloved Columba the clerk is born,
> This day in Ireland the most learned,
> On the same festival, I do not speak ignorantly,
> With the fair triumphant death of the son of Bronach.

Born in the neighbourhood of Mellifont, in the south of the county of Louth, his parents, who were christians, were in much difficulty as to his baptism, no clergyman being within reach. But some missionary priests having touched at an adjoining port, one of them baptised him; a fountain, called Mellifons, i.e. sweet water, having sprung up, as it was supposed, to supply water for his baptism. An incident of his youth indicates the bent of his mind. Sent by his mother to bring home some calves, and not returning in the evening, his parents went in search of him, and found him asleep. When awoke he asked them why they disturbed him, as 'the angels were teaching him psalms and ecclesiastical offices, and if he had not been awoke he would have learned the wisdom of God.'

When grown up he desired to devote himself to the service of God, and for this purpose seems first to have gone to Wales, with which the early christians of Ireland were in close connection. Thence he proceeded to Italy, where, 'in the monastery of St. Tylia, he was gladly received on account of his knowledge of monastic discipline and acquaintance with holy scripture.' St. Tylia appears to be St. Theilo, who became bishop of Llandaff A.D. 512, and some of whose people at a later period, when dispersed by a plague, took refuge in Italy, where the institution here referred to may have afforded them shelter.

St. Theilo, before his appointment to Llandaff, had travelled much, and is even supposed to have been ordained bishop in Constantinople.

After a missionary expedition of one year to Germany, Buite, with sixty companions, set out for the country of the Picts of Scotland. Here King Nectan, whom he is reported to have raised from the dead, bestowed on him the castrum or fort in which he lived, and the memory of the gift is perpetuated in the name of the place Carbuddo (Cathair-Buiti), near Dun-Nechtain, now Dunnichen, in Forfar.

Crossing over Scotland, he reached the Irish Sea, and embarking arrived at Dalriada, in the north of the county of Antrim, the territory of the Cruithni, or Picts of Ireland, of the same race as those among whom he had been labouring. Here having, we are told, raised the king's daughter from the dead, he received a gift of land, on which he built a church, and, leaving a disciple in charge, passed on, and proceeded to visit the nearest settlement of his relatives, the Cianachta ('primum solum Kyanacteorum'). There were two branches of the Cianachta, one situated near Dalriada, in that part of the north of the county of Londonderry now the barony of Keenaght, and who were known as the Cianachta of Glen Geimhin; the other, more to the south, in the present counties of Meath and Lowth, were called the Cianachta Breagh. It was to the former and nearest of these that Buite now went, but the king, who was a heathen (*gentilis*), refused to receive him (Mr. Skene has misunderstood this passage). Afterwards, however, he relented, and admitted him, when 'he preached the word of salvation to the whole region, and baptised the king and all his household with many others.' Here again he obtained a grant of land and built a monastery. His next journey was to the Cianachta of the south, where his brothers resided; after a brief visit to them he returned again to the north. Here he was admonished by an angel to settle in the 'Bregensian land,' that is the land of his southern relatives, and leaving Nechtan, the bishop, in charge of the monastery, probably at Dun-Geimhin (Dungiven), where a century and a half afterwards we find another Nechtan, he obeyed the call, and arriving at his destination was honourably received by the king.

In course of time and under his auspices he erected Monasterboice, i.e. the Monastery of Buite (or, in the Latin form of the name, Boëthius), in the south of the county of Louth. There also 'he, with his company, shed blessings as a shower, and amended the lives of many.'

From this as a centre other establishments were formed, and numerous pastors sent forth, and the writer of his life adds: 'It is impossible to give the full praises of the man.'

The death of Buite took place on 7 Dec. 521; and thirty years afterwards St. Columba is said to have visited his tomb and enshrined his remains. The word 'elevatio,' which is that generally used for taking up and enshrining a saint's remains, has been misunderstood by the author of his life, who took it to mean his ascension to heaven in the flesh. St. Columba afterwards consecrated a cemetery there. The place is called in the 'Martyrology of Donegal,' 'elaidh Indaraidh.' But as Buite's disciple, Nechtain, son of St. Patrick's sister, Liamain, who seems to have been the person left by him at Glen Geimhin, had subsequently a monastery at Finnabhair or Findabhairabha, now Fennor-on-the-Boyne, it would seem that this is the place intended, and that elaidh Indaraidh stands for 'Eillgheadh [Fh]mdabhairabha,' 'The tomb of the fair meadow on the river,' which would therefore have been the burial-place of St. Buite.

The four masters have preserved the following distich referring to him:—

Let Buite, the virtuous judge of fame, come each day to my aid,
The fair hand with the glories of clean deeds, the good son of Bronach, son of Bolar.

And in the 'Calendar of Oengus' he is thus noticed:—

The feast of white victorious Buite
Of treasurous Monaster.

His name is interpreted by the scholiast on Oengus as 'living to God,' for unto God he was alone, referring to 2 Cor. v. 15.

He was the contemporary of St. Patrick, whose nephew was one of his disciples, and an obscure quatrain exists (Oengus, p. clxxx) which connects Ailbe of Emly with Buite in the foundation of Monaster. His fame was considerable at a very early period, but he has been overshadowed by more recent saints, and especially by St. Patrick, and very little is therefore recorded of him in Irish history; but the importance of his chief church ('primh-chell') of Monasterboice is indicated by the ruins of two very ancient churches, a round tower, and three sculptured crosses. Two of these are among the finest in Ireland, one being fifteen feet high and the other twenty-seven.

[MS. Life of St. Buite; Ware MSS. in British Museum, Cod. Clar. 39, Add. No. 4788; Annals of the Four Masters at A.D. 521; Adamnan's Life of St. Columba, ed. Reeves, p. lxviii; Martyrology of Donegal, pp. 329, 333; Skene's

Chronicle of the Picts and Scots, pp. 66, 411, 435; Stokes's Calendar of Oengus, p. clxxx.]

T. O.

BULKELEY or BOKELEY, ARTHUR (*d.* 1553), bishop of Bangor, was the son of Richard Bulkeley, a member of a Welsh family of that name. Bulkeley graduated in law at Oxford, possibly from New Inn Hall, suggests Anthony à Wood, who also says that he was held in esteem as a good canonist. Upon taking his degree he was appointed to the living of Llanddeusant in Anglesey, and about the same time was made canon of St. Asaph, 1525. In 1531 he became rector of St. James, Garlick Hythe, in London, and in 1537 was made prebendary of Clynnoc Vechan, or Llangeinwen. This last preferment occasioned him much trouble. According to Bishop Humphreys, Thomas Cromwell, earl of Essex, 'obtaining a blank institution' of Clynnoc from John Capon, then bishop of Bangor, inducted his nephew, Gregory Williamson, a boy eight years old, into the prebend. On Bulkeley's resisting this invasion of his rights, Cromwell applied to his kinsman, Sir Richard Bulkeley, through whom he made threats of such a nature to Bulkeley that the latter yielded, but upon Cromwell's fall in the year 1540 resumed possession of the living on the plea that his resignation was a forced one, and not made of his own free will. In 1541, not long after the execution of Cromwell, Bulkeley was consecrated bishop of Bangor, and, we are told, continued to hold his prebend of Clynnoc Vechan *in commendam* for some years longer. Bulkeley was the first bishop of Bangor who had resided in his diocese for a hundred years, and he appears to have devoted himself with zeal to the duties of his office, in some respects with a result not wholly satisfactory. He incurred heavy expenses in lawsuits upon which he entered for the purpose of recovering advowsons of livings alienated by some of his predecessors. Godwin (*Comm. de Præsulibus Angliæ*), followed by Fuller in his 'Worthies' (where Bulkeley meets with much abuse on the strength of the story), says that Bulkeley sold five bells belonging to the cathedral of Bangor, and, going to see them shipped off, was on his return struck with total blindness by way of punishment for the sacrilege. Browne Willis, on the other hand, asserts that there is no foundation whatever for the statement that Bulkeley ever was blind. Bulkeley died on 4 March 1552-3 at Bangor, and was buried in the cathedral without monument or inscription. His will directed that his body should be buried with the heart of Thomas Skeffington, bishop of Bangor, 1509–33.

[Godwin, De Præsulibus, p. 626; Wood's Athenæ Oxon. (Bliss), ii. 764; Willis's Survey of the Cathedral Church of Bangor, p. 101.]

A. M.

BULKELEY, LAUNCELOT (1568?–1650), archbishop of Dublin, was the eleventh and youngest son of Sir Richard Bulkeley of Beaumaris and Cheadle, but the eldest by his second wife, Agnes, daughter of Thomas Needham of Stenton (EARWAKER'S *East Cheshire*, i. 182). He was thus half-brother of Sir Richard Bulkeley [q. v.]. He was entered in the beginning of 1587 a commoner in Brasenose College, Oxford, where he proceeded B.A.; he afterwards moved to St. Edmund Hall, where he took his M.A. degree in 1593. On 13 Nov. of the same year he was ordained deacon by Hugh Bellot, bishop of Bangor. Some years later he became archdeacon of Dublin, and he was promoted to its see in 1619. Subsequently he was named by James I a privy councillor of that kingdom. He revived the controversy regarding the primacy of Ireland, and on the question being submitted to Strafford, lord deputy, the precedency was given to Armagh. Bulkeley was one of the council who in 1646 issued a proclamation confirmatory of peace concluded in that month between the Marquis of Ormonde and the Roman catholics. For resisting the act prohibiting the use of the Book of Common Prayer he was in 1647 committed to prison. On 8 March 1649 it was decreed that all honours, castles, &c. belonging to the archbishopric of Dublin should be vested in General Ireton, president of Munster. The archbishop died at Tallaght on 8 Sept. 1650, in his eighty-second year, and was buried in St. Patrick's Cathedral under the communion-table. By his wife Alice, daughter of Roland Bulkeley of Conway, he left issue. He was the author of a pamphlet, 'Proposals for sending back the Nobility and Gentry of Ireland.'

[Wood's Athenæ Oxon. (Bliss), iv. 806–7; D'Alton's Memoirs of the Archbishops of Dublin, 258–75; Cotton's Fasti Eccles. Hibern. ii. 21; Ware's Works, ed. Harris, i. 355–6; Fuller's Worthies of England, ed. Nichols, ii. 572; Ormerod's Cheshire; Earwaker's East Cheshire.]

T. F. H.

BULKELEY, SIR RICHARD (1533–1621), knight, the eldest son of Sir Richard Bulkeley of Cheadle and Beaumaris, and Margaret, daughter of Sir John Savage of Clifton and Rocksavage, Cheshire, was descended from an old Cheshire family (see pedigree in ORMEROD'S *Cheshire*, ed. Helsby, iii. 628; and in EARWAKER'S *East Cheshire*, i. 181). In 1561, while his father was still

alive, he was appointed constable of Beaumaris, and in 1570 he was elected sheriff for Anglesey. He represented Anglesey in the parliaments which commenced in April 1570, in February 1603–4, and in April 1614. His first wife was Katherine, daughter of Sir William Davenport of Bramhall, Cheshire, who died on 21 Oct. 1573, leaving him one son and one daughter. In February 1576 he was married to a daughter of Sir William Burgh, knight, lord Burgh of Gainsborough, and the day preceding the marriage he received the honour of knighthood. By the second marriage he had two sons and two daughters. From entries of his children's baptisms at Cheadle it would appear that in the earlier period of his life he chiefly resided there, but latterly he seems to have preferred his Welsh estate, where in 1618 he erected the mansion of Baron Hill. He was a favourite of Queen Elizabeth, and a member of her household. Near London his residence was at Lewisham, where in 1577 the queen 'went a-maying' (NICHOLS, *Progresses of Elizabeth*, iii. 577). He succeeded in retaining her friendship till the last, notwithstanding the special hostility of the Earl of Leicester. Having been appointed chief ranger of Snowdon, Leicester attempted to bring within the limits of the forest most of the freeholders' lands in the counties of Anglesey, Caernarvon, and Merioneth. The scheme was only defeated by the promptitude and influence of Bulkeley; whereupon Leicester in revenge accused him before the council of having had conferences in 1585 with Thomas Salisbury, one of the accomplices of Anthony Babington [q. v.] (PENNANT, *Tour in Wales*, ed. Rhys, iii. 391). The queen, however, expressed her incredulity as to any ground for such an accusation, and after Bellot, bishop of Bangor, had examined into the matter, Bulkeley received his liberty. Subsequently, according to Pennant, the earl's retainers hired boats with the design of drowning Bulkeley on his passage from Westminster to London. Having been informed of their designs, Bulkeley borrowed the lord mayor's barge, and furnishing it with men, drums, and trumpets, rowed down to Greenwich, where the court was held, and on landing caused the drums to be beat and the trumpets to be sounded. The Earl of Leicester called the queen's attention to the strange conduct of Bulkeley, but when Bulkeley stated the cause of it, she effected an outward reconciliation between them which lasted till the earl's death shortly afterwards. Bulkeley had a violent quarrel with his eldest son for having married 'a poor cottager's daughter,' and refused to grant him any allowance (*Cal. State Papers*, Dom. Ser. 1603–10, p. 132). In 1618 the son's widow sued him for an allowance, and for slandering his son's mother in denying the validity of the marriage (*ibid.* 1611–18, p. 602), and decision was given for an annuity of 592*l.* (*ibid.* 1619–23, p. 87). Bulkeley died on 28 June 1621, at the advanced age of eighty-eight. Possessing great wealth, he made use of it in the encouragement of foreign commerce, and in supplying himself with the best material comforts he could purchase. He was a liberal entertainer of strangers passing to and from Ireland. He is said to have been 'of goodly person, fair of complexion, tall of stature. He was temperate in his diet, not drinking of healths. In his habit he never changed his fashion, but always wore round breeches and thick bumbast doublets, though very gallant and rich' (PENNANT, *Tour in Wales*, ed. Rhys, iii. 389). Shortly after his death Thomas Cheadle and Lady Bulkeley were put on their trial for conspiring to poison him (*Cal. State Papers*, Dom. Ser. addenda, 1580–1625, pp. 640–1). They were acquitted, but, on the ground that unfair influence had been used to secure an acquittal, a new trial was granted, which after many delays took place before the justice of assizes for Anglesey in 1634 (*ibid.* 1634–5, p. 135). The jury found them not guilty, but because Cheadle had used undue practices to hinder the course of proceeding, they bound him over to keep the peace. They also found that the evidence pointed to the probability that Bulkeley had died by poison, although it was not such as infallibly to convince. Details of the circumstances of the trial and the evidence on one side and the other are in the State Papers (*ibid.* 1634–5, p. 257).

[Dunn's Heraldic Visitations of Wales, ii. 135; Ormerod's Cheshire, ed. Helsby, iii. 628; Earwaker's East Cheshire, i. 181; Pennant's Tour in Wales, ed. Rhys, i. 40, iii. 388–94; Parry's Royal Visits and Progresses in Wales, 2nd ed. 317–18; Notes and Queries, ix. 125, 353; State Papers (Dom. Series).] T. F. H.

BULKELEY, RICHARD (*d.* 1650), royalist general, was son of Thomas, created Viscount Bulkeley of Cashel by patent at Oxford on 6 Jan. 1643–4, and of Blanche, daughter of Robert Coytmore of Coedmore, Carnarvon, his father's first wife. Lord Bulkeley (1585–1659) was the second son of Sir Richard Bulkeley [q. v.] by his second wife, Mary, daughter of Sir William Burgh, lord Burgh.

Bulkeley's brief appearance in history is connected with the attempt made in 1648 by Lord Byron to secure Anglesey and raise North Wales for the king, in concert with

Hamilton's royalist invasion of England. The first object was accomplished, but the intrigues of Williams, archbishop of York, made that success futile and the completion of the task impossible. Byron alleges that the archbishop's main instrument was the ambition of Bulkeley, 'an ignorant and wilful young man' (*Clarendon State Papers*, ii. 418). Williams persuaded him that it was not for his nor the Welsh nation's honour that a stranger, as Byron was, should command them; and that the county had power under the king's commission of array to choose its own commander, and Bulkeley was chosen accordingly. Byron resolved to leave the island; but before doing so he wrote to a meeting of cavalier gentlemen, declaring the commission he had from the Prince of Wales, and his intention of conferring the command of the island upon Bulkeley. To this letter no answer was returned. The parliamentary colonel, Mytton, mustered men at Bangor. Bulkeley, who was both ignorant himself and unwilling to be advised by others, took no steps to defend the island, and neglected the easy task of intercepting the few boats sent over by Mytton. Their crews surprised the guard, and the whole force landed unopposed. Bulkeley got his men together, fought, 'and was presently routed.' He took refuge in the castle of Beaumaris with the remnant of his followers, 'leaving all their horses, most of their arms, and the plunder of the whole island as the spoil of the conquerors.' The castle surrendered on 2 Oct. 1648. On 19 Feb. 1649–50 Bulkeley was treacherously killed by Richard Cheadle, who appears to have been a major in the parliament's service. Earwaker says he was 'killed in a duel on Lavan Sands' (Earwaker, *East Cheshire*, i. 183). Cheadle was executed at Conway (Whitelocke; Lodge).

[Lodge's Peerage of Ireland (Archdall), v. 26; Clarendon State Papers, ii. 418, fo. ed.; Whitelocke's Memorials, 485.] R. C. B.

BULKELEY, Sir RICHARD (1644–1710), author, the eldest son of Sir Richard Bulkeley of Dunlavan, county Wicklow, was educated at Trinity College, Dublin, where he graduated B.A. in 1680, and M.A. in 1681, being also made a fellow in the same year. On 4 March 1680 he was specially created a B.A. of Christ Church College, Oxford (Wood, *Fasti*, ii. 377). He succeeded in 1685 to the Irish baronetcy which had been conferred on his father in 1672. He was elected a member of the Royal Society, and among its 'Transactions' are to be found the following communications: 1. In 1685 (No. 172) 'On a New Sort of Calesh,' so constructed that it was almost impossible to overturn it, but having, as is mentioned by Evelyn (*Diary*, ii. 242), the disadvantages that it would hold only one person, that it was ready to take fire every ten miles, and that it created an almost insufferable noise. 2. In 1693 (No. 199) 'An Account of the Giant's Causeway' (by no means accurate). 3. In 1693 (No. 205) 'About Improvements to be made in Ireland by growing Maize.' 4. In 1693 (No. 212) 'On the Propagation of Elmseed.' Later in life he became a convert of certain French enthusiasts pretending to the gift of prophecy and the power of working miracles, and in defence of their opinions printed 'An Answer to several Treatises lately published on the subject of the Prophets,' 1708, part i.; 'An Impartial Account of the Prophets of the Cevennes in a Letter to a Friend,' written as an introduction to 'Prophetical Extracts' (1695?); and to 'Warning of the Spirit' by Abraham Whitro' (1709) wrote a preface, 'which is also a continuation of an answer to diverse treatises lately written on the subject.' In support of the pretensions of the enthusiasts he quoted his own experience, asserting that he had been cured of continuous headache, of stone, and of rupture, so that he no longer required to wear a truss. It was also asserted that he cherished the confident expectation of being cured of a crooked back, a deformity natural to him (MS. of Dr. Calamy, *Biog. Brit.* ed. Kippis, iii. 144). Hearne (*Reliquiæ*, i. 149) refers to an Anne Topham who received 'great sums of money from Sir Richard Bulkeley to carry on this cheat.' Such was his fanatical devotion to the sect, that he had formed an intention of selling his estates to distribute among them, when he died on 7 April 1710. He was buried in his impropriate church in Ewell, Surrey, under the altar, where there is a monument to him and his wife in black marble. His house at Ewell, Surrey, was, on account of his debts, sold shortly after his death.

[Ware's Writers of Ireland, ed. Harris, p. 263; Aubrey's Antiquities of Surrey, ii. 220–1; Le Neve's Monumenta; Lodge's Irish Peerage, v. 22–4.] T. F. H.

BULKELEY, Lady or Mrs. SOPHIA (*fl.* 1688), Jacobite, was a younger daughter of Walter Stuart, the third son of Lord Blantyre, her elder sister being the celebrated court beauty Frances Teresa, 'Mrs. Stewart,' afterwards married to Charles, fifth duke of Richmond (Granger, *Biog. Hist.* iv. 184). In 1668, on Sunday, 30 Aug., shortly after her sister's marriage, Sophia Stuart was seen by Pepys walking in St. James's Park with

her sister (PEPYS's *Diary*, p. 532, Chandos ed.), when she was pronounced very handsome. She married Henry Bulkeley, fourth son of Thomas, the first viscount Bulkeley of Baron Hill, near Beaumaris (COLLINS's *Peerage*, viii. 15), master of the household to Charles II and James II (*Notes and Queries*, 3rd ser. i. 69), and brother of Richard Bulkeley, *d.* 1650 [q. v.] This marriage placed Sophia about the court, and was followed by her election to the office of lady of the bedchamber to James II's queen. About 1680 it was thought that Godolphin was enamoured of her, a report referred to in a line of a satire published in that year, 'Bulkeley's Godolphin's only care;' and an entry in the 'Treasury Order Book' at the Customs, D. 352, F. 303, under 'Buckley,' shows some payment to her (*ib.*) during a stay she was making in France. In 1688 she is thought to have been with the queen at the birth of the young James, prince of Wales, the ground for this being a satire, 'The Deponents,' in which there is a passage—

Then painted B——ley early in the morn,
Came to St. James's to see his highness born;
With all the haste she could she up did rise,
Soon dress'd, and came by nine a clock precise, &c.
(*State Poems*, iii. 260–1.)

Another report concerning her was that she was put into the Bastille, after the flight of James and his queen to Versailles, for correspondence with Godolphin (GRANGER, supra, quoting from DALRYMPLE'S *Memorials*, pt. ii. p. 189). She had six children. Of three of these nothing is recorded; of the others, James became a resident in France, and left a family there; Charlotte married Daniel, viscount Clare, of Ireland; and Ann married James, duke of Berwick, the natural son of James II.

In Bromley's 'Cat. of Engraved Portraits,' p. 109, there is mention of a portrait of Sophia Bulkeley by Gascar, a French painter who came over to England in the train of La Querouaille, duchess of Portsmouth (PILKINGTON, *Lives of Painters*). The date is put 1761, a typographical error for 1716, about which date it is probable that Sophia Bulkeley died.

[Notes and Queries, 3rd ser. i. 69; Collins's Peerage of England, ed. 1812, viii. 15; Poems on Affairs of State, iii. 260–1; Granger's Biog. Hist. ed. 1775, iv. 184; Bromley's Catalogue of Engraved Portraits, p. 109.] J. H.

BULKLEY, CHARLES (1719–1797), baptist minister, the fourth son of Thomas Bulkley, silk mercer in Ludgate Street, and Esther, fourth daughter of Matthew Henry, the commentator, was born in London 18 Oct. 1719. His early education was under Lancaster, a clergyman at Chester. He was trained for the ministry under Doddridge, whose Northampton academy he entered in 1736. His first settlement was with the presbyterian congregation at Welford, Northamptonshire. From this he soon removed to Colchester, where he made no long stay. Under the influence of John Ashworth, brother of Caleb Ashworth [q. v.], he embraced the views of the general or Arminian baptists, went to London, and was immersed. Ashworth had been minister of the baptist congregation at White's Alley, Little Moorfields; in 1743 Bulkley was the successful candidate (in competition with Richard Baron [q. v.]) for that office, but he soon removed to a more prominent position, and Bulkley, in 1745, succeeded James Foster [q. v.] at the Barbican, carrying with him his congregation from White's Alley. Some years later, when Foster retired (January 1752) from the Sunday evening lectureship at the Old Jewry, Bulkley again succeeded him. This says much for his repute; yet it was as a thinker, not as an orator, that Bulkley shone. He came round, after Foster's death, to the more liberal view of the eucharistic ordinance known as 'mixt communion,' and was taken to task for it by Grantham Killingworth, a leading general baptist layman of Norwich. He is reported to have had a crowded audience at the Old Jewry for some few years. In 1779 the general baptist cause in London was declining. Bulkley's congregation associated with three others in building a small meeting-house in Worship Street, Finsbury (removed 1878; congregation now at Bethnal Green). With two exceptions, all of Bulkley's publications were issued before this removal. His 'Notes' on Bolingbroke's philosophical writings (begun in the 'Evening Advertiser,' April to September 1754) attracted some attention, but are now forgotten. He pursued the active exercise of his ministry till his death, though paralysis in 1795 shattered his health and affected his speech. Bulkley died on 15 April 1797, and was buried on 25 April in the graveyard behind the meeting-house in Worship Street. He married in 1749 Ann Fiske, of Colchester (died August 1783), but had no issue. He published: 1. 'A Vindication of my Lord Shaftesbury, on the subject of Ridicule,' &c., 1751, 4to (in reply to John Brown, 1715–1766 [q. v.]) 2. 'A Vindication of my Lord Shaftesbury, on the subjects of Morality and Religion, &c.,' 1752, 4to (continuation of the preceding). 3. 'Discourses,' 1752, 8vo (fifteen in number; reissued 1760). 4. 'Notes on the Philosophical Writings of Lord Bolingbroke. In Three Parts,' &c., 1755, 8vo. 5. 'On the Earthquake at Lisbon,' 1756, 8vo. 6. 'The

Nature and Necessity of National Repentance,' 1756, 8vo. 7. 'Observations upon Natural Religion and Christianity, &c.,' 1757, 4to (in reply to Bishop Sherlock's 'Discourses'). 8. 'The Christian Minister,' 1758, 12mo (sermons). 9. 'Sermons on Public Occasions,' 1761, 8vo. 10. 'The Oeconomy of the Gospel, in Four Books,' 1764, large 4to (intended as a complete body of divinity; has a remarkable subscription list). 11. 'Discourses on the Parables, &c., and the Miracles, &c.,' 1770–1, 8vo, 4 vols. 12. 'Catechetical Exercises,' 1774, 12mo. 13. 'Preface to Notes on the Bible,' 1791, 8vo, and various single sermons. Posthumous were: 14. 'An Apology for Human Nature,' n. d. 12mo (prefatory address to William Wilberforce, by John Evans, M.A., dated 2 Oct. 1797). 15. 'Notes on the Bible,' 1802, 8vo, 3 vols. (edited, with Memoir prefixed to vol. iii., by Joshua Toulmin, D.D. The 'Notes' are not original, but a body of illustrative passages selected from a wide range of reading in classical, rabbinical, patristic, and later authors).

[Evans's Funeral Sermon and Life, 1797; Toulmin's Memoir, 1802; Turner's Lives of Eminent Unitarians, 1840, i. 200; Lawrence's Descendants of P. Henry, 1844, p. 2 (needs correction).]

A. G.

BULKLEY, PETER (1583-1659), divine, came of a branch of the old Cheshire family of that name, their immediate ancestors having been seated at Woore in Shropshire. He was the second son of the Rev. Edward Bulkley, D.D., prebendary of Lichfield and rector of Odell in Bedfordshire, by his wife Olyff Irby, a daughter of the ennobled house of Irby in the county of Lincoln (W. M. Harvey, *History of Willey Hundred*, pp. 364–6; Hinman, *Early Puritan Settlers of the Colony of Connecticut*, p. 379). Born at Odell on 31 Jan. 1582–3, he matriculated, when about sixteen years of age, at St. John's College, Cambridge, of which society he became a fellow. He took his M.A. degree in 1608, and is said, but on doubtful authority, to have proceeded B.D. In January 1619–20, by the death of his father, he succeeded to the living of Odell, in addition to a considerable estate, and under the liberal rule of Lord-keeper Williams, then bishop of Lincoln, and his diocesan, remained unmolested for fifteen years, although he was well known to have inherited his father's distaste to a too rigid observance of ceremonial. When Laud became primate, Bulkley was immediately informed against and as promptly silenced by the vicar-general Sir Nathaniel Brent. Perceiving little prospect of ever being allowed to resume the duties of his ministry here, Bulkley sold his estate, and in the summer of 1635 embarked with three of his sons for New England. For the more perfect deception of the government spies he had sent on his wife and the rest of his children some weeks before (Savage, *Genealogical Dictionary*, i. 290–2). After a brief stay at Cambridge, Massachusetts, Bulkley, taking with him some trusted planters, moved up further into the woods, and in 1636 founded a settlement to which he gave the name of Concord. Here, on 5 July of the same year, he formed the twelfth church which had been established in the colony, and in April 1637 was appointed one of the moderators of the synod, the other being the still more celebrated Thomas Hooker.

Bulkley died at Concord on 9 March 1658–9. An exact copy of his very curious will is to be found in vol. x. of the 'New England Historical and Genealogical Register,' pp. 167–70.

He married, firstly, Jane, daughter of Thomas Allen of Goldington in Bedfordshire, and by her, who died at Odell in 1626, had nine sons and two daughters. One son, John, graduated at Harvard as M.A. in 1642, and, returning to England, was instituted by the parliamentary committee to the rectory of Fordham, Essex. He is Walker's 'certain Independent of New England' (*Sufferings of the Clergy*, pt. ii. p. 330). Being ejected in 1662, he removed to Wapping, where he practised physic with success for several years. He died at St. Katherine's, near the Tower, in 1689 (Calamy, *Nonconf. Memorial*, ed. S. Palmer, 1802, ii. 200). After remaining a widower for eight years, Bulkley took for his second wife Grace, a daughter of Sir Richard Chetwode, knight, of Odell (G. Baker, *Northamptonshire*, i. 740), who brought him a family of three sons and one daughter. After Bulkley's death his widow removed to New London, where she died on 21 April 1669. Cotton Mather has given a pleasing sketch of Bulkley's life (*Magnalia Christi Americana*, bk. iii. pp. 96–8). His only publication is entitled 'The Gospel-Covenant, or the Covenant of Grace Opened,' 4to, London, 1646, pp. 383 (second and enlarged edition, 4to, London, 1651, pp. 432. Third edition, 4to, London, 1674). This work is composed of sermons preached at Concord upon Zechariah ix. 11, 'the blood of thy covenant,' and obtained an extensive popularity. It is dedicated in affectionate terms to Oliver St. John, then solicitor-general, and afterwards chief justice of the common pleas, of whose kindness and bounty Bulkley makes grateful mention in his will, 'his liberality having been a great help and support unto

me in these my later times, & many Straytes.' Cotton Mather also prints some of Bulkley's Latin verses, but they do not give us any favourable idea of his classical attainments.

[W. Allen's American Biog. Dict., 3rd edit., pp. 159–60; S. F. Drake's Dict. of American Biography, pp. 139–40; Brook's Lives of the Puritans, iii. 318–19; Neal's Hist. of the Puritans (1822), ii. 239.] G. G.

BULL, DANIEL (*fl.* 1657–1681), silenced minister, was elected pastor of Stoke Newington on 27 Sept. 1657 (William Heath, the rector, was under sequestration) in the room of Thomas Manton, afterwards D.D. Cromwell confirmed the appointment on 25 Nov. At the Restoration Heath was reinstated in the living, but Bull did not leave Newington, and continued to preach there till the Uniformity Act, 1662. It puzzles Palmer that in the London collection of farewell sermons he is described as of Newington Green. This probably means that he left the rectory to reside on the green, but was still allowed to lecture at the parish church after Heath had resumed possession. Perhaps he acted as Heath's curate; in any case he is more properly described as silenced than as ejected. Bull was probably the founder of the presbyterian congregation at Newington Green. We find him as colleague with John Howe as pastor of the presbyterian congregation at Silver Street. Here he fell into some immorality, of which we have no particulars, but it was sufficiently grave to extinguish his career. Howe's sermon, 'A Discourse of Charity in reference to other Men's Sins' (1 Cor. xiii. 6), appended to his 'Thoughtfulness for the Morrow,' 1681, 8vo, was called forth by this painful case, which Calamy speaks of as 'a single instance' among the nonconformists of 1662. Bull was probably living at the date (1702) of Calamy's first edition. In the second edition is a note by Samuel Stancliff, formerly minister at Rotherhithe, who strongly affirms Bull's penitence. His two sermons are in 'Farewell Sermons by London Ministers, &c.,' 1663, 8vo (John xiv. 16, and Acts xx. 32).

[Walker's Sufferings of the Clergy, 1714, pt. ii. p. 171; Calamy's Abridgment, 1702, p. 281; Account, 1713, p. 471; Palmer's Nonconf. Memorial, 1802, ii. 458 sq., 467.] A. G.

BULL, GEORGE (1634–1710), bishop of St. David's, belonged to an old Somersetshire family, and was born, 25 March 1634, in the parish of St. Cuthbert, Wells. His father dedicated him to the christian ministry at the font, but he was not aware of this until he had been ordained. He was educated first in the grammar school at Wells, and then in the free school at Tiverton under Mr. Samuel Butler, a noted scholar in his day. Before he was fourteen years old he went into residence at Exeter College, Oxford. He does not appear to have been very diligent at the university, though he won the regard of two eminent men there—Dr. Conant, rector of the college, and Bishop Prideaux. He also became during his undergraduate days an intimate friend of Mr. Clifford, afterwards the lord high treasurer of England. In 1649, while yet a lad of fifteen, he refused to take the 'engagement,' following the example of his tutor, Mr. Ackland. The tutor and pupil left the university together, and settled at North Cadbury in Somersetshire, and Bull was more industrious here than at the university. He was also here brought more closely under the influence of an excellent sister. He was next persuaded to place himself under the guidance of a Mr. William Thomas, rector of Ubley, a puritan divine. Bull, however, was not so much influenced by Mr. William Thomas as by his son, Mr. Samuel Thomas, who took the opposite views to those of his father, and directed Bull to read such divines as Hooker, Hammond, and Jeremy Taylor. On leaving Mr. Thomas, Bull applied to Dr. Skinner, the ejected bishop of Oxford, for episcopal ordination, and was ordained by him deacon and priest the same day, when he was only twenty-one years of age. After his ordination he took the small living of St. George's, near Bristol, from which, as its value was only 30*l.* a year, it was not thought worth while to eject him. Here he was very diligent in his parish work, and spent more than the value of the living upon the poor. He had some little trouble with the quakers, but won the esteem of the great majority of his parishioners. Bull, like Sanderson and others, used the church prayers, which he knew by heart, without the book. He used to spend two months every year at Oxford for the purpose of consulting the libraries there, and on his way to and from the university he always visited Sir William Master of Cirencester. On those occasions he was wont to help the incumbent, Mr. Alexander Gregory, whose daughter Bridget he married on Ascension day, 1658. In the same year he was presented to the rectory of Suddington St. Mary's, near Cirencester, through the influence of Lady Pool, the lady of the manor. In 1659 the rectory at Suddington became one of the many places of meeting at which the friends of the exiled dynasty assembled to concert measures for the restoration of King Charles. Bull was accustomed to assist his father-in-law in the church services at

Cirencester, and he was so acceptable to the parishioners, that when the living became vacant they were most anxious that he should succeed to it; but he steadily refused to allow any efforts to be made on his behalf. In 1662 he was presented to the vicarage of Suddington St. Peter's by the lord chancellor (Clarendon), at the request of Dr. Nicholson, bishop of Gloucester. This being a contiguous parish, he was able to hold it with Suddington St. Mary's. The united incomes of the two parishes did not exceed 100*l.* a year net; and the two villages together did not contain more than thirty families. At Suddington he wrote his first book, the 'Harmonia Apostolica,' in which he attempted to reconcile the apparent discrepancies between St. Paul and St. James on the relationship of faith and good works in christian justification. He advocated the principle that St. Paul ought to be interpreted by St. James, not St. James by St. Paul, on the ground that St. James wrote latest, and was presumably acquainted with St. Paul's teaching. Bishop Morley wrote a pastoral letter to his clergy against Bull; Dr. Barlow, afterwards bishop of Lincoln, lectured against him at Oxford; Dr. Tully, principal of St. Edmund Hall, wrote an answer, in which he is said to have been assisted by Morley and Barlow; Charles Gataker, son of Thomas Gataker, well known from his treatise 'On Lots,' and Thomas Truman and John Toombes, nonconformists, also wrote against him. The 'Harmonia Apostolica' was published in 1669–70, and his 'Examen Censuræ' (his reply to Gataker), and his 'Apologia pro Harmonia' (his reply to Barlow) in 1675. His greatest work of all, too, if not actually an answer to, was called forth by, his assailants. His advocacy of the necessity of good works caused his adversaries to insinuate that he was a Socinian. To vindicate himself from this charge, Bull wrote his memorable 'Defensio Fidei Nicænæ.' It was finished in 1680, but was offered in vain to three publishers. Bull wrote, we are told, several works which never saw the light, and the 'Defensio' was all but consigned to the same limbo. But happily he showed his manuscript to a friend, who persuaded him to 'take it out of the grave' and show it to Dr. Jane, regius professor of divinity at Oxford. The professor recognised the value of the work, and showed it to the famous Dr. Fell, bishop of Oxford and dean of Christ Church, who nobly undertook the whole cost of the publication. When it was printed in 1685, it was most favourably received; its fame extended to foreign lands; it was mentioned with praise by the great Bossuet, bishop of Meaux, who, in his controversy with Jurieu, referred his adversary to 'that learned English protestant, Dr. Bull.' The 'Defensio' was a very seasonable as well as a very valuable work; for not only the antitrinitarians, but also some of the believers in the Trinity—notably Petavius the jesuit, and Episcopius—denied that the ante-Nicene fathers held the same doctrines as those which were established at the council of Nicæa. Bull took upon himself to prove that they did. The 'Defensio' was written in excellent Latin. It still remains the 'locus classicus' of that particular branch of the great trinitarian controversy with which it exclusively deals, and the objections which have been raised against it seem, partly at least, to have risen from what really is one of its chief merits. Bull showed great self-restraint in never being tempted to diverge from his proper subject (the opinions of the ante-Nicene fathers) into any of the other numerous questions connected with the doctrine of the Trinity; and consequently those who have looked for a satisfactory reply to any question except that to which Bull confined himself, have not found what they wanted. Bull's next work, the 'Judicium Ecclesiæ Catholicæ,' though not published until nine years after the 'Defensio' (1694), must be regarded as a supplement to the earlier work. Episcopius held that the Nicene fathers did not consider a belief in our Lord's true and proper divinity as an indispensable term of catholic communion; Bull wrote the 'Judicium' to prove that they did. His latest work on the trinitarian question, entitled 'Primitiva et Apostolica Traditio,' was directed against the opinion of Daniel Zwicker, that Christ's divinity, pre-existence, and incarnation were inventions of early heretics. The three works are, in fact, a sort of trilogy. Another work, though not actually a part of the same subject, obviously arose from it. Robert Nelson, Bull's pupil and biographer, encouraged by the favourable remarks which Bossuet had made upon the 'Defensio,' sent the great French prelate a copy of the 'Judicium.' Bossuet was equally pleased with this work, and showed it to his brother prelates; and Bull had the unique honour (for an Anglican divine) of receiving 'the unfeigned congratulations of the whole clergy of France assembled at St. Germain's for the great service he had done to the catholic church by defending the determination of the necessity of believing the divinity of the Son of God.' At the same time, Bossuet expressed his wonder as to what Bull meant by the word 'catholic,' and why it was that he remained separated

from the unity of Rome. Bull had, of course, a sufficient answer from his own point of view to give to these questions, and he gave it in a treatise entitled 'The Corruptions of the Church of Rome,' the most popular, perhaps, and the liveliest of all his works.

Bull was rector of Suddington for twenty-seven years, and had to encounter much opposition from his dissenting parishioners; and though he was quite strong and conciliatory enough to hold his own, he must have suffered much worry in the process. Immediately after the publication of the 'Defensio' Bull's prospects began to brighten. He had been presented in 1678 to a prebend of small value at Gloucester by the lord chancellor (the Earl of Nottingham), to whom in gratitude he dedicated his great work. In 1685 he was presented to the rectory of Avening, a living of about double the value of the two Suddingtons. The increase of income was most acceptable; for though he had a small patrimony besides his living, it is clear that he was straitened in his means. His first work at Avening was to rebuild the parsonage-house, which had been burnt down. He had some little trouble with his new parishioners, but he succeeded there, as he had done elsewhere, in living it down. In 1686 he was appointed by Archbishop Sancroft to the archdeaconry of Llandaff. The archdeaconry was the archbishop's 'option.' He was also, on the nomination of his old friend Bishop Fell, admitted to the degree of D.D. at Oxford without the payment of the usual fees, although he had never taken any university degree. After the Revolution he was placed on the commission of peace, and continued to act as a magistrate until he was made a bishop. A general effort was then being made to induce magistrates to enforce the laws against immorality and profaneness; this was one of the chief objects of the societies for the reformation of manners, of which Bull was an ardent supporter, and to help on this work was the avowed object for which Bull undertook his magisterial duties. In March 1704–5 Bull was appointed bishop of St. David's. His age and infirmities prevented him from being an active prelate. He once formed a plan for making a tour of his diocese, but a severe illness detained him at Brecknock, where he resided, and his son-in-law, Mr. (afterwards archdeacon) Stevens, and Mr. Powell went as his commissioners to deliver his charge. Hearne writes in his 'Diary,' under date 7 Feb. 1706–7, that 'when the Bill for Security of the Church of England was read . . . Dr. *Bull* sate in the Lobby of the House of Lords all the while smoking his Pipe' (Hearne, *Collections*, i. 324, Oxford Hist. Soc.) He held the see only four years, during the whole of which time he was obviously failing. He died 17 Feb. 1709–10, and was buried at Brecknock, where his widow spent the brief remainder of her days. His life was written shortly after his decease by Robert Nelson, who is said to have shortened his own life by the assiduous pains he bestowed upon this labour of love.

The dates and circumstances of publication of Bull's works have been already noticed. The whole of the Latin works were collected and edited by Dr. Ernest Grabe in 1703, with a preface and many annotations by the editor, which gave great satisfaction to the author. The edition is in one volume folio. These works have been translated into English at various times. A translation of the 'Harmonia Apostolica' was made by the Rev. T. Wilkinson of Great Houghton in 1801. The 'Harmonia,' 'Examen Censuræ,' 'Defensio,' and 'Judicium' form part of the 'Library of Anglo-Catholic Theology' published at Oxford 1842–55. The 'Opinion of the Catholic Church,' a translation of the 'Judicium,' was published with a memoir of Bull's life by T. Rankin in 1825, and a full edition of all the works of Bull (including the sermons and Nelson's Life), 'collected and revised by the Rev. E. Burton,' was published, in seven volumes octavo, at the Clarendon Press, Oxford, in 1827. The 'Corruptions of the Church of Rome' was so popular that it reached a fourth edition in 1714. It was translated into Italian, and passed through more than one edition in that tongue. 'A Companion to Candidates for Orders, or the Great Importance of the Priestly Office,' by Bull, was published after his death, in 1714. He also left orders to his son Robert to publish his sermons after his death. This was accordingly done. They are only twenty in number, but they deal with curious and interesting subjects in an interesting manner. 'On the Middle State,' 'On the low and mean earthly condition of the Blessed Virgin Mary as contrasted with her primitive and proper title of Mother of God,' 'On S. Paul's Thorn in the Flesh and the Cloke he left at Troas,' 'On the Existence and Ministration of Angels,' 'On Degrees of Glory in Christ's Heavenly Kingdom,' are the titles of some of them. The most popular is his visitation sermon, 'Concerning the Difficulty and Danger of the Priestly Office,' which covers the same ground as the 'Companion' above mentioned.

[Nelson's Life of Bishop Bull; Bull's Works, passim; Biog. Brit. (Kippis), ii. 695; Classic Preachers of the English Church, St. James' Lectures, 2nd series.] J. H. O.

BULL, HENRY (*d.* 1575 ?), theological writer, a native of Warwickshire, was a demy of Magdalen College, Oxford, in 1535, and full fellow and B.A. in 1540. He was a prominent member of the party in the college that desired religious reformation, and on one occasion, with the help of Thomas Bentham, afterwards bishop of Lichfield, snatched the censer from the hand of the officiating priest. When Mary came to the throne a visitation of the college was held, and on 23 Oct. 1553 the visitors deprived Bull of his fellowship. Wood says that he went into exile. Strype, however, states that he lived quietly at home, continuing steadfast in the reformed faith (*Memorials*, III. i. 82). After the accession of Elizabeth he held two or three benefices (Wood). He died probably in 1575, and certainly before the publication of his translation of Luther's 'Commentary on the Psalms' in 1577. He edited the 'Apology' of Bishop Hooper, with a preface, in 1562, and in the same year Hooper's 'Exposition of Psalm xxiii.' Although he also prepared the bishop's commentaries on three other Psalms, these were not published until after his death, when they were printed, together with the work on Psalm xxiii., under the title 'Certeine comfortable Expositions of . . . Master John Hooper on Psalms 23, 62, 72, 77, gathered by Mr. H. B.,' 1580. He was also the editor of 'Christian Praiers and Holy Meditacions.' The first copy of this work mentioned by Herbert, Lowndes, and others is that printed by H. Middelton in 1570. This, however, is stated on the title-page to have been 'lately augmented.' Its original probably was a book which W. Powell received license to print in 1566, and which took its title, 'Lidley's Prayers,' from part of Bull's collection. 'Christian Praiers' was reprinted in 1584, 1592, and at other dates. It has also been reprinted in a separate volume by the Parker Society. Bull translated from Luther's Latin 'A Commentarie on the Fiftene Psalmes called *Psalmi Graduum* . . . translated out of Latine into English by Henry Bvll,' printed by Thomas Vautroullier, 1577, with a preface by Foxe the martyrologist. In this preface Foxe says that Bull, now 'departed,' made a vow to do this work, that he received much spritual consolation from it, and that 'it pleased the Lord to continue his life till this vowed work was fully finished.'

[Wood's Athenæ Oxon. (Bliss), i. 424, Antiquities of Oxford (Gutch), ii. 105, 121; Strype's Annals, I. i. 310, 544, Memorials, III. i. 82; Bull's Christian Prayers, preface (Parker Soc.); Clay's Private Prayers, preface (Parker Soc.); Hooper's Latin Works, 182, 551 (Parker Soc.); Bull's Commentarie on the Fiftene Psalmes (ed. 1577), Foxe's preface; Tanner's Bibl. Brit. 138.] W. H.

BULL, JOHN (1563 ?–1628), musician, was, as Wood (*Bodl. MSS.*, Wood, 19, D 4) states, 'of the same family, as it seems, with those of his name in Somersetshire.' According to the pedigree of the Bulls of Peglinch or Peylinch in the parish of Wellow (which is to be found in the visitation of Somersetshire held in 1623), he may be identified with the John Bull who is there described as the third son of John Bull of Peylinch, though it must be stated that this surmise is not corroborated by a cursory examination of the parish register. He was one of the children of the Chapel Royal under William Blitheman [q.v.], who 'spared neither time nor labour to advance' his natural talent. On 24 Dec. 1582 he was appointed organist of Hereford Cathedral, where he was subsequently also master of the choristers. In January 1585 he was sworn in as a member of the Chapel Royal in the place of one Bodinghurst, and on 9 July of the following year he took the degree of Mus. Bac. at Oxford. In chronicling this event Wood (*Fasti*, ed. Bliss, i.) says that he 'had practised the faculty of music for fourteen years,' which fixes the year 1572 as the probable date of his admission to the Chapel Royal as a chorister under Blitheman. On the death of his master, in 1591, Bull succeeded him as organist of the Chapel Royal, and about the same time, or a little later, he is said to have taken the Mus. Doc. degree at Cambridge. On 29 May 1592 some curious entries in the Chapel cheque-book record the appointment, as a gentleman-extraordinary, of Mr. William Phelps of Tewkesbury, the reason being that 'he dyd show a moste rare kyndnes to Mr. Doctor Bull in his great distresse, beinge robbed in those parts.' On 7 July 1592 Bull took the degree of Mus. Doc. at Oxford. The delay is stated by Wood to have been caused by his having met with 'rigid puritans there that could not endure church music.' On the foundation of Gresham College Bull was specially appointed as the first music lecturer, in accordance with a letter addressed to the mayor and aldermen of London by Queen Elizabeth on 30 Nov. 1596 (*State Papers*, Eliz., Dom. Ser. cclx. 113). As he was unable to lecture in Latin, an exemption from the ordinances of the college was made in his favour. His inaugural address was delivered on 6 Oct. 1597, and was printed by Thomas East (*Stationers' Register*, ed. Arber, iii. 26), but no copy is known to exist, though Burney seems to have seen one. A passing reference

to Bull occurs on 31 March 1597, when a lease in reversion for fifty years was granted to Robert Holland, of messuages and lands in the counties of York, Surrey, Lancaster, Anglesey, and Derby, at a rent of 10*l.* 8*s.* 4*d.*, without fine, 'in consideration of the service of John Bull, organist of the chapel' (*State Papers*, Eliz., Dom. Ser. cclxii. 91). In 1601 he went abroad, as is said, for the sake of his health, and travelled in France and Germany, his post at Gresham College being occupied during his absence by a deputy, Thomas Byrd, the son of William Byrd, the celebrated composer [q. v.] It was on this journey that he is said to have performed the celebrated feat which Wood quaintly relates as follows: 'Hearing of a famous musician belonging to a certain cathedral (at St. Omer's, as I have heard), he applied himself as a novice to him to learn something of his faculty, and to see and admire his works. This musician, after some discourse had passed between them, conducted Bull to a vestry, or music school, joyning to the cathedral, and shew'd to him a lesson or song of forty parts, and then made a vaunting challenge to any person in the world to add one more part to them, supposing it to be so compleat and full that it was impossible for any mortal man to correct, or add to it. Bull thereupon desiring the use of ink and rul'd paper (such as we call musical paper), prayed the musician to lock him up in the said school for two or three hours; which being done, not without great disdain by the musician, Bull in that time, or less, added forty more parts to the said lesson or song. The musician thereupon being called in, he viewed it, tried it, and retry'd it. At length he burst out into a great ecstacy, and swore by the great God that he that added those forty parts must either be the devil or Dr. Bull, &c. Whereupon, Bull making himself known, the musician fell down and ador'd him.' Many attempts were made to induce him to stay at either the French or the Spanish court, but Elizabeth commanded him to return, and he accordingly resumed his duties at the Chapel Royal and Gresham College. On 15 Dec. 1606 he was admitted to the freedom of the Merchant Taylors' Company, having been bound apprentice to the Earl of Sussex. In the following year the same company gave a magnificent entertainment to the king and Prince of Wales. This feast took place on 16 July, and cost the company over 1,060*l.* The king dined alone in a separate chamber, 'in which chamber was placed a very rich paier of organs, whereupon Mr. John Bull, Doctor of Musique and a Brother of this company, did play all the dynner time. And Mr. Nathaniel Gyles, master of the children of the Kyng's Chapell, together with divers singing men and children of the said Chappell, did sing melodious songs at the said dynner.' From the roof of the great hall was suspended a ship, in which three of the best singers of the day, Thomas Lupo, John Allen, and John Richards, sang songs set to music by Coperario or Cooper [q. v.], the favourite court composer of the day, while the choir of St. Paul's assisted by performing songs, the words of which were written by Ben Jonson. On the day following this magnificent feast Giles and Bull were admitted into the livery of the company, upon which occasion it was recorded that 'the company are contented to shewe this favor unto them for their paynes when the king and prince dyned at our hall, and their love and kindness in bestowing the musique which was performed by them, their associates and children in the king's chamber gratis, whereas the musicians in the greate hall exacted unreasonable somes of the company for the same. The companie therefore meane that this calling of Mr. Doctor Bull and Mr. Nathanael Gyles into the livery, shall not be any burden or charge unto them further than shall stand with their own likinge.' On 20 Dec. in the same year Bull resigned the Gresham professorship (which was only tenable while he remained unmarried), and two days later he obtained a license from the bishop of London to marry at Christ Church, London, 'Elizabeth Walter of the Strand, maiden, aged about twenty-four, daughter of Walter, citizen of London, deceased, she attending upon the Rt. Hon. the Lady Marchioness of Winchester.' There is every probability that the marriage took place, but no record of it exists, the parish register for the date being lost. For the next few years no details respecting Bull's biography are known, but in 1611 his name occurs at the head of a list of the Prince (Henry) of Wales's musicians, in which position he received 40*l.* a year. On the occasion of the marriage of the Princess Elizabeth and the Prince Palatine (14 Feb. 1612–13), it is recorded that the benediction, 'God the Father, God the Son,' was sung as an anthem, 'made new for that purpose by Doctor Bull.' In April of the same year he addressed the following letter to Sir Michael Hicks, secretary to the Earl of Salisbury: 'Sr, I haue bin many times to haue spoken with you, to desire your fauor to my L[ord] and Mr. Chauncelor. Sir, my humble sute is, that it would please my L[ord] and Mr. Cha[ncellor] to graunte me theire fauors to chainge my name in my letters patents, and to [put] in my childes, leavinge out my owne.

It is but forty pounds by yeare for my service heretofore, the mater is not greate, yet it wilbe some releife for my poore childe, hauinge nothinge ells to leave it. The kinge hath bin moved by Sir Chri. Perkins, who hath order from the kinge to speake with Sir Julio Ceasar. I humbly thanck Sir Julio Cesar, I haue bin with him, and [he] hath promised me his fauor; but one worde of yours will speade it, and make me and my poore child everlastingly bound to you. I humbly desire you speak in this my humble sute with all the expedition you may, and so with my humble duty remembred I take leaue.' It is not certain to what this letter refers; the reference to the sum of 40*l.* has caused it to be conjectured that the post which Bull desired for his child was that which he held at the Chapel Royal, where his annual salary seems to have been the amount named in the letter. If this was the case, and that it was so is in many respects improbable, the request was not granted; for the next entry respecting Bull in the Chapel Royal cheque book records that 'John Bull, doctor of musicke, went beyond the seas without licence and was admitted into the archduke's service, and entered into paie there about Michaelmas.' On 27 Dec. following, one Peter Hopkins, a bass singer from St. Paul's, was sworn in as gentleman in his place, while his wages from Michaelmas to Christmas, amounting to 9*l.* 17*s.*, were divided among the members of the chapel. The reason of Bull's taking this step has given rise to various conjectures. In England he was at the height of his profession, and 'was so much admired for his dexterous hand on the organ, that many thought that there was more than man in him.' Wood attributed his sudden departure to his 'being possess'd with crotchets, as many musicians are;' but the following extract from a letter (dated 30 May 1614) addressed to James I by the British minister at Brussels (Trumbull) puts a different complexion on the affair: 'Most excellent and most worthy Sovereign, finding, after long attendance by reason of the Archdukes indisposition, that he was now so much amended as he gave access to some ministers of other princes, I procured audience of him on Monday was sennight; and according to your Majesties commandment sent me by Sir Thomas Lake, after I had used some congratulations unto him in your Majesties name for the recovery of his health,—which he seemed to take in very good part, I told him, that I had charge from your Majestie to acquaint him that your Majestie upon knowledge of his receiving Dr. Bull your Majesties organist and sworne servant into his chappel, without your Majesties permission or consent, or once so much as speaking thereof to me, that am resyding here for your Majesties affairs: that your Majesty did justly find it strange as you were his friend and ally, and had never used the like proceeding either towards him or any other foreign prince; adding, that the like course was not practized among private persons, much less among others of greater place and dignity. And I told him plainly, that it was notorious to all the world, the said Bull did not leave your Majesties service for any wrong done unto him, or for matter of religion, under which fained pretext he now sought to wrong the reputation of your Majesties justice, but did in that dishonest manner steal out of England through the guilt of a corrupt conscience, to escape the punishment, which notoriously he had deserved, and was designed to have been inflicted on him by the hand of justice, for his incontinence, fornication, adultery, and other grievous crimes.' Whatever may have been the actual reason for Bull's flight, there can be no doubt that, like his contemporary William Byrd, he was a catholic. On leaving England he went to Brussels, where he was appointed one of the organists of the Chapel Royal under Géry de Ghersem. In the list of the members of the chapel the names of Juan Zacharias, Pierre Cornet, and Vincentio Guami appear as organists before his; among the members of the chapel at the same time was another English composer, Peter Phillips [q. v.] In 1617, on the decease of Waelrent, Bull was appointed organist of Antwerp cathedral, and in 1620 he was living in a house next the cathedral on the south side. He died at Antwerp on 12 or 13 March 1628, and on the 15th of the same month was buried in the cathedral, where he was succeeded as organist by H. Liberti. A harpsichord maker of his name flourished at Antwerp towards the end of the eighteenth century, so that it is possible that he may have left a family who settled in the Netherlands.

Bull was not a voluminous composer, and very little of his music has appeared in print. Of his vocal compositions, the earliest printed is a short anthem, 'Attend unto my Teares,' of which two settings occur in Sir William Leighton's 'Teares; or, Lamentacions of a sorrowful Sovle: composed with Musicall Ayres and Songs, both for Voyces and diuers Instruments' (1614). A collection published by Phalèse at Antwerp in 1629, and entitled 'Laudes Vespertinæ B. Mariæ Virginis,' contains a hymn for four voices to Flemish words, beginning 'Den lustelijcken Mey.' Barnard's 'Church Musick' contains an anthem,

'Deliver me, O God,' and Boyce's 'Cathedral Music' (iii. 163) another, 'Oh, Lord, my God,' which in manuscript copies is generally known as 'Almighty God.' A volume of psalms by William Daman [q. v.] was published in 1579 by John Bull, 'citizen and goldsmith of London,' who has been sometimes identified with the famous organist, but this is clearly an error. The principal vocal compositions of Bull which are extant in manuscript are in the Christ Church, Music School (Oxford), and Peterhouse (Cambridge) collections. Of his instrumental music, in which he excelled, the best known works are in the collection engraved by William Hole and published (without a date) in 1611 under the title of 'Parthenia; or, the Mayden-head of the First Musick that ever was printed for the Virginals.' The other contributors to this work were William Byrd and Orlando Gibbons. Prefixed to it are sonnets by George Chapman and Mr. Hugh Holland, in the latter of which occur the lines:

> Loe, where doth pace in order
> A brauer Bull, then did Europe cary:
> Nay, let all Europe showe me such an other.

Much of Bull's instrumental music remains in manuscript, particularly in the Virginal books at Buckingham Palace, the Fitzwilliam Museum (Cambridge), the Royal College of Music, and the British Museum; an imperfect manuscript (Add. MS. 23603) in the latter collection, which formerly was in the possession of Queen Caroline and Dr. Pepusch, is of especial interest as containing the dates at which the different compositions were written, and (in one case) indications of the organ stops to be used in the performance. In the middle of the last century Dr. Pepusch had in his possession a considerable collection of Bull's music, which is described by Ward (*Lives of the Gresham Professors*, p. 199). Some of these manuscripts have disappeared. One of the lost manuscripts contained the composition upon which Richard Clark [q. v.] based his alleged discovery of Bull's authorship of the national anthem, 'God save the King;' the curious history of this attempted imposture was discussed at length in a series of articles in the 'Musical Times' for 1878. Bull's instrumental music is extremely difficult, and shows that he must have possessed a remarkable power of execution, and have been worthy of the reputation he enjoyed. Burney dismisses his compositions as pedantic, but as far as can be judged, though not endowed with the spontaneity which often characterises the works of his great contemporaries Byrd and Gibbons, he possesses a distinct individuality, and approaches more nearly the Flemish school than the Italian, to which most English composers of the period inclined. Two portraits of him are known to exist. The first is in the Oxford Music School Collection, and is dated 1589, 'Anno ætatis suæ 27.' It represents the composer in his bachelor's hood; in one corner are a skull and cross-bones over an hourglass, and round the frame are the following lines:—

> The Bull by force
> In Field doth Raigne,
> But Bull by Skill
> Good will doth gayne.

The head from this picture is engraved in Hawkins's 'History of Music.' The second portrait—a half-length—represents Bull in later life, and was probably painted in the Netherlands. It is now in the possession of Mr. W. H. Cummings.

[Grove's Dict. of Music and Musicians, i. 281, iv. 306; Van der Straeten's La Musique dans les Pays-Bas avant le XIX^e^ Siècle, iv. 278, v. 155, 156, 193; Hawkins's History of Music (ed. 1855), 466, 480; Boyce's Cathedral Music (ed. 1849); Stow's Annales (continued by E. Howe) (ed. 1615), 891; Wood's Fasti (ed. Bliss), i. 235, 241, 258; Cheque Book of the Chapel Royal (Camd. Soc. 1872), 4, 7, 31, 32, 35, 56, 62, 65, 66, 128, 135, 138, 150, 166, 193; Burney's History of Music, iii. 106; Clode's Memorials of the Merchant Taylors' Company, 154, 161, 179, 182; Add. MSS. 30931, 31723, 31405, 31403, 6194; Birch's Life of Henry Prince of Wales (ed. 1760), 450; Wellow Registers, communicated by the Rev. G. W. Horton; Chapter Records of Hereford Cathedral, communicated by the Rev. Sir F. A. Gore Ouseley, bart.; the authorities quoted above; information from the Rev. D. T. C. Morse.] W. B. S.

BULL, JOHN (*fl.* 1636), fanatic, was a weaver in St. Botolph's parish, Aldgate, London. He and Richard Farnham, another weaver living in Whitechapel, attracted much public attention about 1636 by announcing that they were prophets having 'the very spirit of God.' Each declared that he would 'be slaine at Hierusalem, where Christ suffered, and rise againe,' and that after his resurrection 'he shall reigne there as a priest.' They affirmed that 'no man shall have the least power to insidiate their lives or bring them to any untimely and remarkable death.' Bull was lodged in Bridewell, and on 16 April 1636 he and Farnham were examined by the council. They boldly adhered to their former pretensions, and a hostile pamphleteer declared that they smelt of the sect of the Throskites and Sabbatarians. Bull appears to have been in prison as late as

19 June 1636. The council issued an order on that day directing the examination of Thomas Johnson and his wife of Colchester, with whom it was understood Bull had been in frequent correspondence (*Cal. State Papers*, Dom., 1635–6, p. 571).

An interesting pamphlet, 'written by T. H.,' was issued in 1636, in which the heresies of Farnham and Bull were fully described and denounced. It is entitled 'A True Discourse of the two infamous upstart Prophets, Richard Farnham, weaver, of White-chappel, and John Bull, weaver, of St. Botolph's, Algate . . .,' London, 1636. A woodcut on the title-page represents the two weavers at their looms. The pamphlet was reprinted by James Caulfield in 1790.

[Caulfield's Remarkable Characters; the pamphlet mentioned above; Cat. of Satirical Poets in Brit. Mus. div. i. pt. i.] S. L. L.

BULL, WILLIAM (1738–1814), independent minister, was born in 1738 near Wellingborough, Northamptonshire. His father, John Bull, belonged to a puritan family, but he fell into evil courses, and the children were taken under the roof of their grandfather. The third son of John Bull was William. He learned to read Hebrew with no help but an old Bible with Hebrew letters heading the sections of the 119th psalm. He also possessed Whiston's 'Mathematics,' and made such progress in this science as to become, while yet in his teens, a contributor to Martin's 'Mathematical Magazine.' A disordered state of health compelled him to give up his secular occupation, and he left his grandfather's house to reside with his elder brother John, who was settled in business at Bedford. He improved his knowledge of Latin under the direction of the Rev. Samuel Saunderson, and learned Greek with the assistance of the Rev. James Belsham, at that time pastor of the independent church at Newport Pagnel, but residing at Bedford. In 1759 Bull was admitted a student at the dissenters' academy at Daventry. Some of the students at that time had a leaning to Arianism; Bull was a decided Calvinist, and such he remained to the end of his days. In 1764 Bull succeeded Belsham as pastor of the church at Newport, and to increase his limited income he received pupils for instruction. Among his scholars were some who afterwards obtained good positions in the world, like Sir John Leach, master of the rolls [q. v.] In 1768 Bull married a daughter of Mr. Thomas Palmer of Bedford. Soon afterwards he formed an acquaintance with the Rev. John Newton of Olney, resulting in a lifelong intercourse and frequent correspondence. Bull occasionally preached at the great house at Olney, where Mr. Newton conducted his prayer meetings with the assistance of the poet Cowper. It was for these prayer meetings that Cowper composed some of the Olney hymns. Afterwards Bull became more intimately acquainted with Cowper, and through Bull's watchfulness several of Cowper's poems were preserved from destruction. He also induced Cowper to translate into English verse some of the poems of Madame Guyon. They were afterwards printed at Newport Pagnel with a preface by Bull. Cowper has extolled his faithful friend in both prose and verse. At Olney vicarage Bull met Mrs. Wilberforce, aunt to the celebrated statesman, and sister to the benevolent John Thornton. She invited Bull to visit her in London, and there she introduced him to her brother. About this time the evangelicals projected a new academy 'to prepare young men for the ministry.' Mr. Newton drew up a plan, and a proposal was made for Bull to superintend the arrangements, and thus turn Bull's school into an academy. In 1783 the academy commenced with two students; it soon increased its numbers, and continued for many years. From this institution about a hundred men were sent forth into the christian ministry. Mr. Thornton was the principal supporter, and behaved with princely generosity, supplying all Bull's needs, even to the day of his death. His acquaintance with Mrs. Wilberforce and his intercourse with the Thorntons brought Bull into the company of Mr. Zachary Macaulay, Mr. Thomas Babington, and their friends Colonel Makelcan and Major Handfield, names well known in the evangelical movement as the 'Clapham Sect.' Although he lived a long and busy life, Bull's health was never robust. In the opening of the year 1814 he became weaker, and died of his old complaint on 23 July in the seventy-seventh year of his age. Besides his academical duties at home, Bull frequently preached in London; and Lady Huntingdon's chapels all made great demands on his time and talents. He was occupied three or four years in writing an 'Exposition of the Book of Psalms.' The only thing mentioned as printed in a separate form is 'Seasonable Hints,' written while on a trip to Ireland. It was printed at Dublin, and freely distributed during the journey. It has probably disappeared.

[J. Bull's Memorials of the Rev. William Bull of Newport Pagnel, 1864. A portrait drawn by W. Harvey from the original accompanies the volume; a copy of this portrait was also inserted in the Evangelical Magazine (vol. xxiii.) with

a memoir of Bull, and a different portrait of him appeared in the Christian's Magazine in 1792; Gent. Mag. 1815, part i. 650.]

J. H. T.

BULLAKER. [See also BULLOKER.]

BULLAKER, THOMAS, in religion JOHN BAPTIST (1604?–1642), Franciscan friar, was born at Chichester in or about 1604 of catholic parents, his father being a noted physician, who gave him a liberal education. He was sent at the age of eighteen to the Jesuit college at St. Omer, and thence he proceeded to the English seminary at Valladolid. Subsequently he was admitted to the convent of the Spanish Recollects at Abrojo, near Valladolid, where he made his religious profession. After completing his course of divinity at Segovia he returned to England, where he laboured as a missioner for some years. At length he was apprehended while in the act of celebrating mass in London, was tried and convicted, and executed at Tyburn on 12 Oct. (O.S.) 1642. One of his arm-bones is respectfully preserved in St. Elizabeth's convent at Taunton (OLIVER, *Catholic Religion in Cornwall*, 563). His portrait, at Lanherne, has a resemblance to King Charles I. There is a fine engraving of him in the 'Certamen Seraphicum.'

[R. Mason's Certamen Seraphicum, 31–61; Challoner's Missionary Priests (1742), ii. 227; Granger's Biog. Hist. of England (1824), ii. 384; J. Stevens's Hist. of the Antient Abbeys, i. 106; Harl. MS. 7035, p. 190; Dodd's Church Hist. iii. 110.]

T. C.

BULLEIN, WILLIAM (*d.* 1576), physician, was born early in the reign of Henry VIII. His own writings are the chief authority for his biography. In the 'Book of Simples' (fol. xxi *b*) he speaks of the isle of Ely as his 'native country.' There is no evidence to show that he studied at Oxford or Cambridge, but it is not improbable that he belonged to both universities. Wood claims him for Oxford, while the authors of 'Athenæ Cantabrigienses' suppose that he was educated at Cambridge. On 9 June 1550 he was instituted to the rectory of Blaxhall in Suffolk, where some of his kinsmen resided. This preferment he resigned before 5 Nov. 1554. He afterwards travelled on the continent to study medicine, and it is supposed that he took the degree of M.D. abroad. His name is not found on the roll of the Royal College of Physicians. In 1558–9 Bullein published 'A newe booke entituled the Gouernement of Healthe, wherein is vttered manye notable Rules for mannes preseruacion, with sondry symples and other matters, no lesse fruiteful than profitable: colect out of many approued authours. Reduced into the forme of a Dialogue, for the better vnderstanding of thunlearned. Whereunto is added a sufferain Regiment against the Pestilence,' n.d., London, 8vo, black letter. The treatise was dedicated to Sir Thomas Hilton, knight, baron of Hilton and captain of Tynemouth Castle. Following the letter of dedication is a copy of verses by William Bullein in seven-line stanzas 'against surfeting,' to which are appended some commendatory verses by R[ichard] B[ullein]. On the next page is a rough woodcut profile of the author, and then follows an address 'To the general reader.' At the end of the book is an address 'Agayne to the gentle Reader,' dated 1 March 1558–9. A second edition appeared in 1595; it concludes with a prose 'Epilogue,' dated 1 March 1558–9, but agrees in other respects with the earlier edition. In 1562–3 appeared 'Bullein's Bulwarke of defẽce againste all Sicknes, Sornes, and woundes that dooe daily assaulte mankinde, which Bulwarke is kepte with Hillarius the Gardiner, Health the Phisician, with their Chyrurgian to helpe the wounded soldiors. Gathered and practised frõ the moste worthie learned, both old and newe: to the greate comforte of mankinde. Doen by Williyam Bulleyn, and ended this March, Anno Salutis 1562,' London, folio, black letter; second edition, 1579. The treatise is dedicated, from London, to Lord Henry Carey, baron of Hunsdon. In the 'Gouernement of Healthe' Bullein had mentioned that he was engaged on a 'booke called the "Healthfull Medicines."' From the address 'To the good reader,' prefixed to the 'Bulwarke,' we learn that the manuscript of the 'Healthful Medicines' was lost at sea. After relating how this misfortune occurred, the writer proceeds to tell a strange story, which is repeated with more fulness in the body of the work (*Book of Simples*, fol. lxxxiv *b*). It appears that he had been residing in the family of Sir Thomas Hilton at Tynemouth (or Hilton Castle). On leaving his patron he took ship for London and was wrecked on the voyage, losing not only the manuscript of his 'Healthful Medicines,' but also a portion of his library. No sooner had he reached London than he was accused by William Hilton, his patron's brother, 'of no lesse crime then of moste cruell murder of his own brother (Sir Thomas Hilton), which died of a feuer (sent onely of God) emong his owne friendes; finishyng his life in the christen faith. But this William Hilton, causing me to be arrayned before that noble prince the Duke's grace of Norfolke, for the

same: to this ende to haue had me died shamefully: that with the couetous Ahab he might haue through false witnesse and periurie obtained by the counsaill of Jezabell a vine yard by the price of blood. But . . . his wicked practise was wisely espied, his folie derided, his bloodie purpose letted, and finally I was with iustice deliuered.' Bullein afterwards married Sir Thomas Hilton's widow, and was in London with her in 1561, as we learn from a letter (dated 13 Oct. 1561), preserved among the 'State Papers,' of Bishop Pilkington to Cecil. The persecution was continued with much malignity, for his enemy contrived to have him arrested for debt and thrown into prison, where he employed himself in writing his 'Bulwarke.' The treatise is divided into four parts: (1) 'Booke of Simples,' (2) 'Dialogue betwene Sorenes and Chyrurgi,' (3) 'Booke of Compounds,' (4) 'Booke of the Vse of sicke men and medicens.' Parts 1 to 3 have a separate pagination, that of part 4 is continuous from part 3. There is a full-length woodcut portrait, presumably of the author, on AAA. The 'Booke of Simples' is of considerable interest, as being one of the earliest of English herbals. Bullein travelled much and made minute observations wherever he went; but his descriptions of what he observed are more valuable than his explanations. He garnishes his pages freely with precepts and homilies, and shows a naïve anxiety to impress his readers with the fact that he is pursuing his investigations with a view to promoting the practical welfare of the community. In the 'Dialogue betwene Sorenes and Chyrurgi' he inveighs vehemently against the race of quacksalvers; elsewhere in the same dialogue he gives a long list of eminent English chirurgeons, mentioning the achievements of each. From the 'Bulwarke' we learn some personal facts about Bullein. Speaking, in the 'Booke of Simples' (fol. lxxv), of the salt made in England, he tells us that he had a share in the salt-pans at 'the Shiles' (Shields) by Tynemouth Castle. When he is discoursing of the virtues of the daisy (*ib.* fol. xxxix *b*), the Latin name of the flower, 'bellis,' gives him occasion to relate how he 'did recouer one Bellises [of Jarowe in the Bishopricke, marg. note], not onely from a spice of the palsie, but also from the quarten. And afterwards the same Bellises, more vnnaturall than a viper, sought divers ways to haue murthered me: taking parte against me with my mortall enemies.' In fol. ii *b* of the 'Booke of Simples' he explains how he cured Sir Thomas Hilton's wife of a tympany; in fol. xl he relates a cure that he had worked on Sir Richard Alie, a knight famed for skill in fortifications; in fol. lx he speaks of some Suffolk witches that he had known; from fol. lxxv *b* we learn that he was for some time under the patronage of Sir John Delaval. In 1564–5 Bullein published a very remarkable book entitled 'A Dialogue bothe pleasaunte and pietifull, wherein is a goodly regimente against the fever Pestilence, with a consolacion and comfort against death. Newly corrected by Willyam Bulleyn, the autour thereof. Imprinted at London by Ihon Kingston. Marcii, Anno salutis M.D.LXIIII.,' small 8vo, black letter. Of this edition only one copy (in the Britwell collection) is known. The words on the title-page, 'newly corrected,' do not necessarily show that there had been an earlier edition; for there is evidence to prove that such announcements were sometimes made by publishers (to promote the sale) in the first edition of a book. Other editions appeared in 1573 and 1578. The 'Dialogue' combines passages of exalted eloquence with humorous anecdotes and sharp strokes of satire. The writer's purpose was not merely to prescribe remedies against the sweating-sickness (imported from Havre in 1564), but to encourage his countrymen in their affliction. The 'Dialogue' consists of a number of separate scenes or colloquies. The second colloquy is between a rich usurer, Antonius, and Medicus, who in the 1564 edition is styled Antonius Capistrinus, but who in later editions bears the name Dr. Tocrub, probably intended for a Dr. Burcot, mentioned in the 'State Papers.' He is satirised in succeeding dialogues. The 'Dialogue' kept its popularity for several years. In the 'Address to the Reader,' prefixed to 'Haue with you to Saffron Walden,' 1596, Nashe says: 'I frame my whole Booke in the nature of a Dialogue, much like Bullein and his Doctor Tocrub.' Bullein died on 7 Jan. 1575–6, and was buried on 9 Jan. at St. Giles's, Cripplegate. In the same grave lie buried his brother Richard, the divine, and John Foxe, the martyrologist. Over the tomb is a plated stone with a Latin inscription, commemorating the virtues of all three.

In addition to the works already mentioned, Bullein wrote: 1. 'A comfortable Regiment and a very wholsome order against the moste perilous Pleurisie, whereof many doe daily die within this Citee of London and other places . . .,' London, 1562, 12mo, black letter. Dedicated to Sir Robert Wingfield of Lethringham, knight. 2. 'A briefe and short discourse of the Vertue and Operation of Balsame. With an instruction for those that haue their health to preserue the same. Whereunto is added Doctor Bullin's Diet

for Health,' London, 1585, 8vo, black letter. Some verses by Bullein are prefixed to Sadler's translation of Vegetius, 1572. 'An Almanack and Prognostication of Master Bulleins' was licensed to Abraham Vele in 1563–4 (ARBER, *Transcripts*, i. 233), and 'Serten prayers of Master Bullion' were licensed to Christopher Barker in 1569–70 (*ib.* i. 390). Bullein's portrait has been engraved by William Stukeley (who claimed, without the slightest authority, to be descended from Bullein), and by W. Richardson. Mr. A. H. Bullen, in conjunction with his kinsman, Mr. Mark W. Bullen, is preparing an annotated edition of the 'Dialogue against the Fever Pestilence.'

The REV. RICHARD BULLEIN, brother of William Bullein, is described in the 'Dialogue betwene Sorenes and Chyrurgi' (fol. xlviii) as 'a zealous louer in Physicke, more for the consolacion and help of thafflicted sicke people beyng poore, than for the lucre and gaine of the money of the welthie and riche.' He wrote an unpublished treatise, which is highly commended by his brother, 'On the Stone.' He died on 16 Oct. 1563, and was buried at St. Giles's, Cripplegate.

[Works; Biog. Brit.; Wood's Athenæ Oxon., ed. Bliss, i. 538; Strype's Annals, ed. 1824, II. ii. 307–8, III. ii. 513; Add. MS. 19100, p. 190, verso (Davy's Suffolk Collections); Tanner's Biblioth. Angl. Hibern.; Pulteney's Progress of Botany in England, 77–83; Atkinson's Medical Bibliogr. 309; Granger; Cooper's Athenæ Cantab. i. 343–4; Herbert's Ames, 629, 632, 835, 839, 862, 868, 1289, 1343, 1796; Waldron's Appendix to the Sad Shepherd, 1783; Collier's Bibliogr. Catalogue; information from Mr. Mark W. Bullen.] A. H. B.

BULLEN, SIR CHARLES (1769–1853), admiral, entered the navy in 1779 on board the Europe, the flagship of Vice-admiral Arbuthnot, on the North American station. During the peace he was principally employed in the Mediterranean, and was promoted to be lieutenant on 9 Aug. 1791. In 1794 he was a lieutenant of the Ramillies, one of the fleet with Lord Howe on 1 June; in 1797 he was first lieutenant of the Monmouth, one of the ships implicated in the mutiny at the Nore: she was afterwards, with more credit, at Camperdown, on 11 Oct.; and Bullen having been sent to take possession of the Dutch ship Delft, finding her in a sinking state, remained trying to save the wounded, till she actually went down. Many lives were lost, but Bullen was happily picked up, and in recognition of his gallantry in the action and his humane exertions after it he was promoted to be commander, 2 Jan. 1798. In 1801 he commanded the Wasp sloop on the west coast of Africa, and was posted 29 April 1802. In 1804 he was appointed to be flag-captain to Lord Northesk in the Britannia, and commanded that ship in the battle of Trafalgar. The Britannia was the fourth ship in the weather line led by Nelson himself, and was thus early in the action, continuing closely engaged till the end, with a loss of 10 killed and 42 wounded. During the years 1807–11 he commanded successively the frigates Volontaire and Cambrian in the Mediterranean, off Toulon, and on the coast of Spain. From 1814 to 1817 he commanded the Akbar of 50 guns, on the North American station; and from 1824 to 1827 was commodore on the west coast of Africa, with his broad pennant in the Maidstone. In July 1830 he was appointed superintendent of Pembroke dockyard, and also captain of the Royal Sovereign yacht, both which offices he held till he became rear-admiral, 10 Jan. 1837. He had no further employment afloat, but was advanced by seniority to the rank of vice-admiral on 9 Nov. 1846, and of admiral 30 July 1852. He received the C.B. on 4 June 1815; K.C.H. 13 Jan. 1835; K.C.B. 18 April 1839; and G.C.B. 7 April 1852. He also had the gold medal for Trafalgar, and a good-service pension. He died on 2 July 1853. An authentic portrait is in the Painted Hall at Greenwich.

[O'Byrne's Dict. of Nav. Biog.; Gent. Mag. (1853), cxli. ii. 309.] J. K. L.

BULLER, CHARLES (1806–1848), a liberal politician, was born at Calcutta on 6 Aug. 1806. His father, Charles Buller, a younger son of the Bullers of Morval, Cornwall, was in the revenue department of the East India Company's service, and he married Barbara Isabella, daughter of General William Kirkpatrick. From his mother the younger Charles Buller inherited his 'lively and graceful imagination,' from the father he derived his generosity and his earnestness. Having had a leg injured in childhood he ever afterwards suffered from ill-health. He was sent to Harrow, but his playful disposition ill accorded with the restraint of school life, and his future course might have been jeopardised had he not been removed at the close of 1821. By the advice of Edward Irving, he was placed with a tutor who recognised the peculiarities of his character. This was Thomas Carlyle, who took Charles Buller and his younger brother, Arthur, under his charge at Edinburgh in February 1822. From the first Carlyle found 'Charles a most manageable, intelligent, cheery, and altogether welcome and intelligent phenomenon; quite a bit of sunshine in

my dreary Edinburgh element.' The mother is described as having been 'once very beautiful, still very witty,' and a 'graceful, airy, and ingeniously intelligent woman of the gossamer kind,' while the father is painted as 'of perfect probity, politeness, truthfulness, and of a more solid type than his wife.' The pupil was in advance of his tutor in both Greek and Latin, but especially in the former, and Carlyle had to push ahead of him. Buller was entered at Edinburgh University for part of the session 1821-2, and again for 1822-3, and Carlyle continued to be his tutor while the Buller family dwelt at Kinnaird House, Perthshire, and in London for a short time in 1824-5. Buller then went to Trinity College, Cambridge, and Carlyle parted with him rather abruptly, bidding adieu to 'ancient dames of quality, flaunting, painting, &c. &c.' While at Cambridge Buller spoke at the Union in friendly rivalry with such orators as Macaulay, Praed, and Cockburn, sharing in the debates described in Lord Lytton's 'Life,' i. 230–47. He took his degree of B.A. in 1828, and then prepared for a career of law and politics. His family had the command of several Cornish boroughs, and his father sat for West Looe until February 1830, when he resigned in favour of his son, who continued to represent it for that parliament and the succeeding one, 1830–1, voting for the first Reform Bill, and for the extinction of his own constituency, a step which, it is recorded, did not destroy his friendly relations with his uncle, the borough's patron. On 10 June 1831 he was called to the bar at Lincoln's Inn, but for some time he devoted little attention to his profession. On the passing of the Reform Bill of 1832 the electors of Liskeard elected Buller as their representative, and the connection only ceased with his death. He was a strong reformer, rejoicing in the friendship of kindred minds like Roebuck, Mill, Grote, and Molesworth, and often taking part with the leading liberals of the day in the debates of the London Debating Society. Not long after 1832 the forces of liberalism began to subside, and in 1836 Buller said to Grote, in an oft-repeated anecdote: 'I see what we are coming to; in no very long time from this you and I shall be left to tell Molesworth.' He originated the record commission, and acted as chairman to the select committee on the state of the records, his speech being described as 'a luminous and brilliant effort.' He presided over the committee which inquired into the election law of Ireland, which was then often the subject of conflicting decisions. In the summer of 1837 he introduced a bill on the subject, and a second in the new parliament, which was elected in the winter of that year; as it did not pass he reverted to the matter in 1840. In criticising Buller's speech on Lord Stanley's bill on this vexed question Macaulay said: 'Charles Buller spoke with talent as he always does; and with earnestness, dignity, and propriety, which he scarcely ever does,' an allusion to the fact that the effect of his speeches was sometimes weakened by too strong a propensity for jokes. This fault was considerably lessened in the closing decade of his life, partly through a taunt from Sir Robert Peel, and partly through the softening influences of official life. When Lord Durham went to Canada in 1838 as governor-general, he was accompanied by Buller as his chief secretary, and the celebrated report on Canada which bears Lord Durham's name was mainly written by Buller with the assistance of Gibbon Wakefield. The account of the administration of Canada at this period, in Harriet Martineau's 'History of the Thirty Years' Peace,' ii. 376–92, was based on Buller's journal of his residence there, and two elaborate reviews by J. S. Mill, to whose suggestions Buller was always open, appeared in the 'London and Westminster Review' in 1838. On his return to England he commenced practice, and with considerable success, before the judicial committee of the privy council in colonial and Indian appeals. In 1841 he was appointed secretary to the board of control, but resigned his office on the accession of Sir Robert Peel to power in the autumn of the same year. When Lord John Russell formed a whig ministry in 1846, the post of judge-advocate-general was conferred on Buller. The honour of a privy councillorship is almost invariably bestowed on the holder of this office, but it was declined by him, according to the writer in 'Tait's Magazine,' on the ground that he had not deserved it, and, according to another statement, because with such an honour he could not have pleaded in the ordinary law courts (see Cole, *Fifty Years of Public Work*, i. 18–20). In the following year he became chief poor law commissioner, an unpopular position which he accepted in the hope that he might achieve therein the main object of his life, that of 'doing good.' He immediately took up the subject of the poor law with his accustomed energy, and in the session of 1848 carried through parliament some short bills reforming the existing enactments relating thereto. Buller was depicted in 1831 as six feet three inches in height, and a yard in breadth, but though of great bodily strength he was often ailing. In the late autumn of 1848 he underwent an operation 'which brought on erysipelas, and the erysipelas was followed by typhus.' This is the

statement of Sir G. C. Lewis, and Mr. Froude adds that it happened 'through the blundering of an unskilful surgeon.' He died at Chester Place, Chester Square, London, 29 Nov. 1848. His bust, by Henry Weekes, with an inscription by his friend, Lord Houghton, was placed in the west aisle of the north transept of Westminster Abbey, near the memorial to Horner, the situation being selected by Dean Buckland 'from the similarity of their early distinction and premature deaths.' His portrait, by B. E. Duppa, was engraved by E. Scriven.

Buller's father died at Richmond on 17 May 1848. Thackeray, in 'Dr. Birch and his Young Friends,' exclaimed, 'Why should your mother, Charles, not mine, Be weeping at her darling's grave?' but she was not left long to mourn the loss of him whom she worshipped. She died broken-hearted on 13 March 1849. Every one who came within Buller's presence was amused by the keenness of a wit which never wounded, and impressed by the sincerity of his purpose for good. Carlyle styled him 'a fine honest fellow,' and again, 'the genialest radical I have ever met,' pouring out in the columns of the 'Examiner' an elegy on his death. Macready, who improved him in elocution, Macaulay, Harriet Martineau, Grote, and Sir George Cornewall Lewis, have all united in their letters or autobiographies in expressions of heartfelt regret at the death of their friend. Bulwer Lytton, in his poem of 'St. Stephen's,' apostrophised Buller with the words—

> Farewell, fine humorist, finer reasoner still,
> Lively as Luttrell, logical as Mill.

The titles of his pamphlets are printed in the 'Bibliotheca Cornubiensis.' At one time he wrote leading articles for the 'Globe' newspaper, and in 1837 he edited, in conjunction with Sir Henry Cole, a new weekly paper called 'The Guide.' He also contributed a few articles to the 'Edinburgh' and 'Westminster' reviews. The particulars, with extracts, of two elaborate 'jeux d'esprit,' one written by Charles Buller entirely, and the other by him and Lord Houghton, are given in the latter's 'Monographs.' The success of these productions was enormous; that which purported to describe a debate in the French chamber on the queen of England's fancy-dress ball imposed on several French and British papers.

[Carlyle's Reminiscences; Froude's Carlyle, 1795–1835 and 1835–81, and Jane W. Carlyle's Letters, passim; Walpole's Hist. of England, iii. 436–41, 515–16, 520; Bibl. Cornub. i. and iii.; Sir G. C. Lewis's Letters, 183, 186, 196; Greville Memoirs, 2nd ser. iii. 221, 237, 241, 249–51; Sir Henry Cole's Fifty Years, i. 5, 9–11, 16–20, 38, ii. 82–91; Mill's Autobiography, 216; Macready's Reminiscences, ii. 6–13, 25, 45, 57, 92, 149, 312; Trevelyan's Macaulay, ii. 76–7, 245; Martineau's Autobiography, i. 341–2, ii. 129–30, 177, 375, 504–10, iii. 200, 227; Macvey Napier's Correspondence, 291–2, 326, 370–2; Grote's Life, 60, 81, 108, 111, 120, 188; Lord Houghton's Monographs, 236–45; Tait's Mag. January 1849, pp. 71–2; Macmillan's Mag. January 1882, pp. 234–44; Gent. Mag. January 1849, pp. 87–9; Fraser's Mag. February 1849, pp. 221–4, signed S. A. (i.e. Sarah Austin); Examiner, 2 Dec. 1848, pp. 771, 777–8.] W. P. C.

BULLER, Sir FRANCIS (1746–1800), judge, was the third son of James Buller of Morval, Cornwall, and of Downes near Crediton, by his second wife, Lady Jane Bathurst, second daughter of Allen, first earl Bathurst, and was born at Downes on 17 March 1746. He was educated at Ottery St. Mary grammar school. While there he lived in the house of S. T. Coleridge's father, and through Buller's influence in later years a presentation to the Bluecoat School, London, was obtained for Coleridge himself. In 1763, at the age of seventeen, Buller married Susanna, daughter and heiress of Francis Yarde of Churston Court, Devonshire, and in February of that year he was entered at the Inner Temple as a pupil of the celebrated special pleader William Henry Ashurst [q. v.], afterwards a judge in the court of king's bench. He took out his certificate as special pleader in 1765, and was at once established in a good business. The 'pupilising system,' according to Lord Campbell, was introduced by Buller, and if this be an exaggeration, it is certain that it was largely extended by him, and that Erskine was among his children in the law. In Easter term 1772 he was called to the bar, and in the same year was published the first English edition of his 'Introduction to the Law relative to Trials at Nisi Prius,' a compilation from a collection of cases of Justice (afterwards Earl) Bathurst, which passed through many editions. His rise at the bar was rapid. Among the *causes célèbres* in which he was engaged were the trial of the Duchess of Kingston, the action for libel against the Rev. John Horne, better known as Horne Tooke, and the trial of John the Painter [see Aitken, James]. On 24 Nov. 1777 he was created a king's counsel, and three days later was appointed the second judge of the county palatine of Chester. Next year (6 May 1778), when only thirty-two years old—he is said to have been the youngest man ever created an English judge—he was made a puisne judge of the king's bench, on the recommenda-

tion of Lord Mansfield. Though his clearness of statement and his quickness in seizing the points of the contending counsel were universally recognised, his conduct on the judicial bench has often formed the subject of severe criticism. He was considered hasty and prejudiced, and his unfortunate assertion that a husband could thrash his wife with impunity provided that the stick was no bigger than his thumb, tempted Gillray into planting the belief more deeply in popular opinion by a caricature of Buller as Judge Thumb, which he published on 27 Nov. 1782. At the trial of the Very Rev. William Davies Shipley, dean of St. Asaph, for libel on 6 Aug. 1784, for the offence of 'publishing a very harmless dialogue written by Sir William Jones,' Buller told the jury that they were not entitled to form any opinion upon the character of the paper charged as libellous; and when the verdict 'guilty of publishing only' was given by the jury, and the judge endeavoured to ignore the qualifying word 'only,' the resolute attitude of Erskine, the dean's advocate, gained a victory over Buller's tenacity. Erskine subsequently moved for a new trial on the ground of misdirection, but failed in his object, though his claims have since been acknowledged by a 'declaratory act of parliament.' Buller also incurred, but seemingly without justice, considerable odium for his conduct while presiding over the trial of Captain John Donellan for poisoning his brother-in-law, Sir Theodosius Boughton. He was always the second judge in his court, and when Lord Mansfield was absent through illness Buller took the lead; indeed for the last two years of his chief's life he was really the chief justice, and Lord Mansfield, besides pressing Buller's claims to promotion on the ministry, left him 2,000*l.* in acknowledgment of his assistance. The heads of the government long wavered in their decision. Pitt is said to have remembered a trial at Bodmin, affecting the political rights in one of the pocket boroughs of the Buller family, in which Buller presided and showed undue partiality for his connections. Thurlow exclaimed that he had 'hesitated long between the corruption of Buller and the intemperance of Kenyon.' The latter, a vastly inferior lawyer, was at last selected, and the defeated junior, as some solace for his disappointment, was made a baronet on 13 Jan. 1790. In spite of his disappointment he remained in his old court for some years, but on 19 June 1794 he took his place in the common pleas, his letter to Kenyon announcing his resignation of his post in the king's bench being printed in Kenyon's 'Life.' Buller often presided for Lord Thurlow in the court of chancery, and his last great act as a judge was that of presiding at the trial of the state prisoners, Arthur O'Connor and others, at Maidstone in 1798. He was short in stature, but of handsome features, with a piercing eye and a commanding forehead. His health was at last undermined by frequent attacks of gout and by a slight stroke of paralysis. He had arranged to resign in a few days, when, during a game of picquet at his house in Bedford Square, he was seized with his fatal illness. He died late on the night of the 4th, or early on the 5th, of June 1800, and was buried without pomp, near the remains of his firstborn son Edward, in the burial-ground of St. Andrew's, Holborn, on 11 June. His love of card-playing was notorious, and he once exclaimed that 'his idea of heaven was to sit at nisi prius all day and play at whist all night.' Abbott, afterwards Lord Tenterden, was private tutor to Buller's only surviving son, and on his advice Abbott adopted a legal, instead of the clerical, profession. This son afterwards took the surname of Yarde, subsequently adding to it his own patronymic of Buller, and the judge's grandson was made Baron Churston. The judge purchased large estates in his native county of Devon, and supplied Arthur Young with some notes on the system of cultivation adopted on his property near Princetown in Dartmoor (*Annals of Agriculture*, xxix. 569–78, xxx. 297–8).

[Gilbert's Cornwall, ii. 41; Courtney and Boase's Bibliotheca Cornubiensis, i. and iii.; Campbell's Chief Justices, ii. 328, 397, 540–3, 550, iii. 36, 266–9; Townsend's Twelve Judges, i. 1–32; Foss, viii. 251–5; Strictures on Eminent Lawyers (1790), pp. 103–11; Polwhele's Biog. Sketches, i. 56–60; Crabb Robinson's Diary, i. 394, ii. 160; Romilly's Memoirs, i. 82–3; Sir N. Wraxall's Posthumous Memoirs, i. 86; Lord Abinger's Life, pp. 45, 49, 62; Kenyon's Life, pp. 52, 164–6, 174, 284–5; Gent. Mag. (June 1800), pp. 594–5; Sir E. Brydges's Autobiography, i. 403; Gillray's Works, pp. 43–4; Cradock's Memoirs, i. 85, iv. 150–2.] W. P. C.

BULLER, Sir GEORGE (1802–1884), general, was the third son of General Frederick William Buller of Pelynt and Lanreath in Cornwall, who had himself served with distinction in the 57th regiment in the Netherlands and the West Indies. George was gazetted a second lieutenant in the rifle brigade on 2 March 1820. The first twenty-five years of his career in the army were spent in a time of profound peace, and his marriage with Henrietta, daughter of General Sir John Macdonald, G.C.B., adjutant-general to the forces, helped his rapid promotion. He

became lieutenant in March 1825; captain, August 1828; major, December 1839; lieutenant-colonel in August, and colonel in November 1841. In February 1847 he joined his battalion at the Cape. The first Kaffir war had just broken out, and Buller was at once appointed to the command of a brigade, and eventually of the 2nd division. In September 1847 he was appointed second in command to Sir George Berkeley in the campaign in the Amatola mountains, in which his battalion chased Sandilli so hotly that the chief surrendered to Buller on 19 Oct. He was gazetted C.B. in December 1847. In 1848 he served under Sir Harry Smith in the Boer war against Pretorius, and on 29 Aug. led the attack on the Boem Plaats, where he was severely wounded, and had his horse killed under him. His battalion now came home, but in 1852 he was again ordered to go with his regiment to the Cape. At the head of a brigade in General Somerset's division he burnt the kraals in the Waterkloof, in the second Kaffir war, and was present at the battle of Berea, where he was publicly thanked by Sir George Cathcart, and eventually succeeded Somerset in the command of his division in August 1852. In October 1853 his battalion was again ordered home, and in spite of Sir George Cathcart's entreaties that he would remain as a brigadier at the Cape, he insisted on accompanying it.

When it was decided to send an expeditionary army to the East in 1854, Buller was appointed brigadier-general, and took the command of the second brigade of the light division, consisting of the 19th, 88th, and 77th regiments. His conduct at the battle of the Alma has been severely criticised, but has been approved by all the greatest military authorities. At the battle of Inkerman he was severely wounded in the left arm. He was promoted major-general in December 1854, and made K.C.B. on 5 July 1855. He had to return home, owing to his wound, in March 1855. He commanded the division in the Ionian Isles from 1856 to 1862, and was made colonel-commandant of the rifle brigade in 1860, and promoted lieutenant-general in 1862. He commanded the troops of the southern division at Portsmouth from 1865 to 1870, was made G.C.B. in 1869, and promoted general in 1871. He was a commander of the Legion of Honour, and knight of the second class of the order of the Medjidie. He died at his house in Bruton Street on 12 April 1884, at the age of eighty-two.

[Cope's History of the Rifle Brigade; Life and Correspondence of Lieut.-gen. Hon. Sir G. Cathcart; King's Campaigning in Kaffirland; Kinglake's Invasion of the Crimea.] H. M. S.

BULLINGHAM, JOHN (*d.* 1598), bishop of Gloucester, was a native of Gloucestershire. He was elected a probationer fellow of Magdalen College, Oxford, July 1550, being then B.A. He was slow in embracing the tenets of the reformers. His adherence to the doctrines of the unreformed church and his disgust at the innovations introduced by the influence of the foreign reformers in the latter part of Edward VI's reign drove him as 'a voluntary exile' to France, where, in his own later words, a 'friendless and moniless' fugitive 'for the wicked pope's sake,' he took refuge at Rouen, in which city he remained some time. On the accession of Queen Mary he returned to England, and was restored to his place. He took his degree of M.A. 1 June 1554. A letter relating to his friend Julius Palmer is printed in Foxe's 'Acts and Monuments' (iii. 616); Palmer had also been an exile for his religion, and was converted to protestantism by a perusal of Calvin's 'Institutes.' Palmer paid the penalty of his change of faith, being burnt alive at Newbury 16 July 1556, while his former associate basked in favour as domestic chaplain to Bishop Gardiner of Winchester, and rector of Boxwell and of Withington in his native county of Gloucester. The accession of Elizabeth temporarily clouded his fortunes. He at first maintained his old faith, and was, in Foxe's words, 'quite and clean despatched from all his livings for his obstinacy.' His 'obstinacy,' however, could not have been of very long duration, for we find him appointed by Grindal to the prebendal stall of Wenlocks-barn in St. Paul's Cathedral, 1 Aug. 1565, and admitted to the degree of B.D. at Oxford under the new protestant régime, 'after twelve years' studying,' 8 July 1566 (Wood, *Athenæ*, ii. 842; Boase, *Reg. of Univ. of Oxford*, p. 225). The next year, 27 Dec. 1567, he was appointed archdeacon of Huntingdon, in room of Dr. Beaumont, master of Trinity, by his namesake, probably his kinsman, Nicholas Bullingham [q. v.], bishop of Lincoln. He held the post till 1576 (Le Neve, *Fasti*, ii. 53). Dignities rapidly succeeded one another for the new convert, and he 'became well beneficed' (Wood). He was created D.D. by his university 12 July 1568, and received from Bishop Bullingham the stall of Louth in Lincoln Cathedral 10 Sept. of the same year, and still retaining his other preferments was installed canon of Worcester 13 Oct. 1570 (Strype, *Parker*, ii. 48). He was incorporated D.D. of Cambridge 7 July 1575. When Grindal in 1576 held a visitation of his province by commission, Bullingham was one of those appointed to visit the diocese of Hereford (Strype, *Grin-*

dal, p. 316, bk. ii. ch. 7). He was raised to the episcopate in 1581, being consecrated on 3 Sept. of that year at Croydon to the see of Gloucester (Strype, *Grindal*, p. 397, bk. ii. ch. 12). He was allowed to hold the recently created bishopric of Bristol *in commendam* as well as the prebend of Norton in Hereford Cathedral, to which he was installed 18 Jan. 1582. He held the see of Bristol till the appointment of Fletcher, at whose consecration he assisted, 14 Dec. 1589 (Strype, *Whitgift*, i. 617, bk. iv. ch. 1). The rectory of Kilmington, in the county of Somerset, was given him in compensation for the loss of the second bishopric and his Hereford stall. He served as commissioner for the confirmation of Whitgift's election as archbishop, 27 Aug. 1583 (Strype, *Whitgift*, bk. ii. ch. 2), and in 1584 was commissioned by the new primate to visit his own diocese of Gloucester metropolitically (*ib.* bk. iii. ch. 12, i. 410). When the see of Oxford fell vacant in 1592, Aylmer, then bishop of London, at his request unsuccessfully endeavoured to obtain it for Bullingham, pleading that 'it was very fit for him from the nearness of the place and to make some addition to his poor portion' (Strype, *Aylmer*, p. 110). Bullingham died at Kensington 20 May 1598, and was, according to some authorities, buried in his own cathedral; others assert that he was interred at the place of his death.

Bullingham does not appear to have been conspicuous either for learning or refinement. On this ground as well as for his tardy conversion to the protestant faith he became the object of the scurrilous attacks of 'Martin Mar-Prelate.' Among other choice epithets lavished upon him by that foul-mouthed satirist we find him termed 'a mass-monger,' an 'old papist priest,' one whom 'beef and brewis' had made a papist, and an 'old steal-counter mass-priest' (*Epistle to the Terrible Priests*, pp. 41, 60, 65; *Hay, any work for a Cooper*, pp. 10, 24, Petheram's edition). This low estimate of Bullingham's learning and ability is fully borne out by a letter from Archbishop Parker to Sir W. Cecil, 2 Feb. 1571, in which he describes him as 'an honest true-meaning man,' whom, 'on the credit of others much commending him,' he had once appointed to preach before the queen, but he would never do so again since he 'had perceived in him neither "pronunciationem aulicam" nor "ingenium aulicum," not meet for the court' (Strype, *Parker*, ii. 496, bk. iv. ch. 1; *Parker Correspondence*, pp. 318, 378).

The only works attributed to Bullingham are 'a translation of John Venæus's oration in defence of the Sacrament of the Aultare,' 1554, 8vo, and the letter above referred to, containing an account of Julius Palmer the martyr, printed in Foxe's 'Acts and Monuments,' iii. 616, ed. 1784.

[Godwin, De Præsul. ii. 133; Wood's Athenæ, ii. 842; Boase's Register of Univ. of Oxford, p. 225; Le Neve's Fasti, ll. cc.; Strype's Parker, ll. cc.; Aylmer, 110; Martin Mar-Prelate, ll. cc.; Foxe's Acts and Monuments, iii. 616, ed. 1784; Rymer's Fœdera, xv. 27, 549.] E. V.

BULLINGHAM, NICHOLAS (1512?–1576), bishop of Lincoln 1560–1571, bishop of Worcester 1571–1576, probably a son of Thomas Bullingham, one of the bailiffs of that city 1528 and 1530, was born at Worcester about 1512, and educated at Oxford, where, according to Wood, he became fellow of All Souls in 1536. He took the degree of B.C.L. 24 Oct. 1541. In February 1546 he presented his supplicate for D.C.L., but was not admitted. He chiefly devoted himself to the study of civil and canon law, in which he obtained great distinction. His learning and his inclination towards the reformed faith commended him to Cranmer's favourable notice, and he was appointed one of his chaplains, in which capacity he attended on the primate at Ridley's consecration, 5 Sept. 1547 (Strype, *Cranmer*, p. 251). In November of the same year he appears as proctor in convocation for the clergy of the diocese of Lincoln, and was collated 17 Dec. by Bishop Holbeach to the prebend of Welton Westhall in the cathedral of Lincoln, which he exchanged for that of Empingham, 2 Sept. 1548. The next year, 22 Sept. 1549, he succeeded Heneage as archdeacon of Lincoln, and was also vicar-general of the diocese. His name is found in the commission against anabaptists and other heretical teachers, 1549–50 (Strype, *Mem.* II. i. 385, ii. 200). On the accession of Queen Mary, Bullingham, being a married man, and as one whose soundness in the faith was more than doubtful, was deprived of his archdeaconry and prebend and other preferments. On the outbreak of the Marian persecution he concealed himself until he found means to escape beyond seas (Strype, *Parker*, i. 127). He appears to have arrived at Emden about 5 Dec. 1554. During his exile he applied himself to the study of theology and canon law. The death of Mary and the accession of Elizabeth summoned Bullingham back to England. On the petition of Sir F. Ayscough to Cecil, 17 Dec. 1558 (*State Papers*), he was allowed to resume his preferments, and was appointed by Parker, to whom as dean of his cathedral of Lincoln he must have been well known,

one of his chaplains. He appeared as Parker's proxy at his confirmation (Strype, *Parker*, i. 110), and assisted at his ever-memorable consecration in the chapel of Lambeth House, 17 Dec. 1559, together with his brother chaplain, Edmund Guest, archdeacon of Canterbury (subsequently bishop of Rochester and of Salisbury), both vested in silken copes (Strype, *Ann. of Reform.* II. ii. 555). He had received the degree of LL.D. at Cambridge 16 Jan. of that year (Wood, *Athenæ*, ii. 814). His intimate acquaintance with law caused him to be much consulted by his friend Parker, whose intention to appoint him as judge in one of the leading ecclesiastical courts was prevented by his speedy elevation to the episcopate. On the deprivation of Bishop Watson he was appointed to the see of Lincoln, and was consecrated in the second group of bishops, at Lambeth, 21 Jan. 1559–60 (Strype, *Parker*, i. 126–7; Rymer, *Fœd.* xv. 561, 579; Sir John Hayward, *Annals of Q. Eliz.* (Camden Soc. 1840), pp. 19, 27; Burnet, *Hist. of Reform.* ii. 494, ed. 1825; appendix, vol. ii. pt. ii.) A royal license was granted to Bullingham to retain his archdeaconry *in commendam* for three years, in regard of the poverty of the bishopric, which had been stripped bare by Holbeach's weak connivance at the infamous robbery of Edward VI's ministers (Rymer, *Fœd.* xv. 564). On his resignation of this post in 1562 he was succeeded as archdeacon by Aylmer, afterwards bishop of London. Bullingham's sound learning and familiarity with canon law rendered him an important addition to the company of Elizabethan prelates, among whom his gravity and placable spirit and freedom from polemical bitterness gave him deserved weight. He served on many important commissions for the settlement of the state of the church, and took a prominent part in the memorable convocation in 1562 (Cardwell, *Synodalia*, ii. 495–527). He was one of the bishops appointed to draw up articles of discipline (*ib.* p. 511; Wilkins, *Concilia*, iv. 238; Burnet, *Hist. of Reform.* iii. 512), and was among those to whom Dean Nowell's catechism was referred for consideration (*ib.* 522). He took part, with Grindal of London, Horne of Winchester, and Cox of Ely, in drawing up the celebrated 'advertisements' prescribing, not, as has been asserted, the maximum of ritual which would be allowed, but the minimum which would be tolerated, laid by Parker before Cecil 3 March 1565 and issued by him without the royal authority in 1566 (*Parker Correspondence*, Parker Soc. edit., p. 233; Cardwell, *Docum. Annals*, i. 287–97 (Cardwell's date, 1564, is incorrect); Strype, *Parker*, i. 315, bk. ii. ch. 20). In December of the same year he signed a letter to the queen, praying her to give her assent to a bill for enforcing subscription to the articles of 1562–3 (*Parker Correspondence*, pp. 292–294). On 18 Jan. 1570–1, on the promotion of Sandys to the see of London, Bullingham was elected bishop of Worcester (Le Neve, *Fasti*, iii. 65; Rymer, *Fœd.* xv. 689). As bishop of Worcester he was one of the episcopal commissioners appointed by the queen, 7 June 1571, for the enforcement of the use of the Book of Common Prayer and the prohibition of unlicensed ministers (*Parker Corresp.* p. 383; Strype, *Parker*, iii. 183, No. 62). The same year he signed the forty articles (Strype, *Parker*, ii. 54, bk. iv. ch. 5) and the 'canons ecclesiastical' (*ib.* p. 60; Cardwell, *Synodalia*, i. 131). Archbishop Parker commissioned Bullingham to ordain for him (Strype, u. s. i. 129), and, 4 Jan. 1566, forwarded to Cecil his request to be temporarily relieved of the care of Gilbert Bourne [q. v.], the deprived bishop of Bath and Wells, who had been committed to his custody (*Parker Correspondence*, p. 253; Strype, u. s. i. 279). Parker bequeathed to him his 'white horse called Hackington with its harness and caparisons, valued at 13*l.* 6*s.* 8*d.*' (Strype, u. s. iii. 336, 343). While bishop of Lincoln, 28 Feb. 1567–8, he issued a circular letter to the incumbents of his diocese for collections on behalf of the refugees for religion from France and Flanders (*Calendar of State Papers*, sub ann.) As visitor of King's College, on a complaint of the fellows of King's in 1566, that their provost, Philip Baker, was popishly inclined, he made a visitation of the college, and issued injunctions for the destruction of 'a great deal of popish stuff,' which the provost neglected, concealing the condemned articles in 'a secret corner' (Cooper, *Annals of Cambridge*, ii. 225). He died, much respected and beloved, on 24 April 1576, and was succeeded after a year's vacancy of the see by Whitgift. He was buried in the Jesus chapel, on the north side of the nave of his cathedral. The effigy is of singular design, only the upper and lower part of the figure being visible. His quaint epitaph runs:—

Nicolaus Episcopus Wigorn.

Here born, here bishop, buried here,
A Bullyngham by name and stock,
A man twice married in God's fear,
Chief pastor, late of Lyncolne flock,
Whom Oxford trained up in youth,
Whom Cambridge doctor did create,
A painful preacher of the truth,
Who changed this life for happy fate
18 April 1576.

He was twice married and had children by both wives. His first wife Margaret was buried at Buckden in 1566. He died largely in debt, leaving his wife and children in great poverty. A supplication to the queen on their behalf is among the State Papers, 17 June 1576.

Bullingham took part in the Bishops' Bible, the Canonical Epistles and the Apocalypse being entrusted to him (*Parker Correspondence*, p. 336). A volume of his manuscript sermons is in the Lambeth Library, No. 739.

[Wood's Athenæ Oxon. ii. 813; Cooper's Athenæ Cantab. i. 350, 563; Le Neve's Fasti, i. 175, ii. 23, &c., iii. 65; Richardson's Godwin, i. p. 301, ed. 1743; Strype's Parker, ll. cc.; Rymer's Fœdera, ll. cc.; Parker Correspondence, ll. cc.; Boase's Reg. of Univ. of Oxford, pp. 194, 211.] E. V.

BULLINGHAM, RICHARD. [See BILLINGHAM.]

BULLOCH, JOHN (1805–1882), writer on Shakespeare's text, was a working brass-finisher of Aberdeen, where he died at the close of December 1882, in his seventy-eighth year. He devoted much of his time to literary pursuits, and contributed to the 'Athenæum' several articles on decimal coinage. The works of Shakespeare were, however, the chief subject of his study; and when W. G. Clark [q. v.] became editor of the 'Cambridge Shakespeare' in 1863, Bulloch suggested a number of textual emendations which were introduced into the notes of that edition. In 1878 he published by subscription 'Studies of the Text of Shakespeare,' where he evinces a very shrewd capacity in textual criticism. Bulloch lived in very humble circumstances, and in the preface to his 'Studies' he thanks a number of friends for loans of the commonest books of reference.

[Athenæum, 1882, pt. ii. 899; Times, 3 Jan. 1883; Bulloch's Studies, Cambridge Shakespeare (1863), i. preface.] S. L. L.

BULLOCK, CHRISTOPHER (1690?–1724), actor and dramatist, spoken of in the playbills as Bullock, junior, was the son of William Bullock [q. v.], also an actor. The date of his birth may be approximately fixed as 1690. In 1717 he married Jane, the natural daughter of Robert Wilks, the actor, and Mrs. Rogers. She was a rather pleasing actress, survived him fifteen years, and died in 1739 in Ireland. Christopher Bullock's first reported appearance took place in 1708 with the summer company holding possession of Drury Lane. On 27 July 1708 he played the Marquis of Posa in Otway's 'Don Carlos,' and two days later Hippolito in Dryden's adaptation of the 'Tempest.' Bullock and his father joined, in 1709, the associated actors, Wilks, Doggett, Cibber, and Mrs. Oldfield, who entered into partnership with Swiney in the management of the Haymarket. With the company he migrated, 1710–11, to Drury Lane, where he remained four years. Still following the lead of his father, he was one of the seven or eight actors who, in 1714–15, acquired the name of 'deserters' by quitting the Drury Lane company and joining Rich at the reconstructed theatre in Lincoln's Inn Fields. At this house, with the management of which, in connection with Theophilus Keen, he soon became associated, he stayed for the remainder of his brief life. Here he played the class of character assigned at Drury Lane to Colley Cibber. His success is said to have been the cause why he is passed over without mention in Cibber's 'Apology.' Few original characters were assigned him except in his own plays, which are seven in number, and were all produced at Lincoln's Inn Fields. The list is as follows: 1. 'A Woman's Revenge,' a comedy, 1715, 12mo (8th edit. 1758), played 24 Oct. 1715, an adaptation of 'The Revenge, or A Match in Newgate,' a comedy ascribed to Mrs. Behn, but according to Langbaine founded on 'The Dutch Courtezan' of Marston. 2. 'Slip,' a farce, 12mo, 1715, acted on 3 Feb. 1715, extracted from 'A Mad World, my Masters,' by Middleton. 3. 'Adventures of Half an Hour,' farce, 12mo, 1716, played on 19 March 1716. 4. 'Cobler of Preston,' farce, 12mo, 1716, acted on 24 Jan. 1716, and taken from the framework of the 'Taming of the Shrew.' 5. 'The Perjurer,' a farce, 8vo, 1717, produced on 12 Dec. 1717. 6. 'Woman's a Riddle,' comedy, 4to, 1718, acted on 4 Dec. 1716, adapted from the Spanish of 'La Dama Duende.' 7. 'The Traytor,' a tragedy, 8vo, 1718, acted on 11 Oct. 1718, altered from Shirley. Bullock's share in most of these pieces, as is seen, is small. He is taxed in the case of more than one with disingenuousness or something worse. Dr. Johnson (*Life of Savage*), following Giles Jacob (*Poetical Register*), asserts that, after having been rejected by the players at Lincoln's Inn Fields, 'Woman's a Riddle' was given by Savage, its author, to Bullock, who, with slight alterations, produced it as his own, and allowed Savage a share in the profits or honours. A second account is that the play was translated by Mrs. Price, the wife of Robert Price, baron of the exchequer, and that copies of it were given by her to Savage, to Bullock, and to another writer unnamed, and that Bullock, in his position of manager, was able to be first in the field. Neither as an actor nor as a dramatist is Bullock entitled

to a high place. His premature death in 1724 cut short, however, a career of some promise.

[Egerton's Theatrical Remembrancer, 1788; Genest's Account of the English Stage; Chetwood's General History of the Stage; Thespian Dictionary; Jacob's Poetical Register, 1723; Johnson's Lives of the Poets; Baker, Reed, and Jones's Biographia Dramatica.] J. K.

BULLOCK, GEORGE, D.D. (1521?–1580?), catholic divine, was born in or about 1521. It has been conjectured that he received his early education at Eton, whence he removed to St. John's College, Cambridge. He proceeded B.A. in 1538–9, was soon afterwards elected a fellow of his college, and commenced M.A. in 1542. He was proctor of the university for the academical year beginning in October 1549. During the time he held that office the university was visited under a royal commission. In 1550–1 he was examined on the trial of Bishop Gardiner, in support of his matter justificatory, he having been present at the bishop's sermon before the king on the feast of St. Peter 1549. Soon after the accession of Edward VI he went abroad, and for two years he resided in the abbey of Nevers in France. Returning to his native country upon the accession of Queen Mary, that sovereign presented him to the rectory of Great Mongeham in Kent, in October 1553 (Rymer, *Fœdera*, ed. 1713, xv. 350), and to a canonry in the church of Durham on 9 May 1554. On the 12th of the last-mentioned month he was admitted master of St. John's College, Cambridge, having been elected by a unanimous vote of the fellows. In the same year he proceeded B.D. On 11 Feb. 1554–5 he was admitted on the queen's presentation to the vicarage of St. Sepulchre, London, then void by the deprivation of John Rogers (Newcourt, *Repertorium*, i. 534). He signed the Roman catholic articles in 1555, and became Lady Margaret professor of divinity at Cambridge in 1556, in which year he resigned the vicarage of St. Sepulchre. About the same time he obtained the rectory of Much Munden in Hertfordshire. During the visitation of the university by Cardinal Pole's delegates he was one of the persons examined to substantiate the charge of heresy against Bucer and Fagius previously to the exhumation of their bodies, which were burnt at Cambridge 6 Feb. 1566–7 (Cooper, *Annals of Cambridge*, ii. 116). He was created D.D. in 1557.

After he had spent four or five years as head of St. John's College, in unquiet times under great uneasiness, he was at last obliged to quit his mastership by a visitation under Queen Elizabeth, in 1559. After the accession of that sovereign 'the ejected fellows began to return upon him, which much disquieted him; however, he kept his ground till the visitation, and after his ejectment he with the fellows that suffered with him were civilly entertained by the college' (T. Baker, *Hist. of St. John's*, ed. Mayor, i. 144). At this period he was also deprived of the Lady Margaret professorship, his canonry at Durham, and the rectory of Much Munden, for refusing to take the oath of supremacy. He then left England, going first to Brittany and afterwards to Belgium. He suffered considerable hardships, and on one occasion was captured by 'heretical pirates,' who despoiled him of all he possessed (*Dedication of his Concordance to Gregory XIII*). For several years he again resided at Nevers, being very kindly entertained by the abbot, by whom he was sent to the university of Paris with letters of introduction. About 1567 he removed to Antwerp, and read a divinity lecture in the monastery of St. Michael there. William Roper of Lincoln was imprisoned in 1568 for having sent 5*l.* to Bullock beyond sea, but obtained his release on acknowledging his offence before the lords of the council, and promising to obey the queen's law and ordinances in matters of religion (Strype, *Annals*, folio ed. i. 549). Bullock died at Antwerp in or about 1580, and was buried in the monastery of St. Michael.

He is author of 'Œconomia Concordantiarum Scripturæ sacræ,' Antwerp, 1567, 1572, folio; Venice, 2 vols. 1585, folio, with dedication to Pope Gregory XIII, and to Michael Malena, abbot of Nevers. It may be inferred from the proceedings against Roper that Bullock was, or was suspected to have been, the author of some of those numerous publications against the queen's supremacy that appeared abroad, and were surreptitiously imported into England. William Allott, in the preface to his 'Thesaurus Bibliorum' (Antwerp, 1577), acknowledges his obligations to Bullock.

[T. Baker's Hist. of St. John's (Mayor), i. 94, 116, 141–5, 283; Pits, De Angliæ Scriptoribus, 773; Dodd's Church Hist. i. 527; Diaries of the English College, Douay, 300; Addit. MS. 5863, f. 203; Cole MS. xlii. 429, 430; Cal. of State Papers (Dom. 1547–80), 127; Strype's Annals, folio ed. i. 278, 549; Hasted's Kent, iv. 440; Cooper's Annals of Cambridge, ii. 116, 126, 127, 154, 172; Cooper's Athenæ Cantab. i. 429.] T. C.

BULLOCK, HENRY (*d.* 1526), divine, was educated at the university of Cambridge. He took his degree of B.A. in 1503 or 1504, was admitted fellow of Queens' College in 1506,

M.A. in 1507, and D.D. in 1520. In 1524–5 he held the office of vice-chancellor of the university. He delivered a course of lectures on mathematics, for which he received a salary from the university, but subsequently he devoted himself to the study of Greek, and gave lectures on the gospel of Matthew. He was an intimate friend of Erasmus, and many letters which passed between them are to be found in the printed editions of Erasmus's letters. His foreign friends latinised his name, calling him 'Bovillus.' He took holy orders, and was rector of St. Martin's Ludgate from 29 April 1522 (NEWCOURT) or 1523 (*Athenæ Oxon.*) till his death, which happened before 4 July 1526, when Thomas Lupset succeeded him. His health appears to have been feeble, to judge from the references to illness in his correspondence, and he complains of the loss of an eye as hindering his work.

He wrote the following books: 1. 'Contra Lutherum de Captivitate Babylonica,' written at the desire of Cardinal Wolsey. 2. 'Orationes et epistolæ.' 3. 'Oratio habita Cantabrigiæ in frequentissimo cœtu, præsentibus Cæsaris oratoribus et nonnullis aliis episcopis, ad Card. Wolsæum.' This was dedicated to John Talerus, and printed by John Siberch in 1521. 4. 'Lepidissimum Luciani opusculum περὶ διψάδων (de siticulosis serpentibus) Henrico Bulloco interprete.' Lambeth Library possesses a copy of the oration, and of a portion of the translation of Lucian. His library, 'a catalogue of which is extant' (COOPER, *Athenæ Cantab.*), was purchased by Queens' College after his death.

[Cal. of State Papers, Hen. VIII, vols. i–iv.; Erasmus's Letters; Newcourt's Repertorium, i. 414; Athenæ Oxon. ii. 744; Tanner's Bibl. Brit.; Foxe, vii. 451; Le Neve's Fasti (Hardy), iii. 603; Lowndes's Bibl. Manual; Bale (edit. 1557), p. 707; Pits, De Angliæ Scriptoribus, 710; Cooper's Athenæ Cantab. 33, 527; Fuller's Worthies, Berks. 95; Hist. of Univ. of Camb. 201; Ames (edit. Herbert), iii. 1412; Maitland's Early Printed Books in Lambeth Library, Addenda 408‡ (p. 419).] C. T. M.

BULLOCK, WILLIAM (1657?–1740?), actor, is said by Macklin to have been 'in his department a true genius of the stage' (DAVIES, *Dramatic Miscellanies*, iii. 463). Davies himself speaks of him as 'an actor of great glee and much comic vivacity . . . in his person large, with a lively countenance, full of humorous information' (*ib.*); and Gildon declares him 'the best comedian that has trod the stage since Nokes and Lee, and a fellow that has a very humble opinion of himself' (*Comparison between Two Stages*, p. 199). The references to Bullock by Steele, though friendly, are not without a tinge of satire. In a comparison between Penkethman and Bullock, to which he pretends to have been challenged by these actors, he says, 'Mr. Bullock has the more agreeable squall and Mr. Penkethman the more graceful shrug. Penkethman devours a cold chick with great applause; Bullock's talent lies chiefly in asparagus; Penkethman is very dexterous at conveying himself under a table; Bullock is no less active at jumping over a stick. Mr. Penkethman has a great deal of money; but Mr. Bullock is the taller man' (*Tatler*, No. 188). Known particulars concerning Bullock's life are few. His name is mentioned in Downes's 'Roscius Anglicanus.' He first appears in the cast of Colley Cibber's 'Love's Last Shift,' produced by the associated companies of Drury Lane and Dorset Garden, 1696. In Cibber's piece he played Sly. He had joined the companies the previous year. Among his original characters were Sir Tunbelly Clumsy in the 'Relapse,' 1697, and Soto in 'She would and she would not,' 1702. He also played with success many parts in the plays of Dryden, Wycherley, Shadwell, &c. Until 1706 he was at Drury Lane. He then went to the Haymarket, returning to Drury Lane in 1708. After another brief migration to the Haymarket, followed by a new return to Drury Lane, he quitted definitely the latter theatre, 1715–16, for Lincoln's Inn Fields, where he remained till 1726. His death is said (COLLEY CIBBER'S *Apology* by Bellchambers) to have taken place on 18 June 1733, a date which has been accepted by most subsequent writers. He had a benefit, however, at Covent Garden on 6 Jan. 1739, described on the bills as 'his first appearance on the stage for six years,' when he played Dominic in Dryden's 'Spanish Fryar.' In his address to the public he pleaded his great age, upwards of threescore and twelve, as a reason for indulgence. He played again on 25 April 1739, for the benefit of Stephen, the Host in the 'Merry Wives of Windsor,' a favourite character. He had, according to Genest, in the summer a booth at Bartholomew Fair, at which he acted. After this no more is heard of him. Bullock had three sons, all actors, Christopher [q.v.], Hildebrand, and William. The last-named was at Goodman's Fields in 1729. A scarce print of Bullock, engraved by Johnson, which belonged to Dr. Burney, and is now in the British Museum, originated the error that he died in 1733.

[Genest's Account of the English Stage; Davies's Dramatic Miscellanies; The Tatler; A Comparison between Two Stages; Downes's Roscius Anglicanus; Cibber's Apology by Bellchambers.] J. K.

BULLOCK, WILLIAM (*fl.* 1827), was a traveller, naturalist, and antiquarian of some repute at the beginning of the present century. In 1808, while carrying on the business of jeweller and goldsmith in Liverpool, he published a descriptive catalogue of a museum which he had opened in that city, consisting of works of art, armoury, objects of natural history, besides many curiosities brought by Captain Cook from the South Seas. About 1812 Bullock removed to London, and his collection soon attracted more notice, when placed in the newly erected Egyptian Hall, Piccadilly. Enlarged from various sources, from the Lichfield Museum, from that of Sir Ashton Lever, and from the results of Bullock's own travels and researches, it became one of the most popular exhibitions of the metropolis. It existed under the name of the London Museum till 1819, when it was disposed of by auction. In 1822 he went to Mexico, where he was well received by the authorities, aided in his researches, and received from the Mexican government a gift of the silver mine of Del Bada near Themascaltpec. From this tour Bullock brought home many valuable curiosities, among others casts of the great calendar, commonly known as Montezuma's watch, and of the sacrificial stone, models of the pyramids of San Juan de Teokbuacan, manuscripts and hieroglyphic pictures sent to Montezuma to inform him of the transactions of the Spaniards, and the original map of the ancient city, made by order of the emperor for Cortez, and intended to have been transmitted to the king of Spain. On his return to England he opened in the Egyptian Hall an exhibition called Modern Mexico, containing, besides the above-mentioned curiosities, models of the scenery, specimens of the industry and art, the minerals and natural history of that country. In 1824 he published 'Six Months' Residence and Travels in Mexico, containing remarks on the present state of New Spain.' At the end of the volume Bullock added a letter from his medical adviser on the preservation of health in tropical climates.

In 1827 he was again in Mexico, returning by way of the States. He immediately gave the English public the benefit of his tour in his 'Sketch of a Journey through the Western States of North America' (1827). In this volume are inserted extracts from various authors on the condition of Cincinnati in 1826, the object being to entice others to join him in his proposed emigration. In his notice to the public the author says he was so pleased with the country and neighbourhood of Cincinnati, and convinced of its eligibility for people of limited property, that he had purchased a house and estate there, to which he was about to retire with his wife and family. The book contains a plan of a proposed 'town of retirement,' Hygeia.

Bullock was a fellow of the Linnean, Horticultural, Geological, Wernerian, and other learned societies. Besides the two books mentioned above, he wrote 'A Concise and Easy Method of preserving Subjects of Natural History,' 1817. A paper, which he read before the Linnean Society, 17 Nov. 1812, on 'Four rare Species of British Birds,' is published in the 'Transactions' of that society.

[History of Liverpool, 1810; Walford's Old and New London, iv.; Gent. Mag. July 1824, p. 69; Brit. Mus. Cat.] A. M–L.

BULLOCK, WILLIAM THOMAS (1818–1879), divine, was the second son of John Bullock by Mary Soper. The Bullock family were for several generations landowners in Leicestershire and Rutlandshire. John Bullock settled in London, and there William Thomas was born. He entered Magdalen Hall (now Hertford College), Oxford, as a gentleman commoner, and took his B.A. degree in 1847, obtaining a fourth class in Literis Humanioribus. The same year he was ordained deacon, and licensed to the curacy of St. Anne's, Soho. Here he worked devotedly until June 1850, when he was appointed assistant secretary to the Society for the Propagation of the Gospel. On the death of the Rev. Ernest Hawkins in 1865 Bullock succeeded him as chief secretary of the society, an office which he held during the remainder of his life. In 1867 he was appointed chaplain to the royal household in Kensington Palace, where he occupied the chaplain's apartments. In 1875 Bullock was presented to the prebendal stall of Oxgate in St. Paul's Cathedral. Bullock helped to extend very widely the usefulness of the Society for the Propagation of the Gospel. No fewer than forty-two new sees were added to the colonial episcopate, while church operations were extended beyond the bounds of the empire by the appointment of missionary bishops in the Niger territory, Honolulu, Ningpo, Madagascar, Central Africa, and Melanesia. Missions, too, were opened in three new countries, independent Burmah, China, and Japan (*S. P. G. Reports* for 1878–81, p. 10). In the same time the income of the society increased from 98,000*l.* to 145,000*l.* (*Mission Field*, April 1879). It was at Bullock's instigation that the society undertook the publication of 'The Missionary Record,' 'The Gospel Missionary,' and 'The Mission Field,' which were conducted under his immediate supervision (*ibid.*) In 1878

he took an active part in the arrangement for the Pan-Anglican synod. At the close of this year his declining health compelled him to seek rest from his arduous labours, and having obtained six months' leave of absence he went abroad, and died at Mentone of paralysis on 27 Feb. 1879. He married in 1862 Alice Oke Alford, elder daughter of the Dean of Canterbury, by whom he left two daughters. Bullock was the author of some seventy articles in Smith's 'Dictionary of the Bible,' and of one on the Book of Ecclesiastes in the 'Speaker's Commentary.' In 1878 he published, by request of the Archbishop of Canterbury, a sermon, 'Builders of the Temple,' preached by him at the consecration of the Bishop of Newfoundland. He left in manuscript a commentary on the Book of Daniel, written for the Society for Promoting Christian Knowledge, and some months after his death a volume of sermons (edited by his widow) was published, on missions and other subjects, most of them preached by him at Kensington Palace Chapel.

[Private information.] P. B.-A.

BULLOKAR, JOHN (*fl.* 1622), lexicographer, was alive from about 1580 to about 1641, and was a doctor of physic, residing at Chichester in 1616, where he was attached in some way to his 'singular good ladie, the Ladie Jane, Vicountesse Mountague' (his *English Expositor*, Dedication). Bullokar makes no reference to William Bullokar, the phonetist [q. v.], who promised an 'Expositor' (that is, a dictionary) not many years before John Bullokar's was produced; though it is quite probable he was the 'chyld' for whose benefit the other, as he tells, translated certain passages of 'Cato.' John Bullokar was in London about the year 1600, seeing a dead crocodile that had been brought there (*Cornhill Mag.* No. 258, p. 724), beyond which there is nothing, except as to his books, but conjecture. He wrote his 'Expositor' in his youth, 'at the request of a worthy gentleman whose love prevailed much with him' (Dedication); in those 'yonger yeares' the compilation of it 'cost him some observation, reading, study, and charge' ('To the Courteous Reader,' not paged); and then, having no 'leasure as much as to looke on' his 'little vocabulary' (*ib.*), he had to 'keep it restrained of libertie.' On 17 Oct. 1616, however, he gave it to the world, under the 'noble tuition' of the Viscountess Mountague, the title being 'An English Expositor, teaching the Interpretation of the hardest Words used in our Language, with sundry Explications, Descriptions, and Discourses.' In the November of 1618 he published 'A True Description of the Passion of Our Saviour Jesus Christ, as it was acted by the bloodie Jewes, and registered by the blessed Evangelists; in English Meetre,' this being a life of Christ turned into six-lined stanzas. In 1621 came a new issue of the 'Expositor;' and in 1641 one more, shortly after which it seems certain that John Bullokar died, for a fourth edition, which appeared in 1656, is stated to be 'newly revised, corrected, and, with the addition of above a thousand words, enlarged. By W. S.' In a fifth edition, published at Cambridge in 1676, under the editorship of 'A Lover of the Arts,' Bullokar's 'Dedication' and address 'to the Courteous Reader' are omitted. A sixth edition must have closely followed this, for in 1684, still at Cambridge, another was published 'now for the seventh time revised,' and there was yet a further issue from London in 1719, revised by R. Browne, 'author of the "English School Reform'd."'

[Dedication to English Expositor; ib., To the Courteous Reader, not paged; Cornhill Mag. No. 258, p. 724.] J. H.

BULLOKAR, WILLIAM (*fl.* 1586), phonetist, lived chiefly in London from about 1520 to 1590. About 1550 he was engaged in teaching, and perceived how the sounds and names of the letters of the alphabet caused 'quarels in the teacher and lothsomeness in the learner' (his *Booke at Large*, 'To his Countrie,' not paged). 'In Queen Mary's time' he served in the army, under Sir Richard Wingfield (Warton, *English Poetry*, iii. 283), going into foreign service with him twice (*Bref Grammar*, To the Reader). He served afterwards under Sir Ad. Toinings at Newhaven, and with Captain Turnor in garrison (*ib.*); then he studied agriculture and the law (*ib.*); but by 1573 he had resumed teaching, and finding all the old 'quarels and lothsomeness' arising from the sounds and names of letters, he determined 'to restrain his owne businesse for halfe a yeare,' laying his 'privat doings aside,' which his 'abilitie was il able to bear,' in order 'to provide some remedie' (*Booke at Large*, supra). Becoming convinced (*ib.* p. 1) that 'fower and twentie letters are not sufficient to picture Inglish speech,' which 'wants 40 letters altogether' (*ib.* p. 21), and having thought out his 'Amendment of Orthographie,' wherein *button*, for example, was to be spelt *butn*, Bullokar published a pamphlet, about 1575, to show his method. This he put 'into the hands of men of understanding,' and was checked in his scheme of publication by one of them telling him of the spelling reforms issued by Sir Thomas

Smith and 'Maister Chester' (*ib.*) He found his projected system misrepresented also by people who did 'blowe abroad . . . untruly and maliciously . . .' that he wanted 'to change English speech' altogether (*ib.* Title); but on reading Smith's and Chester's works he saw that those authors had 'brought in letters of new figure and fashion . . . strange to the eye,' going much beyond his own desires. He therefore completed his manuscript, which was 'signed and allowed to be imprinted' in 1579. While it was going through the press he 'set up in this citie of London, in the most publike places thereof, a briefe shew' of his 'intent' (*ib.*) This was in August of 1580, and at the close of the same year the volume was issued. Its title begins 'Booke at Large for the Amendment of Orthographie for English speech,' and Bullokar announced in it that he had a thought of 'making a dictionary.' During the next three or four years he was busy in setting forth books in 'tru orthography,' all of which were on sale (his *Æsop's Fables*, Title-page), in spite of difficulty in their production 'because of the lack of letters' of his special sort; and in the June of 1583 he 'imprinted twenty brief articles . . . in London and other places of good skill and credit . . . offering ther-by issue for the trial of his travel' (*ib.*) He printed a correction of his pamphlet of August 1580, which he called his 'Pamphlet for Spelling,' and desired that it should be burnt (*ib.*) In 1585 appeared his 'Æsop's Fables,' translated by him from the Latin. He mislaid his Latin copy after his work was over, and was consequently unable to specify which edition he had adopted, though he thought, as near as he could 'ges of,' it was 'the one printed by Tomas Marsh at London in 1580' (*ib.* p. 320). Accompanying the 'Fables' were some 'Short Sentences of the Wys Cato,' still in 'tru orthography,' also translated by Bullokar from the Latin, and turned by him into English verse. He undertook the task, he says in his versified 'Preface,' that his 'chyld' might 'win the goal of happy peace . . . with ease;' and he says that in the same year he had published the 'Psalter' in his 'tru' method, he was translating Tully's 'Offices,' intending to issue his edition shortly, and he was engaged in his 'Grammar,' which, he added, 'staieth from the print against my wil' (*Fables*, To the Reader, not paged). This last perhaps never went on to publication, for there is no evidence of the book, if by it Bullokar meant his 'Grammar at Large.' In the following year, 1586, his 'Bref Grammar' was published, 12mo (Ames, *Typogr. Antiq.* ii. 1215–16), 'the first Grammar that ever waz, except my "Grammar at Large"' (Warton, *English Poetry*, iii. 283), this bref book or pamphlet being 'extracted out of hiz Grammar at larg for the spedi parcing of English speech' (Title). It may have been extracted, however, previous to the completion of the greater work, and as a preparation for it, according to the plan Bullokar had pursued over his 'Orthographie, or Book at Large;' and it is quite possible that death overtook him before he had made it really ready to go to press. This view seems likely from the fact that, though in the rhyming 'Preface' to the Abbreviation Bullokar again promises a dictionary, and says he has 'another book lying by him of more fame, which is not to see the light till christened and called forth by the queen,' there is no evidence of the issue of these other two works either.

There is no copy of Bullokar's 'Bref Grammar' at the British Museum or Lambeth. The copy cited from in Warton's 'Poetry' (supra), with corrections on it by Bullokar's own hand, is in the Bodleian, and was one of Tanner's books. In 1621 Bullokar is referred to, under the Latin form of Bulokerus, by Alexander Gill, head-master of St. Paul's School, in his 'Logonomia Anglica,' preface (not paged).

[Bullokar's Booke at Large, To his Countrie, and pp. 1, 21, 22; his Bref Grammar, To the Reader, not paged; his Æsopz Fablez, To the Reader, and p. 320; Notes and Queries (1860), x. 278; Watt's Bibl. Brit.; Ames's Typogr. Antiq. (Herbert), ii. 951, 1215, 1216; Warton's History of English Poetry (ed. 1840), ii. 366 note, iii. 283, text and notes.] J. H.

BULMER, AGNES (1775–1836), poet, whose maiden name was Collinson, was born in London, and belonged to the Wesleyan community, having been admitted by Wesley himself. Her only publications were: 'Memoirs of Mrs. Mortimer,' one or two hymns, and a long poem entitled 'Messiah's Kingdom,' in twelve books, published 1833. This poem, of nearly fourteen thousand verses, is probably the longest work in verse ever composed by a woman. Many passages are very elegant, especially those containing similes. But it never attracted attention, and is now unknown.

[Wesleyan Magazine for October 1840.] R. W. D.

BULMER, WILLIAM (1757–1830), typographer, was a native of Newcastle-upon-Tyne, where he was apprenticed to Mr. Thompson of the Burnt House Entry, St. Nicholas Churchyard. During his apprenticeship he formed a cordial friendship, which

lasted through life, with Thomas Bewick, the celebrated wood-engraver. On his coming to London his services were engaged by Mr. John Bell, who was then publishing the beautiful miniature editions of the 'Poets' and 'Shakespeare.' About 1787 he became acquainted with George Nicol, the bookseller, who was then considering the best method of completing the magnificent edition of Shakespeare which he had suggested to Messrs. Boydell, ornamented with designs by the first artists of this country. Premises were then engaged in Cleveland Row, St. James's, and the 'Shakespeare Press' was founded under the firm of 'W. Bulmer & Co.' The publication of the 'Shakespeare' (9 vols. 1791–1805, folio) established Bulmer's fame as the first practical printer of the day. Next to it the edition of 'The Poetical Works of Milton' (3 vols. 1793-7, folio) is the finest production of his press. A curious and copious list of the works printed by him is given in Dibdin's 'Bibliographical Decameron,' ii. 384–95. Bulmer retired from business in 1819, and died in his house at Clapham Rise on 9 Sept. 1830. His portrait has been engraved.

[Gent. Mag. c. (ii.), 305; Hansard's Typographia (1825), 294, 315; Sykes's Local Records (1833), ii. 281; Nichols's Illustr. of Lit. viii. 468, 503, 525; Timperley's Encyclopædia of Literary and Typographical Anecdote (1842), 911; Evans's Cat. of Engraved Portraits, 13354, 13355.] T. C.

BULSTRODE, EDWARD (1588–1659), lawyer, the second son of Edward Bulstrode of Hedgeley, near Beaconsfield, Buckinghamshire, by Cecilia, daughter of Sir John Croke of Chilton, was born in 1588. He became a commoner of St. John's College, Oxford, in 1603, but left it without a degree. He entered the Inner Temple 26 Jan. 1605, was called to the bar 13 Jan. 1613, and became a bencher 23 Nov. 1629. On 4 Nov. 1632 he became Lent reader of his inn, and in the time of the rebellion he was, by the favour of his nephew, Bulstrode Whitelock [q. v.], made one of the justices of North Wales in 1649. He was also employed as an itinerant justice, particularly in Warwickshire, in 1653, where he had an estate at Astley. He died in or near the Inner Temple about the beginning of April 1659, and on the 4th of that month was buried in the body of the church on the south side of the pulpit, he being then one of the masters of the bench. He was the author of 'A Golden Chain; or, a Miscellany of diverse Sentences of the Sacred Scriptures, and of other Authors collected and linked together for the Soul's Comfort,' 1657; and is well known for his 'Reports of divers Resolutions and Judgments,' in three parts, 1657, 1658, and 1659, the whole reprinted with many new references in 1688, not 1691, as is stated by Wood.

[Wood's Athenæ (Bliss), iii. 471–2; Fuller's Worthies, ed. Nichols, i. 140, 149; Brit. Mus. Cat.] T. F. H.

BULSTRODE, Sir RICHARD (1610–1711), soldier, diplomatist, and author, was the second son of Edward Bulstrode of the Inner Temple [q. v.], by Margaret, daughter of Richard Astley, chamberlain of the queen's household, and was born in 1610 (Bysshe, Preface to *Original Letters*). He was educated at Pembroke College, Cambridge, and while still at the university printed a poem on the birth of the Duke of York. In November 1633 he entered the Inner Temple (Cook, *Admissions to the Inner Temple*, p. 276), of which he was in 1649, at the request of his father, created a bencher. The date of his entrance is of some importance in view of a statement of his own regarding the circumstances in which he was led to join the army of Charles at the outbreak of the civil war. 'I was then,' he says in 'Memoirs of the Reign of Charles I,' 'very young and in a labyrinth, not knowing well which way to go; but at last I resolved to go to Whitehall with some gentlemen of the Inner Temple, being then newly come thither from Cambridge, where I had been bred in Pembroke Hall.' The expression 'very young' must be interpreted as in comparison with his advanced age at the time he was writing, and the statement that in 1642 he was 'newly come from Cambridge' can be accounted for only by the dimness of his recollection. For some time he served in the Prince of Wales's regiment, and in 1643 he became adjutant to Lord Wilmot. Subsequently he was promoted adjutant-general of horse, and then quartermaster-general. Having in 1667 been appointed to take charge of Wentworth's funeral, he became responsible for the expenses, and to escape the importunity of the creditors went to Bruges, where he suffered a short imprisonment until Charles II fulfilled his obligations to pay the debt. On his release he obtained the auditorship to a Scotch regiment of foot then in service in the Netherlands. In 1673 he was appointed agent at the court of Brussels, and on his return to England in 1675 to give an account of certain negotiations he received the honour of knighthood. In a few months he returned to Brussels in the capacity of resident, and after the accession of James II he received the higher title of envoy.

He remained there till the revolution, when he followed King James to the court at St. Germains, where he died on 3 Oct. 1711 (N.S.) He is said to have 'enjoyed a wonderful firmness of mind and strength of body to the very last,' and to have died, not of old age, but of an indigestion, which in all probability would not have ended fatally had his own physician not been out of the way. In the preface to his 'Original Letters,' in John Le Neve's 'Lives of Illustrious Persons who died in 1711,' and in John Le Neve's 'Monumenta,' his age is given as 101 years 2 months; but in Peter Le Neve's 'Knights' it is stated to be 105 years, and this is adopted in Lipscombe's 'Buckinghamshire.' This statement is, however, contradicted by another which follows in the 'Knights,' that the age of the eldest son at his father's death was seventy-two, while his age in 1683 is given as only thirty-one. Sir Richard Bulstrode was twice married: to Jocosa, daughter of Edward Dyneley of Charlton, Worcestershire, by whom he left two sons; and to a daughter of M. Stamford, envoy to the court of England from the Duke of Newbourg, by whom he had three sons and four daughters.

With the exception of the poem printed at Cambridge, all the literary efforts of Sir Richard Bulstrode were published posthumously. In 1712 appeared 'Original Letters written to the Earl of Arlington, with a Preface giving an account of the Author's Life and Family,' edited by E. Bysshe. The letters were written in 1674 from the court at Brussels, all of them except two to the Earl of Arlington, and contain a history of the principal events in the Low Countries, in Alsatia and Burgundy, during the campaign of that year. The editor more especially claims for them that they contain the only true and impartial account of the battle of Seneff. A volume of his essays, with a preface by his son, Whitelocke Bulstrode [q.v.], was published in 1715. They are chiefly of a moral or religious cast. Shortly after his death his 'Life of James II' was printed at Rome, and in 1721 appeared 'Memoirs and Reflections upon the Reign and Government of King Charles I and King Charles II, containing an account of several remarkable facts not mentioned by other historians of those times; wherein the character of the Royal Martyr and of Charles II are vindicated from fanatical aspersions.' When above eighty years of age he composed in Latin verse 185 elegies and epigrams, chiefly on divine subjects. A specimen of them is given in the volume containing 'Original Letters.'

[Bysshe's Preface to Original Letters of Sir Richard Bulstrode; Le Neve's Lives of Most Illustrious Persons who died in 1711; Lipscombe's Buckinghamshire, iv. 503; Noble's Continuation of Granger's Biog. Hist. of England, i. 157–9; Le Neve's Monumenta.] T. F. H.

BULSTRODE, WHITELOCKE (1650–1724), controversialist and mystical writer, was the second son of Sir Richard Bulstrode [q.v.], and Jocosa, daughter of Edward Dyneley of Charlton, Worcestershire. He was born in 1650, and on 27 Nov. 1664 was specially admitted a student of the Inner Temple. Although his father followed King James to St. Germains, he not only remained in England, but became prothonotary of the marshal's court and commissioner of excise. That, latterly at any rate, he had no sympathy with the Jacobite opinions of his father, is moreover made sufficiently clear in his pamphlet, published in 1717 under the pseudonym of Philalethes, and entitled 'A Letter touching the late Rebellion and what means led to it, and of the Pretender's title: showing the duty and interest of all Protestants to be faithful to King George, and oppose the Pretender according to law and conscience.' In 1705 he purchased the manor of Hounslow, Middlesex (Lysons, *Environs of London*, iii. 38). He was chosen a justice of the peace for the county, and several times acted as chairman of quarter sessions, his charges to the grand jury and other juries in this capacity having been printed by special request in April and October 1718, and in October 1722. He died at Hatton Garden on 27 Nov. 1724 (*Histor. Reg.* for 1724, p. 50). His tombstone at Hounslow gives his age as seventy-four. By his wife, Elizabeth, daughter and coheiress of Samuel Dyneley of Charlton, Worcestershire, he left one son, Richard, who succeeded him as prothonotary, and two daughters. He was buried against the north wall of the chancel of the old priory chapel at Hounslow, but when this chapel was taken down the coffins of the family were removed to another vault, and the monument of Whitelocke Bulstrode was placed at the east end of the north gallery of the church (Aungier, *History of Syon Monastery*, p. 502). His portrait, painted by Kneller, has been engraved.

In 1692 Bulstrode published 'A Discourse of Natural Philosophy, wherein the Pythagorean Doctrine is set in its true light and vindicated.' The aim of the book was to distinguish the Pythagorean from the vulgar doctrine of transmigration, the only transmigration he contends for being that of the sensitive and vegetative spirit necessary to the production of life in the present world. A Latin translation of the book by Oswald Dyke was published in 1725, under the title

'Μετεμψύχωσις, sive Tentamen de Transmigratione in Pythagoræ Defensionem seu Naturalis Philosophiæ Discursus.' The character of the work led Dr. Wood, a Roman catholic physician at the court of St. Germains, married to Bulstrode's half-sister, to attempt his conversion to Roman catholicism. Several letters passed privately between them on the subject, and Bulstrode, in the conviction that he had the best of the argument, published in 1717—several years afterwards—'Letters between Dr. Wood, a Roman catholic, the Pretender's physician, and Whitelocke Bulstrode, Esq., a Member of the Church of England, touching the True Church, and whether there is Salvation out of the Roman Communion.' A second edition appeared in 1718, under the title 'The Pillars of Popery thrown down, and the Principal Arguments of Roman Catholics answered and confuted; and in particular the specious plea for the Antiquity and Authority of the Church of Rome examined and overthrown.' Bulstrode was also the author of a volume of 'Essays on various Subjects,' moral and strongly puritan in their tone, published in 1724 with a portrait; and in 1715 he edited with a preface a volume of his father's essays.

[Le Neve's Knights; Lipscombe's Buckinghamshire, iv. 503; Noble's Continuation of Granger's Biog. Hist. of England, iii. 364; Histor. Register for 1724, p. 50; Lysons's Environs of London, iii. 38–40; Aungier's History of Syon Monastery, 498–502.] T. F. H.

BULTEEL, HENRY BELLENDEN (1800–1866), theological controversialist, son of Thomas Bulteel of Plymstock, Devonshire, was born at Bellevue, near Plymouth, in 1800, and matriculated at Brasenose College, Oxford, on 1 April 1818, when in his eighteenth year. He graduated B.A. in 1822, and took his M.A. in 1824, having been elected a fellow of Exeter College on 30 June in the previous year. He vacated his fellowship by marrying, on 6 Oct. 1829, Eleanor, sister of Alderman C. J. Sadler, pastrycook, of the High Street, Oxford. Bulteel became curate of St. Ebbe's, Oxford, in 1826. The chief event of his life and the cause of a complete change in his ecclesiastical standing was 'A Sermon on 1 Corinthians ii. 12, preached before the University of Oxford at St. Mary's on Sunday, 6 Feb. 1831.' This discourse on predestination, free will, justification, and salvation, with much plain speaking about the state of the universities and the church of England, created a great excitement in Oxford; it was printed, and so great was the demand for copies that it went to six editions. Many replies and comments on the sermon issued from the press. In consequence of this sermon and on account of Bulteel's preaching in the open air and in dissenting chapels, the Bishop of Oxford revoked his license on 10 Aug. 1831, when his connection with the church of England terminated. Some of his friends, having collected money, built for him a chapel situated at the rear of Pembroke College, where he conducted a service on the principles advocated by the Plymouth Brethren, his followers being known as Bulteelers. In the succeeding year, having visited London and attended the Rev. Edward Irving's chapel, he became a convert to some of his ideas, and soon after brought out a book, entitled 'The Doctrine of the Miraculous Interference of Jesus on behalf of Believers, addressed to the Church of God at Oxford,' 1832, in which he narrated how, by means of prayer and intercession, he had cured and restored to health three women. At this time he also became a believer in the doctrine of universal redemption, and a denier of the doctrine that Christ died for the elect only. This fact appears in a volume called 'The Unknown Tongues, or the Rev. Edward Irving and the Rev. Nicholas Armstrong. To which are added Two Letters by the Rev. H. B. Bulteel,' 1832. In 1844 he printed 'An Address delivered on the opening of a Free Episcopal Church in Exeter, 26 Sept. 1844,' and in the following year he issued an anonymous denunciation of the Puseyite party, and of John Henry Newman in particular, in the shape of a well-written poem, entitled 'The Oxford Argo, by an Oxford Divine, London, R. Sicklemore,' 1845, which, however, it appears, was printed at Newcastle. Bulteel died at the Crescent, Plymouth, on 28 Dec. 1866, aged 66, leaving issue by the marriage previously mentioned.

[Boase's Exeter College (1879), pp. 124, 216; Cox's Recollections of Oxford (1868), pp. 244, 248; Mozley's Reminiscences (1882), i. 228, 350.] G. C. B.

BULTEEL, JOHN (*fl.* 1683), translator and miscellaneous writer, was probably the son of Jean Bultel, a French protestant minister, living at the beginning of the seventeenth century at Dover. To a certain John Bulteel, who died a bachelor in the parish of St. Martin-in-the-Fields in 1669, has sometimes been attributed a play entitled the 'Amorous Orontus.' From internal evidence, however, it is nearly certain that the author of this play is John Bulteel, a miscellaneous writer, who continued writing after 1669, indeed whose last publication bears the date of 1683. Which of the two, if either, was John Bulteel, secretary to Edward, earl of Clarendon, who was created M.A. of Oxford, 9 Sept. 1661, is a matter of some doubt.

The works which may with considerable probability be assigned to Bulteel are the following: 1. 'London's Triumph, or the Solemn and Magnificent reception of that honourable gentleman, Robert Tichburn, Lord Major; after his return from taking his oath at Westminster, the morrow after Simon and Jude day, being October 29, 1656.' This little pamphlet, which is a eulogy on London (a city 'where the rich live splendidly, and the poorest are free from want'), on the lord mayor and the Worshipful Company of Skinners to which he belonged, contains an account of the traditionary origin of London, of the antiquity of its government, and of the power and munificence of its citizens. It describes in glowing terms the reception of the mayor by Lord-protector Cromwell, and the various pageants on that festal day, when 'all the nation seemed to be epitomised within the walls of her metropolis.' 2. 'Berinthea,' written by J. B., Gent., 1664. It is described in the preface as a 'Romance accommodated to History,' and the wars and adventures of Cyrus forming a groundwork for the imaginary incidents, it may be looked on as one of the earliest examples of the historical novel. 3. The 'Amorous Orontus, or Love in Fashion,' is a translation of Thomas Corneille's 'Amour à la Mode,' the original plot of which was borrowed from 'El Amor al Uso' by Ant. de Solis. It is written in heroic verse, descending often enough to doggerel, yet enlivened here and there by pointed epigram, and not altogether deserving of the verdict 'miserable poetry,' with which it has been branded (*Biog. Dram.* ii. 25). It was published in 1665. Genest (*Hist. of the Stage*, x. 140) says it was never played; but the title-page of the later edition, 1675, entitled 'The Amorous Gallant,' contains the words 'A Comedie in heroick verse, as it was acted.' 4. In 1668 appeared 'Rome exactly described,' being two discourses of Lord Angelo Corraro, ambassador from the republic of Venice to Pope Alexander VII, translated by John Bultell, Gent. In the dedication of this work to Mr. Matthias van Benningen, he attests to the value of Corraro's observations, 'that politique astrologer,' one 'who judges with that liberty of truth, natural to all republicans.' The sincerity of this sentiment is doubtful. 5. At all events in 1683 his apology for dedicating his translation of Eudes de Mezeray's 'General Chronological History of France' to James, duke of York, is that 'crowned heads make the subject thereof.' 6. In the same year, 1683, appeared the 'Apophthegmes of the Ancients, taken out of Plutarch and others, collected into one volume for the benefit and pleasure of the Ingenious.'

This list probably represents only a part of Bulteel's published writings. In the dedication of the last-mentioned book he refers, but without titles or description, to other works to which he has not affixed his name.

[Biog. Dram.; Genest's History of the Stage, x. 141; Wood's Fasti Oxon. (Bliss), i. 420, ii. 252; Watt's Bibl. Brit.; Brit. Mus. Cat.]

A. M–l.

BULWER, EDWARD GEORGE EARLE LYTTON, Lord Lytton (1803–1873). [See Lytton.]

BULWER, JOHN (*fl.* 1654), physician, was the son of Thomas Bulwer, a physician He devoted much attention to the discovery of methods for communicating knowledge to the deaf and dumb. Dr. John Wallis claimed to be the originator in England of the art by which the benefits of instruction are bestowed on the deaf, but it would seem that this honour is really due to his contemporary Bulwer. Wallis introduced his first deaf pupil, Mr. Whalley, before the Royal Society in 1662, after a year's instruction, but fourteen years previously Bulwer had published the first edition of his curious and suggestive work, 'Philocophus, or the Deafe and Dumbe Man's Friend,' in which he records many remarkable cases, several being within his own experience, of what had been accomplished for the education of the deaf. His proposed method of instruction included the visible language of signs and gestures, and the labial alphabet, or reading the movement of the lips and articulation. In estimating his claims to originality, however, it must be borne in mind that he was acquainted with some, at least, of the discoveries made by the Spanish Benedictine monks, Pedro Ponce and Juan Paulo Bonet, and he had certainly heard of the case, reported from Spain by Sir Kenelm Digby, of the younger brother of the constable of Castile, who was taught 'to hear the sounds of words with his eyes.' Bulwer was the first to recommend the institution of 'an academy of the mute,' and to notice the capacity which deaf persons usually possess of enjoying music through the medium of the teeth—a fact which, in the early part of the present century, was turned to excellent account in Germany, principally by Father Robertson, a monk in the Scots college of Ratisbon, by whose exertions a new source of instruction and enjoyment was thus opened up to those otherwise insensible to sounds. It is very strange that Bulwer, whose earlier treatise on the 'Natural Lan-

guage of the Hand' had acquired for him the appellation of 'the Chirosopher,' should have suggested nothing in regard to a method of speaking on the fingers, especially as he had himself mentioned a case in which a manual alphabet had been actually used.

His works are: 1. 'Chirologia; or the Natvrall Langvage of the Hand. Composed of the Speaking Motions and Discoursing Gestures thereof. Whereunto is added Chironomia: Or the Art of Manvall Rhetoricke. Consisting of the Naturall Expressions, digested by Art in the Hand, as the chiefest Instrument of Eloquence, by Historicall Manifesto's, exemplified out of the Authentique Registers of Common Life, and Civill Conversation. With Types, or Chirograms: A long-wish'd for illustration of this Argument.' London, 1644, 8vo. Dedicated to Edward Goldsmith of Gray's Inn. 2. 'Philocophus; or the Deafe and Dumbe Man's Friend. Exhibiting the Philosophicall verity of that subtile Art, which may inable one with an observant Eie, to Heare what any man speaks by the moving of his lips. Upon the same Ground, with the advantage of an Historicall Exemplification, apparently proving, That a Man borne Deafe and Dumbe, may be taught to Heare the sound of words with his Eie, & thence learne to speake with his Tongue. By I. B., sirnamed the Chirosopher,' London, 1648, 12mo. Dedicated to Sir Edward Gostwicke, bart., of Willington, Bedfordshire, Mr. William Gostwicke, his youngest brother, 'and all other intelligent and ingenious gentlemen, who as yet can neither heare nor speake.' 3. 'Pathomyotomia, or a Dissection of the significative Muscles of the Affections of the Minde. Being an Essay to a new Method of observing the most important movings of the Muscles of the Head, as they are the neerest and Immediate Organs of the Voluntarie or Impetuous motions of the Mind. With the Proposall of a new Nomenclature of the Muscles. By J. B., sirnamed the Chirosopher,' London, 1649, 12mo. Dedicated to his father, Thomas Bulwer. 4. 'Anthropometamorphosis: Man Transform'd; or the Artificial Changeling. Historically presented, in the mad and cruel Gallantry, foolish Bravery, ridiculous Beauty, filthy Finenesse, and loathsome Lovelinesse of most Nations, fashioning & altering their Bodies from the Mould intended by Nature. With a Vindication of the Regular Beauty and Honesty of Nature. And an Appendix of the Pedigree of the English Gallant,' London, 1650, 12mo. Dedicated to Thomas Diconson, esq. The second edition, London, 1653, 4to, is illustrated with many woodcuts, and prefixed to it there is a fine portrait of the author engraved by W. Faithorne. The work was reissued in 1654 under the title of 'A View of the People of the whole World.' 5. 'Vultispex Criticus, seu Phisiognomia Medici, continens Decretalia Secreta et Oracula Medicinæ Diagnosticæ, Prognosticæ, et Semeioticæ, Criticæque Magnalia,' Sloane MS. 805. 6. 'Glossiatrus: Tractatus de removendis Loquelæ impedimentis.' 7. 'Otiatrus: Tractatus de removendis Auditionis impedimentis.' The last three works and other unpublished treatises by him are mentioned at the end of the second edition of 'Anthropometamorphosis,' 1653.

[Retrospective Review, 2nd ser. ii. 205; Oldys's British Librarian, 364; Granger's Biog. Hist. of England (1824), iv. 32; Edinb. Review, lxi. 413, 417; Penny Cycl. vi. 19; Evans's Cat. of Engraved Portraits, i. 47; Beloe's Anecdotes, vi. 25; Lowndes's Bibl. Man. (Bohn), 311; Wadd's Nugæ Chirurgicæ, 30, 188; Ayscough's Cat. of MSS., 526.] T. C.

BULWER, ROSINA BOYLE, Lady Lytton (1804–1882). [See Lytton.]

BULWER, WILLIAM HENRY LYTTON EARLE, Baron Dalling and Bulwer (1801–1872), diplomatist, better known as Sir Henry Bulwer, although his baptismal certificate gives the above names, was born at 31 Baker Street, Portman Square, London, on 13 Feb. 1801. He was the second of the three sons of General William Earle Bulwer of Wood Dalling, Heydon Hall, Norfolk, by his wife, Elizabeth Barbara Lytton, only child of Richard Warburton Lytton of Knebworth Park, Hertfordshire. At the time of Bulwer's birth his father was colonel of the 106th regiment. General Bulwer died 7 July 1807, in his fifty-first year, and his young widow undertook the education of her three sons. She was a woman of rare accomplishments; her father had been a favourite pupil of Dr. Parr, who used to boast that his pupil was inferior only to himself and perhaps Porson in scholarship, while he was also an accomplished oriental linguist. Henry Bulwer had an ample fortune secured from his maternal grandmother, Elizabeth, daughter of Paul Joddrell of Lewknor in Oxfordshire.

Bulwer's first schooling was under Dr. Curtis at Sunbury in Middlesex. Thence he went to Harrow, where his tutor was the Rev. Mark Drury. In 1819 he went up to Cambridge, where he was entered at Trinity, but shortly afterwards migrated to Downing College. Bulwer never competed for honours. His most intimate associate was Alexander (afterwards Chief Justice) Cockburn [q. v.] In 1822 he published a small

volume of poems, with a prophetic dedication to his younger brother, Edward Lytton Bulwer. In the autumn of 1824 Bulwer left Cambridge; for the Greek committee, then sitting in London, authorised him to set out at once for the Morea as their agent. He carried with him a sum of 80,000*l.*, which he handed over to Prince Mavrocordato. He was accompanied by Hamilton Browne, who, only the year before, had been commissioned by Lord Byron to treat with the armed insurgents at Cephalonia. During Bulwer's absence abroad he was gazetted on 19 Oct. 1825 as a cornet in the 2nd life guards. On 2 June 1826 he exchanged into the 58th regiment. On 27 July 1826 he obtained an unattached ensigncy. On 1 Jan. 1829 he commuted his half-pay and became a diplomatist.

In 1826 he published a record of his excursion to the Morea, under the title of 'An Autumn in Greece.' In August 1827 he was appointed attaché at Berlin. While passing through Paris he found himself one night a winner at play of between 6,000*l.* and 7,000*l.* This enabled him to join a select whist-playing set at Prince Wittgenstein's, where the stakes ran high, sometimes reaching even 500 louis the rubber. In April 1829 he became an attaché at Vienna. Thence in April 1830 he was transferred to the Hague. On the outbreak of the revolution at Brussels on 25 Aug. 1830, Bulwer was despatched by Lord Aberdeen, then foreign secretary, upon a special mission into Belgium. At the very moment of his arrival at Ghent the civic conflict broke out, the commissionnaire of his hotel being shot down at his elbow on the Grand' Place. On reaching Brussels he found the Dutch troops already upon the heights. While he was passing through the streets of Ath the insurgents took possession of that fortress. His despatches were considered so able that in a few days he was summoned to London to receive the congratulations of the cabinet. He returned to Brussels in a regular official capacity. He took an important part in the negotiations which followed, and gave an interesting account of the facts in the 'Westminster Review' for January 1831.

Bulwer was returned to parliament for Wilton, 30 Aug. 1830, but, having voted for the disfranchisement of the borough, sought another seat for the parliament of 1831, and on 29 April was returned as an advanced liberal for Coventry. He sat for Coventry in the parliament of 1833, and on 9 Jan. 1835 was returned as a radical reformer by Marylebone. He held that seat for four sessions, during which he won high repute as a debater. In 1834 he published, in two volumes—entitled 'France: Social, Literary, and Political'—the first half of a work, completed in 1836, called 'The Monarchy of the Middle Classes.' He prefixed in 1835 a sympathetic 'Life of Lord Byron' to the Paris edition of the poet's works published by Galignani, a memoir that was republished sixteen years afterwards.

On 27 Nov. 1835 he became secretary of legation, and during 1835 and 1836 he was chargé d'affaires at Brussels. In 1836 he brought out a pamphlet entitled 'The Lords, the Government, and the Country.' For the next thirty years he devoted himself entirely to diplomacy. He had become familiar with French society of all ranks, and was said to have suggested or inspired George Sand's 'Mauprat.' While at Paris on 14 Aug. 1837 he received his nomination as secretary of embassy at Constantinople. In this post he distinguished himself by negotiating a commercial treaty with the Porte, the duty being entrusted to him by Lord Ponsonby, then ambassador at Constantinople. He has told the story of his success in the twelfth chapter of his 'Life of Lord Palmerston' (ii. 250–88). Palmerston, writing from Windsor Castle on 13 Sept. 1838, pronounced the treaty a masterpiece. Soon afterwards Bulwer was appointed secretary of embassy at St. Petersburg, but he delayed his departure on account of his health, and the appointment was practically cancelled in the June of 1839 by his despatch to Paris as secretary of embassy there, when there was some danger of war with France. In 1839 and in 1840 Bulwer held the responsible office of chargé d'affaires. On 14 Nov. 1843 he was appointed ambassador at the court of Isabella II. He was appointed, with the assent of both powers, arbitrator between Spain and Morocco. A treaty of peace was signed in 1844. In 1846 a far more formidable difficulty originated in the dynastic intrigues of Louis-Philippe and the affair of the Spanish marriages. There can be little doubt that, but for Lord Palmerston, Bulwer might readily have prevented those fatal marriages. The direct result of their accomplishment was the French revolution of February 1848; and, a month after the popular outburst at Paris, came the insurrectionary explosion at Madrid. When Marshal Narvaez proceeded summarily to suppress the constitutional guarantees, Bulwer formally protested in the name of England. Narvaez in return denounced the ambassador as an accomplice in the conspiracies of the Progresistas. On 19 May 1848 Bulwer was required to quit Madrid within forty-eight

hours. This summary dismissal of the British ambassador was first known to the ministers in London when Bulwer called in Downing Street to report himself at the Foreign Office. Immediately afterwards M. Isturiz, the Spanish ambassador, took his departure from England. Bulwer had been gazetted on 27 April 1848 a knight commander of the Bath, being promoted three years afterwards, on 1 March 1851, to the grand cross. Before the close of the year of his return from Spain he was married, on 9 Dec. 1848, to the Hon. Georgiana Charlotte Mary Wellesley, youngest daughter of the first baron Cowley, and niece to the first duke of Wellington. On 27 April 1849 Sir Henry Bulwer was appointed ambassador at Washington. His principal achievement in that capacity was the bringing to a satisfactory completion the Bulwer-Clayton treaty. During the three years of his sojourn in America he obtained an extraordinary amount of popularity. More than once he roused immense audiences in the United States to exceptional enthusiasm. On 19 Jan. 1852 he was sent as minister plenipotentiary to the court of the Grand Duke of Tuscany at Florence. There he remained until his retirement on 26 Jan. 1855. A pension was awarded to him on 25 April. Several diplomatic missions, some of them of extreme delicacy, were afterwards entrusted to him, at Constantinople, in the Danubian principalities, and elsewhere along the borders of the Levant. Among these he was, for nearly two years together, empowered as commissioner under the 23rd article of the treaty of Paris—from 23 July 1856 to 9 May 1858—to investigate the condition of the Danubian principalities. Bulwer was selected, at the close of the Crimean war, to be the successor of Viscount Stratford de Redcliffe as ambassador extraordinary to the Ottoman Porte at Constantinople. From 10 May 1858 to August 1865 he added much to his already high reputation.

On returning from the Bosphorus in the winter of 1865 Bulwer retired from the diplomatic service. On 17 Nov. 1868 he was elected member for Tamworth, and retained that seat until his elevation to the peerage on 21 March 1871 as Baron Dalling and Bulwer. His last speech in the commons, upon the Irish church, was one of the most effective he ever delivered, though his infirmity made him inaudible to most of the house. Before the close of 1867 he published in two volumes, entitled 'Historical Characters,' four masterly sketches of Talleyrand, Cobbett, Canning, and Mackintosh. Two other companion sketches, those of Sir Robert Peel and Viscount Melbourne, have since been selected from among their author's papers and published posthumously. The first two volumes of a 'Life of Viscount Palmerston' appeared in 1870. Four years afterwards a third volume was issued from the press posthumously. He died very suddenly on 23 May 1872 at Naples. As he died without issue, his title became extinct. The sweetness of his disposition and his high-bred manner rendered him a universal favourite. Habitually sauntering through society with an air of languor, he veiled the keenest observation under an aspect of indifference. Whenever in his more delicate negotiations he was in reality the most cautious, he was seemingly the most negligent. The apparently languid way in which he related an anecdote gave it a peculiarly poignant effect. His personal popularity was mainly attributable to his complete mastery of the subtlest arts of a conversationalist.

[Many particulars in the foregoing record are drawn from the writer's own personal recollections and correspondence. Memoirs by the present writer have appeared in the Morning Post, 28 May 1872; Athenæum, 1 June 1872; Illustrated Review, 15 Aug. 1872; and Encycl. Brit. (9th edition), vi. 780–3. See also Times, 3 June 1872; Lord Dalling's Life of his political chief, Viscount Palmerston, i. ii. iii.; Life of Edward, Lord Lytton, by his son Robert, Earl of Lytton, i. ii.; Returns of Members of Parliament.]

C. K.

BUNBURY, Sir HENRY EDWARD (1778–1860), seventh baronet, of Mildenhall and Barton Hall, Suffolk, a lieutenant-general on the retired list, and author of several historical works, was son of the eminent amateur artist H. W. Bunbury [see Bunbury, Henry William]. He was born on 4 May 1778, and received his education at Westminster School under Dr. Vincent. In 1795 he obtained a commission in the Coldstream guards, and became aide-de-camp to his uncle, General Gwyn. In 1797 he purchased a troop in the 16th light dragoons, which at that period was stationed for several years in the vicinity of the royal residences at Windsor and Weymouth. He served on the personal staff of the Duke of York in North Holland in 1799, and in 1800 was promoted to an unattached majority. He studied in the Royal Military College at Wycombe in 1800–1. During the invasion alarms of 1803–4 he was employed on the quartermaster-general's staff of the south-eastern district. In 1805 he was quartermaster-general of the force sent to the Mediterranean under Sir James Craig, which, after landing in Naples, withdrew to Sicily, and he held the same post under Sir John Stuart in the descent on Calabria in

1806, when he received a gold medal for the battle of Maida, where he had greatly distinguished himself as chief of the staff; and in Sicily up to 1809, including the expedition to the bay of Naples in the latter year. Returning home on leave, he was appointed under-secretary of state for war under the Portland administration, a post which he retained under Mr. Perceval and Lord Liverpool until its abolition in 1816. In December 1815 he was sent on an important mission to the Duke of Wellington, then at St. Jean de Luz, the secret of which has never transpired. In 1815 he became a major-general and was made a K.C.B., and in the same year was appointed special commissioner, with Admiral Lord Keith, to communicate to the ex-emperor Napoleon the decision of the British cabinet respecting his exile to St. Helena, a delicate task, for which Bunbury's tact and polished address well fitted him. An account of the transaction, drawn up by him for the information of Lord Keith, is given in Allardyce's 'Life of Lord Keith,' and in the memoir noticed below. A number of unpublished letters from Bunbury to Sir Hudson Lowe at this period are in the British Museum (Add. MSS. 20108–20233). Sir Henry, then Colonel Bunbury, had married in 1807 a daughter of General Fox, commanding in Sicily, and brother of the Right Hon. Charles James Fox, and by her, who died in 1828, had four sons—viz. Sir Charles James Fox Bunbury, F.R.S., his successor in the baronetcy, and author of a memoir of his father's life; Edward Herbert Bunbury, author of a 'History of Ancient Geography' (London, 1879); Henry William St. Pierre Bunbury, lieutenant-colonel, who commanded the 23rd fusiliers in the unsuccessful attack on the Redan at Sebastopol; and Richard Hanmer Bunbury, a captain in the royal navy. Sir Henry married secondly, in 1830, a sister of Colonel, afterwards Sir Charles Napier of Scinde. Some years before, in 1820, he had succeeded to the baronetcy and estates of his uncle, Sir Thomas Charles Bunbury, who was for forty-three years M.P. for the county of Suffolk, but is better remembered as a racing man and the winner of the first 'Derby.' In 1830 Sir Henry came forward to fill the seat so long occupied by his uncle. He was returned with Mr. Tyrell by a majority of 400 over Sir T. Gooch, who had been for many years the tory member. Bunbury was a staunch whig, and voted for the second reading of the Reform Bill when it was carried by a majority of one. At the election which followed he was again returned among the band of reformers sent up by nearly all the county constituencies. He was at this time offered the post of secretary of war by Earl Grey, but declined it on the ground of ill-health. On that account he withdrew from parliamentary life at the dissolution which soon followed. In 1837 he was induced to waive personal considerations, and again to stand for the county in the liberal interest; but a reaction had by this time set in, and two conservatives were returned. Bunbury was a good judge of art and letters. He formed a fine library and a collection of pictures. He was a fellow of the Antiquarian Society, and a paper by him on Roman and British antiquities found at Mildenhall is printed in 'Archæologia,' xxv. 605–11. He was author of the following: 1. 'Correspondence of Sir Thomas Hanmer, Bart., Speaker of the House of Commons. . . . To which are added other relicks of a Gentleman's [Bunbury] Family' (London, 1838). 2. 'Narrative of the Campaign in North Holland in 1799' (London, 1849). 3. 'Narrative of certain Passages in the late War with France' (London, 1852). All of these are valuable works, and the last possesses special military interest by reason of the insight it affords to what may be called the internal history of the army at the period immediately antecedent to the Peninsular war. To Bunbury is likewise due the credit of having encouraged the establishment of our present volunteer army by a vigorous appeal to the public, penned about a twelvemonth before his death, in which he gave his personal experience of former invasion panics, and offered, in the event of the proposed movement not finding general acceptance, to raise and train a body of volunteers at his own cost. After settling in the country he took a lively interest in all measures for promoting the welfare of the labouring classes. He died at Barton Hall on 13 April 1860, at the age of eighty-two.

In the 'Brit. Mus. Cat. of Printed Books' the name of Sir Henry Bunbury is suggested as the original of the supposed pseudonym 'F. R. Soame.' A double error is here involved. Sir Henry Bunbury never wrote under that name, and the name itself is not an assumed one, being that of his cousin Henry Francis Robert Soame (1768–1803), who died in India while serving as a lieutenant in the 22nd (formerly 25th) light dragoons, and of whom particulars will be found among the family memorials appended to the 'Correspondence of Sir Thomas Hanmer,' before mentioned, in which are also inserted some of H. F. R. Soame's poetical pieces, including 'The Retrospect' and 'Lines written

on a Blank Leaf facing the Title Page of "The Pleasures of Memory,"' which first appeared anonymously in some of the editions of Rogers's 'Poems.'

[Memoir and Literary Remains, edited by his son, Sir Charles J. F. Bunbury (privately printed), 1868; Burke's Baronetage; Forster's Life of Goldsmith, pp. 321–3, 387–9; Annual Army Lists; Sir H. Bunbury's Works; Allardyce's Life of Keith (Edinburgh, 1883); Brit. Mus. Cat.; Gent. Mag. 3rd ser. ix. 91; Bury and Norwich Free Press, 14 April and 28 April 1860; Illust. Lond. News, xxxvi. 1036 (will); information supplied by Sir Charles Bunbury, F.R.S., and E. H. Bunbury.] H. M. C.

BUNBURY, HENRY WILLIAM (1750–1811), amateur artist and caricaturist, was born in 1750, being the second son of the Rev. Sir William Bunbury, bart., of Mildenhall in Suffolk. The Bunburys were an old Norman family who are mentioned in Stephen's time as established at Bunbury in Cheshire. Young Bunbury was educated at Westminster School, and afterwards at St. Catharine's Hall, Cambridge. Both at school and college he seems to have acquired an early reputation as a humorous draughtsman, going so far at Westminster as to etch 'A Boy riding upon a Pig,' a copy of which is to be found in the British Museum Print Room; and at Cambridge accumulating a fair gallery of ungainly dons and awkward undergraduates. He drew chiefly in pencil, or black and red chalk; but, although he seems to have used the needle, he was never successful as an etcher, and his designs were generally reproduced by engravers, mostly in stipple or dot. One of the first who copied Bunbury's designs in this way was Bretherton, who had a well-known print shop at 134 New Bond Street. In 1771 Bunbury married Catherine Horneck, Goldsmith's 'Little Comedy,' to whom the poet two years later addressed that dancing 'Letter in Verse and Prose' which Mr. (afterwards Sir James) Prior first gave to the world in 1837, in his 'Life of Goldsmith.' Previous to his marriage he had visited France and Italy, studying drawing at Rome, and one of the earliest of Bretherton's engravings, dated 1 Oct. 1771, reproduces a 'View on the Pont Neuf at Paris.' Two of the happiest of his subsequent designs, 'Strephon and Chloe' and 'The Salutation Tavern,' are dated 28 Nov. 1772 and 20 March 1773 respectively; and in the latter year he published a number of his sketches of foreign costumes and a series of burlesque illustrations to 'Tristram Shandy.' Others of his better-known compositions which succeeded these are 'Hyde Park,' 1780; 'A Family Piece' and 'Coffee-house Patriots,' both dated 15 Oct. 1781; 'A Chop-house,' 15 Oct. 1781 (which contains a portrait of Dr. Johnson); 'Hints to Bad Horsemen' (a set), 1781; 'Richmond Hill,' 1 March 1782, the original drawing for which belonged to Horace Walpole (*Hanmer Corresp.* 1838, p. 397); and 'A Long Story,' 25 April 1782, which was engraved by J. R. Smith. The three works by which he is best known belong, however, to 1787. They are 'A Long Minuet, as danced at Bath' (25 June); 'The Propagation of a Lie' (29 Dec.); and the volume of equestrian misadventures called 'An Academy for Grown Horsemen,' by 'Geoffrey Gambado,' 1st edition 1787, 2nd edition 1788. To 1788 (26 June) also belongs 'The Country Club,' another of his designs much sought after by collectors. All these latter were engraved by W. Dickinson, who, like Bretherton, published many of Bunbury's productions. In 1791 appeared the 'Annals of Horsemanship,' a kind of sequel to the 'Academy for Grown Horsemen.' Bunbury also essayed some serious compositions. There is a set of 'Military Portraits,' engraved by E. D. Soiron, 1791, which bears his name; he also executed some compositions for the 'Arabian Nights;' and he was a contributor to Boydell's 'Shakespeare,' 1803–5. One of his water-colours, 'Florizel and Autolycus changing Garments' (from the 'Winter's Tale'), forms part of the William Smith gift at South Kensington. But his forte was caricature, and this he continued to produce until his death, in May 1811, at Keswick, to which place he had retired in 1798, when he lost his wife. 'Patience in a Punt,' 'Anglers of 1811,' and 'A Barber's Shop in Assize Time,' all belong to the final year of his life. The first two were etched by Rowlandson, while 'A Barber's Shop' has the distinction of being the last plate upon which the famous Gillray was engaged before he lapsed into hopeless idiocy [see GILLRAY, JAMES]. There is, it should be added, an earlier 'Barber's Shop,' dated 12 May 1785.

Bunbury owed much during his lifetime to the charm of a genial nature, and to his position as a man of family and education. West flattered him, and Walpole enthusiastically compared him to Hogarth. He was the friend of Goldsmith, Garrick, and Reynolds, and the favourite of the Duke and Duchess of York, to whom in 1787 he was appointed equerry. All this, coupled with the facts that he was seldom, if ever, personal, and wholly abstained from political subjects, greatly aided his popularity with the printsellers and the public of his day, and secured his admission, as an honorary exhibitor, to the walls of the Academy, where

between 1780 and 1808 his works frequently appeared. But, as an artist, he remained an amateur until his death; and his designs—many interesting examples of which, both in oils and black and white, are still preserved by the present Sir C. Bunbury of Barton—must be admitted to be inferior in humour to Rowlandson's and in satire to Gillray's. Nevertheless, they are not without a good deal of grotesque drollery of the rough-and-ready kind in vogue towards the end of the last century—that is to say, drollery depending in a great measure for its laughable qualities upon absurd contrasts, ludicrous distortions, horseplay, and personal misadventure. Bunbury's portrait was painted by Lawrence and engraved by Ryder. There is also a portrait of him as a youth by Reynolds, engraved by Blackmore. To complete this account it should be added that he was colonel of the West Suffolk militia, and very successful as an actor in private theatricals. His eldest son, Charles John Bunbury, who died in 1798, was the 'Master Bunbury' painted by Reynolds in 1781; his second son, afterwards Sir Henry Bunbury, bart. [q.v.], was Sir Joshua's godchild.

[Buss's English Graphic Satire, 1874, 101–4; Wright's History of Caricature and Grotesque, 1865, 456–8; Grego's Rowlandson, 1880, i. 76–80; Hanmer Correspondence, 1838; Angelo's Reminiscences, 1830, 411–12; Redgrave, Bryan, and Bunbury's Works in the British Museum, which include some facsimiles of his original drawings.] A. D.

BUNDY, RICHARD (*d.* 1739), divine and translator, was born at Devizes, Wiltshire, and educated at Christ Church, Oxford, as a member of which house he proceeded B.A. on 13 Oct. 1713. An assiduous attendance at court led to his appointment as chaplain in ordinary, and in 1732 he was selected to accompany the king on his visit to Hanover, being at the same time created doctor of divinity by the Archbishop of Canterbury (*Gent. Mag.* ii. 777). As a further mark of the royal confidence he was nominated a trustee for establishing the new colony in South Carolina to be known hereafter by the name of Georgia. On returning to England in September 1732 Bundy became vicar of St. Bride's, Fleet Street (Malcolm, *Londinium Redivivum*, i. 358), and a month later prebendary of Westminster (Le Neve, *Fasti Eccl. Angl.*, ed. Hardy, iii. 365). To these preferments was added in 1733 the rich living of East Barnet. Bundy died on 27 Jan. 1738–9, and was buried at Devizes (*Gent. Mag.* ix. 47; Lysons, *Environs*, iv. 17, 18). He left a widow and one daughter. The year following his death appeared 'Sermons on several Occasions; with a Course of Lectures on the Church Catechism,' 2 vols. 8vo, London, 1740 (second edition 1750). A third but probably spurious volume was published in the last-named year. Bundy also translated Lamy's 'Apparatus Biblicus,' 4to, London, 1723 (second edition, 2 vols. 8vo, London, 1728), and the 'Roman History' by Catrou and Rouillé, 6 vols. folio, London, 1728–37. John Ozell had meditated adding one more vile translation of the last to an already extended list, but finding himself forestalled by Bundy he gave vent to his wrath in a series of silly squibs.

[Gent. Mag. ii.; Brit. Mus. Cat.] G. G.

BUNGAY, THOMAS (*fl.* 1290), a learned Franciscan friar, was born at Bungay, Suffolk, and educated at Paris and Oxford, in which university he was the tenth reader in divinity. On resigning this post, in which he was succeeded by John Peckham, afterwards archbishop of Canterbury, he migrated to Cambridge, where he held a similar position. He was subsequently appointed provincial minister of his order in England, being the eighth, counting from Agnellus of Pisa, who was deputed by St. Francis to introduce his order into this island. In this post he was again succeeded by Peckham. Wadding speaks of him as being elected by the general suffrage of the order, but at this time the nomination of provincial ministers was in the hands of the general minister, an office which was probably held (for the date of Bungay's appointment is not precisely known) by St. Bonaventura, 'doctor seraphicus.' In addition to the subjects on which he lectured—theology and philosophy—Bungay had also attained such proficiency in mathematics, that he was accounted a magician, like his friend, Roger Bacon, and there are many wonderful stories of his doings in the 'Famous Historie of Roger Bacon,' of which the first edition was published in 1627. In 1594 Robert Greene made Bungay a chief character in the 'Honorable History of Frier Bacon and Frier Bungay.' His writings, according to Pits, were as follows: 'Super Magistrum Sententiarum liber i.;' 'Quæstionum Theologicarum liber i.;' and 'De Magia Naturali liber i.' He was buried at Northampton.

[Monumenta Franciscana, 537, 550, 552, 555, 560; Possevino, Apparatus Sacer, ii. 484; Pits, De Angliæ Scriptoribus, 373; Wood's Hist. and Antiq. Oxon. (ed. Gutch, 1792), 357; Bale (ed. 1557), p. 347; Leland's Commentarii de Scriptoribus, 302; Wadding's Annales Minorum, v. 240.] C. T. M.

BUNN, ALFRED (1796?–1860), theatrical manager, is best remembered on account of his literary feuds. During many years he was spoken of with derision as 'Poet Bunn,' and the attacks upon him did not cease until he was driven into a retaliation, which is the most vigorous of his writings, and secured him a temporary respite. According to his own statement he came of good family. While scrupulously reserved concerning his birth and parentage, he says in 'The Stage before and behind the Curtain,' published in 1840, that he 'was forty-three years old last April 8th' (the preface is dated 22 June 1840); that his father 'wore a sword instead of swallowing one,' and that he was considered, 'as the Rev. Mr. Plumtree has it, respectable "till he (I) took a turn for the stage."' Subsequently, under date 8 April 1838, he writes 'Birthday—42!' In 1826 he was manager of the Birmingham Theatre, and in 1833 he undertook the joint management of Drury Lane and Covent Garden Theatres. This arduous experiment resulted in failure, and his book 'The Stage' is a species of 'apologia' for his management. Bunn's connection with Drury Lane commenced in 1823, in which year he was appointed stage-manager by Elliston. The retirement of Kean from Covent Garden, immediately previous to his death (15 May 1833), the consequent closing of the theatre, and the failure of Captain Polhill, the third man whose fortune had been swallowed up in Drury Lane within ten years, led to the assumption by Bunn of the joint management.

The subsequent life of Bunn is the history of the two patent theatres. From the first opposition was encountered. A bill for the abolition of the patent theatres, for which leave had previously been obtained by Mr. Bulwer, afterwards Lord Lytton, was moved by him in the House of Commons on 25 July 1833, and passed by a majority of thirty-one. In response to a petition of Bunn it was thrown out by the upper chamber. From this moment, according to Bunn's statement, commenced the series of attacks upon him to which he was constantly subject. Thwarted perpetually by the actors on whom he reimposed temporarily a maximum salary, and, as he held, by the lord chamberlain, the Marquis Conyngham, and fronted by an increasingly arduous competition on the part of the other houses, Bunn found his post no sinecure. With Macready, whom he engaged, he was on such ill terms that a quarrel of long standing resulted, on 29 April 1836, in the tragedian assaulting the manager in his own room. For this Bunn received at the sheriff's court, on 29 June 1836, 150*l.* damages. On 17 Dec. 1840 Bunn appeared in Basinghall Street before Commissioner Merivale as a bankrupt. During his management he displayed abundant energy. Almost all the leading actors, headed by Macready, Charles Kean, Vandenhoff, W. Farren, Harley, Bartley, Meadows, and Mathews, were engaged by him during his term of management, which at Drury Lane lasted until 1848. In his attempt to establish English opera he brought out the principal operas of Balfe—the 'Siege of Rochelle,' 1835; the 'Maid of Artois,' 1836; the 'Bohemian Girl,' 1843; the 'Bondman,' 1846; the 'Maid of Honour,' 1847; and several other works. For the 'Maid of Artois' Madame Malibran was engaged at the then unheard-of salary of 125*l.* per week. The libretti of most of these operas were translated from the French by Bunn, who also took from the same source 'The Minister and the Mercer,' a version of the 'Bertrand et Raton' of Scribe, and some other dramas and farces the names of most of which are now forgotten. He also wrote occasional verses which can claim no quality beyond fluency. Many of these are included in 'The Stage before and behind the Curtain,' 1840, 3 vols. 8vo, a querulous record of his managerial experiences up to his bankruptcy. His 'A Word with Punch,' in which he retorted upon the principal writers in 'Punch,' whom he described as 'Wronghead—Mr. Douglas Jerrold,' 'Sleekhead—Mr. Gilbert à Beckett,' and 'Thickhead—Mr. Mark Lemon,' is written with smartness as well as acerbity. It is difficult to credit Bunn with the entire execution. It has, however, many marks of his style, and is in part incontestably his. The brochure, which was got up to resemble a number of 'Punch,' had a great success, and is now a bibliographical rarity. In his late years Bunn became a Roman catholic. He died of apoplexy at Boulogne on 20 Dec. 1860.

[Bunn's Stage before and behind the Curtain, 1840, 3 vols. passim; Sir F. Pollock's Macready's Reminiscences, 1875; A Word with Punch; The Era newspaper, 23 Dec. 1860; Grove's Dictionary of Music and Musicians.]

J. K.

BUNN, MARGARET AGNES (1799–1883), actress, was born on 26 Oct. 1799 at Lanark. After her birth her father, whose name was Somerville, came to London and established himself as a biscuit baker in Marylebone. Margaret displayed at an early age a talent for the stage, and was introduced in 1815 to the Hon. Douglas Kinnaird, member

of the Drury Lane committee of management. After rehearsing 'Belvidera,' she was rejected as unequal to the character. A second hearing in the following year by the same gentleman and Lord Byron led to an engagement. She made accordingly, 9 May 1816, at Drury Lane her first appearance on any stage, playing, as Miss Somerville, Imogine in Maturin's tragedy of 'Bertram,' then given for the first time. Kean was Bertram, and did not escape the charge of refusing the young actress fair play. A three years' engagement followed. On 6 Jan. 1818 she 'created' at Bath, by permission of the Drury Lane management, the character of Bianca in the 'Fazio' of Dean Milman, then given for the first time. In 1818, complaining of want of employment, she resigned her situation at Drury Lane. On 22 Oct. she made as Bianca, which remained her favourite character, her first appearance at Covent Garden, and on 9 Nov. she played Alicia in 'Jane Shore' to the Jane Shore of Miss O'Neill. In 1819 she was acting at Birmingham, where she met and married Alfred Bunn [q. v.] When her husband went to Drury Lane to form one of Elliston's 'triumvirate of management,' she reappeared 27 Oct. 1823 at that theatre, still as Bianca. In the same season (1823–4) she played Hermione in the 'Winter's Tale,' and created the rôles of Cornelia in 'Caius Gracchus,' by Sheridan Knowles, and Queen Elizabeth in 'Kenilworth.' Her married life was not fortunate, and led to much scandal. While still young she left the stage, not to return to it. Her death took place early in 1883. Mrs. Bunn had a tall and commanding figure. She was seen to highest advantage in characters belonging to heavy tragedy. Kean is said to have kept back Mrs. Bunn, with whom, in consequence of her being, as he said, 'too big and overtowering a woman for his figure,' he refused to act except in certain characters. Her Lady Macbeth is mentioned with a sneering implication by Macready in his 'Reminiscences.'

[Genest's Account of the English Stage; Biography of the British Stage, 1824; Our Actresses (by Mrs. C. Baron Wilson), 1844; The Drama, or Theatrical Pocket Magazine, vols. v. and vi.; Athenæum, 3 Feb. 1883.] J. K.

BUNNING, JAMES BUNSTONE (1802–1863), architect, born on 6 Oct. 1802, the son of a London surveyor, left school at the early age of thirteen to enter his father's office. He was afterwards articled to George Smith, architect, a pupil of Robert Furze Brettingham [q. v.], and on the expiry of his apprenticeship commenced business as an architect. He held in succession the offices of district surveyor, Bethnal Green, and surveyor for the Foundling Hospital estates circa 1825; to the London Cemetery Company, 1829; the Haberdashers' Company, the London and County Bank, 1840, the Thames Tunnel, and the Victoria Life Office. He took great interest in the work of the Royal Humane Society, and designed their first receiving-house in Hyde Park. He designed in 1835 the building for the City of London School in Milk Street, Cheapside, which was completed in 1837 (the school since removed to new buildings on the Thames Embankment). He also prepared competitive designs for the houses of parliament and the Royal Exchange, and designed the mansion house at Lillingstone-Dayrell in Buckinghamshire, and the towers, since cut down, of Hungerford suspension bridge. His official works included the Bethnal Green Union workhouse, erected about 1840–2 at a cost of 25,000*l*. On 23 Sept. 1843 he was appointed 'clerk of the city's works,' being the twenty-first in succession from Edward Stone, who on 21 April 1477 became the first holder of that office. In 1847 the name was changed to that of city architect. In this capacity Bunning designed these works: 1845, a new street from the west end of Cheapside to Carey Street; 1846, the widening of Threadneedle Street, and the construction of New Cannon Street, opened in 1854; 1848, the first plan for the raising of Holborn Valley, a work first projected by Bunning, and in which he took the greatest interest; 1849, the Coal Exchange; 1852, City Prison, Holloway; 1853, Freemasons' Orphan Schools, Brixton; 1855, Metropolitan Cattle Market; 1856, two new law courts in Guildhall; 1858, the interior of Newgate, a rearrangement leaving Dance's building of 1788 outwardly untouched; 1858, Rogers's Almshouses, Brixton; 1862, a new open timber roof for Guildhall; and 1863, Pauper Lunatic Asylum at Stone, Kent, which was still unfinished at his death. He also left a number of designs for various city improvements, such as one for poor lodging-houses, Victoria Street; for converting Farringdon Market into baths, &c.; designs in 1858 for increasing the width of London Bridge; in 1860, for improvements in the library of Guildhall; and in 1861 for a new meat market at Smithfield. Bunning's talents were of the practical rather than the artistic order; but he designed successfully decorations for various municipal displays. He was distinguished for integrity as a public official, as well as unvarying kindness and courtesy. He was a fellow of the Institute of British Architects, and of the Society of Antiquaries, in which latter capacity much credit is due to him for the care he took in preserving the interesting remains of Roman building

found in excavating the site of the Coal Exchange. He died on 7 Nov. 1863 in London. He married in 1826 Miss Basan, a lady of Italian origin, who survived him. He left no children.

[Builder, vol. xxii.] G. W. B.

BUNNY, EDMUND (1540–1619), theological writer, was born in 1540 at the Vache, the seat of Edward Restwold, his mother's father, near Chalfont St. Giles, Buckinghamshire. He was the eldest son of Richard Bunny (*d.* 1584) of Newton or Bunny Hall in Wakefield parish, who was treasurer of Berwick, and otherwise employed in public services in the north, temp. Henry VIII and Edward VI; he suffered as a protestant under Mary, and obtained some compensation from Elizabeth (16 June 1574). Edmund was sent to Oxford University at the age of sixteen, and after graduating B.A. was elected probationer fellow of Magdalen College. His father meant him for the law, and sent him to Staple Inn and Gray's Inn. He determined upon entering the church, and was disinherited in favour of Richard, the second son, for so doing. On 30 March 1564 he received the prebend of Oxgate in St. Paul's, London, in succession to John Braban. Returning to Oxford he graduated M.A. on 14 Feb. 1565, and was soon after elected fellow of Merton College; an unprecedented thing, but the reason was that Merton had no one who could preach, while Bunny was a fluent extemporiser. On 10 July 1570 he was made B.D., and became in the same year chaplain to Grindal, archbishop of York, who made him subdean of York, in succession to Robert Babthorp, D.D. (*d.* 1570), and gave him the rectory of Bolton Percy. This he held for twenty-five years, and then resigned it. His subdeanery he resigned in 1579, and was succeeded by Henry Wright, M.A. In February 1579 he applied for the degree of D.D., but was refused. Retaining his London prebend, with another at York (Wistow, installed 21 Oct. 1575), and a third at Carlisle (first stall, collated 2 July 1585), he devoted himself to the work of an itinerant preacher, travelling over most parts of England, attended by two mounted servants, and thus visiting towns and villages, and sometimes his university, as an evangelist. His doctrine was Calvinistic. He died at Cawood, Yorkshire, 26 Feb. 1618–19, and was buried in York minster, where is a monument (with effigy) to his memory. In person he was portly and broad-faced. He published: 1. 'The Whole Summe of Christian Religion, given forth by two severall methodes or formes: the one higher, for the better learned, the other applyed to the capacitie of the common multitude, and meete for all,' &c., 1576, 8vo (black letter). 2. 'Institutionis Christianæ Religionis, a Jo. Calvino conscriptæ, compendium,' &c. 1576, 8vo. (This abridgment of Calvin's 'Institution' was translated into English by Edward May, 1580, 8vo, but had not so much vogue as the abridgment by William Lawne, 1584, translated by C. Fetherstone, 1585.) 3. 'The Scepter of Judah; or what maner of government it was, that unto the common-wealth or church of Israel was by the will of God appointed,' 1584, 8vo. 4. 'A Book of Christian Exercise, appertaining to Resolution, perused and accompanied now with a Treatise tending to Pacification,' 1584, 8vo; 1585, 12mo; Oxford, 24mo; 1586, 12mo; 1594–1609, 12mo; 1621, 12mo; 1630, 8vo; (the first part is the earlier half of a treatise by Robert Parsons, the jesuit, with Bunny's alterations; the second part, printed separately, 1594 and 1598, is his own. Parsons published his work anonymously, with the initials R. P., and Bunny did not know who was the author; Parsons reissued his work with the title 'A Christian Directorie . . . with reprofe of the . . . falsified edition . . . published by E. Buny,' 1585, 8vo; for Bunny's defence see No. 8 below; it was the reading of Bunny's amended issue of Parsons's treatise which first gave serious impressions to Richard Baxter at the age of fourteen). 5. 'Certaine Prayers and Godly Exercises for the xvii of November wherein we solemnize the blessed reign of our gracious sovereigne lady Elizabeth,' &c. 1585, 8vo (dedication, dated York, 27 Sept. 1585, to archbishop of Canterbury; Peck says this book gave birth to the accession form). 6. 'The Coronation of David: wherein out of that part of the Historie of David that showeth how he came to the Kingdome wee have set forth unto us what is like to be the end of these troubles that daylie arise for the gospels sake,' 1588, 4to (black letter). 7. 'Necessary Admonition out of the prophet Joel, concerning that Hand of God that of late was upon us,' &c. 1588, 8vo. 8. 'A briefe Answer unto those idle and frivolous quarrels of R. P. against the late edition of the Resolution,' 1589, 8vo (licensed in 1587). 9. 'Of Divorce for adulterie and Marrying againe; that there is no sufficient warrant so to do. With a note that R. P. many yeeres since was answered,' Oxford, 1610, 4to; also London, same size and date. Wood makes use of 'A Defence of his Labour in the Work of the Ministry' (written 20 Jan. 1602, and circulated in manuscript among his friends, to repel the charge of thrusting himself forward as a preacher), and mentions

that Bunny had translated (apparently with revisions) the 'Imitatio Jesu Christi.'

[Wood's Athenæ Oxon. (Bliss), ii. 70, 219 sq., 310; Fasti, i. 45, &c.; Willis's Survey of the Cathedrals, 1742, ii. 89, 180, 308; Calamy's Abridgement, 1713, p. 6.] A. G.

BUNNY, FRANCIS (1543–1617), theological writer, was born 8 May 1543, at the Vache, being third son of Richard, and youngest brother of Edmund Bunny [q. v.] He entered Magdalen College, Oxford, in 1558, was admitted a demy in 1559, and graduated B.A. 10 July 1562, M.A. 9 July 1567. He was probationer fellow from 1561 to 1572. Taking orders, he began to preach 1 Nov. 1567. His preaching was popular, and procured him a chaplaincy to the Earl of Bedford. On 9 May 1572 he was inducted into a prebend at Durham (eighth stall, installed 13 May), and succeeded Ralph Lever as archdeacon of Northumberland, 20 Oct. 1573. He resigned the archdeaconry on becoming rector of Ryton, Durham, 11 Sept. 1578 (inducted 13 Sept.) Like his brother Edmund, he was an indefatigable preacher, and a strong Calvinist. He died at Ryton, 16 April 1617, and was buried in the chancel of his church. He married Jane, daughter of Henry Priestley, and had five children, all of whom died before him. Bunny published: 1. 'A Survey of the Pope's supremacie . . . and in it are examined the chief arguments that M. Bellarmine hath, for defence of the said supremacie . . .' 1590, 1595, 4to (black letter). 2. 'Truth and Falsehood; or a comparison betweene the truth now taught in England, and the doctrine of the Romish church, &c., with an answere to such reasons as the popish recusants alledge, why they will not come to our churches,' 1595, 4to, two parts. 3. 'A Comparison between the auncient Fayth of the Romans and the new Romish religion,' 1595, 4to. 4. 'An Answere to a Popish libell intituled: A Petition to the Bishops, Preachers, and Gospellers, lately spread abroad in the North parts,' Oxford, 1607, 12mo. 5. 'Of the Head Corner-stone by builders still overmuch omitted; i.e. a forme of teaching Jesus Christ out of all the holy Scriptures,' 1611, fol. 6. 'An Exposition of the 28 v. of the 3 chap. of the Epistle to the Romans. Wherein is manifestly proved the doctrine of Justification by Faith, and by Faith onely,' 1616, 4to. 7. 'A Guide unto Godlinesse; or a plain and familiar Exposition of the Ten Commandments by questions and answers,' 1617, 8vo. Wood mentions also his manuscript 'In Joelis prophetiam enarratio,' dedicated 1595 to Tobias Mathew, bishop of Durham, and containing the substance of sermons preached about 1575 at Berwick.

[Wood's Athenæ Oxon. (Bliss), ii. 200; Fasti, i. 179, 202; Willis's Survey of the Cathedrals, 1742, i. 262, 270; Bloxam's Register of Magdalen College, the Demies, i. 154 sq.] A. G.

BUNSEN, FRANCES (1791–1876), wife of Baron Christian Bunsen, was the eldest daughter and coheiress of Benjamin Waddington, who died at Abercarne on 19 Jan. 1828 in his eightieth year, by his marriage in 1789 with Georgina Mary Ann, eldest daughter of John Port, who was born 1771, and died at Llanover on 19 Jan. 1850. She was born at Dunston Park, Berkshire, on 4 March 1791, and educated under her mother at Llanover. In 1816 her parents, accompanied by their family, went to Rome to spend the winter. Here Frances first met Christian Bunsen, to whom she was married, on 1 July 1817, in the chapel of the Palazzo Savelli, then the habitation of Barthold Niebuhr, and it was twenty-three years from this period before she again visited her native country. Henceforth she was one with her husband in thought and feeling, tastes and actions; she enabled him to carry out his objects by her sympathy and by her active co-operation; she took upon herself the vexing petty cares of life, and left him free to carry out his political and literary career. Yet she was no mere 'housewife,' but shared all the best parts of his mind on all occasions. He died on 28 Nov. 1860, having acted as German ambassador to England from 1841 to 1854, and in accordance with one of his last requests she published 'A Memoir of Baron Bunsen, drawn chiefly from family papers, by his Widow,' 1868, 2 volumes. After her husband's death she went to reside at Carlsruhe, where she took charge of the children of her deceased daughter, Theodora, Baroness von Ungern Sternberg. She died there 23 April 1876. The brilliant hospitalities which she dispensed at the Prussian embassy during her residence in England will be long remembered. As authoress of the life of her husband her literary ability has been fully acknowledged, but it was only among her private friends that her extraordinary talent and her wonderful knowledge of the various public events of the time could be appreciated. She was the mother of ten children, one of whom, Henry George Bunsen, rector of Donington, Salop, died in 1885.

[Bunsen and his Wife, Contemporary Review, xxviii. 948–69 (1876); Hare's Life and Letters of Frances Baroness Bunsen, 1882, 2 vols.] G. C. B.

1879

BUNTING, EDWARD (1773–1843), musician and antiquary, was born at Armagh in February 1773. His father was a Derbyshire engineer who went to Ireland to superintend the works at the Dungannon colliery. His mother was a lineal descendant of the Patrick Gruana O'Quin of the Hy Niall race, who was killed in arms in July 1642. The elder Bunting died soon after the birth of his youngest son, Edward, leaving behind him two other sons, both of whom in later years became musicians. The eldest of these, Anthony, was in 1782 settled at Drogheda as a music teacher and organist, and from him Bunting received his first instruction. He remained at Drogheda for two years, and in 1784 was sent for to Belfast to act as substitute for a Mr. Weir, a local organist, to whom he was shortly afterwards articled. Part of his duties at Belfast consisted in giving occasional pianoforte lessons to Weir's pupils, which he did with such unusual energy that it is said that one of his lady pupils once turned round and boxed his ears. At the expiration of his articles Bunting had become so popular in Belfast that he had no difficulty in making his own living by the exercise of his profession. He was both clever and handsome, but, indulging in hard drinking and dissipation, he became wayward, hot-tempered, and idle. On 11, 12, and 13 July 1792 a few patriotic Irish gentlemen held a meeting of harpers and minstrels in order to revive their almost extinct national music. Only ten performers could be collected, and Bunting was commissioned to note down the airs which they played. This seems to have awakened in him a powerful interest in old Irish music, and he at once set about collecting materials for a work on the subject, for which purpose he made numerous journeys, principally in Ulster, Munster, and Connaught. In 1796 he published the result of his researches in a volume entitled 'A General Collection of the Ancient Irish Music, containing a variety of Admired Airs never before published, and also the Compositions of Conolan and Carolan. Collected from the Harpers, &c., in the different Provinces of Ireland, and adapted for the Piano-Forte. With a Prefatory Introduction . . . Vol. I.' This book was published by Preston in London and pirated by Lee in Dublin; it contains sixty-six airs, but no words. Although the volume was not a pecuniary success, Bunting went on collecting Irish music for another edition, for which he secured the co-operation of Thomas Campbell, who wrote words for the best tunes. Probably the success of Moore's 'Irish Melodies' (which was largely indebted to Bunting's first volume) hurried on the production in 1809 by Clementi of the new edition, which bore the title, 'A General Collection of the Ancient Music of Ireland, arranged for the Piano-Forte; some of the most admired Melodies are adapted for the Voice, to Poetry chiefly translated from the Original Irish Songs, by Thomas Campbell, Esq., and other eminent Poets. To which is prefixed a Historical and Critical Dissertation on the Egyptian, British, and Irish Harps . . . Vol. I.' This book contained seventy-seven additional airs, many of which were derived from a harper named Dennis Hempson, who was said to be over a hundred years old. The words of the songs are given only in English, and are generally unsatisfactory, although the music is very valuable. While this work was preparing for publication Bunting paid several visits to London, where he became a great friend of the Broadwood family. In 1815 he visited Paris when the allied sovereigns were there. It is said that his thoroughly English appearance caused a practical joke to be played on him by some Frenchmen, who lighted a mass of squibs and crackers under a seat on the Boulevards on which he was dozing. On leaving Paris Bunting returned to Ireland by way of Belgium and Holland. In 1819 he was married to a Miss Chapman, and after his marriage he left Belfast and settled in Dublin, where he soon established a good connection as a teacher, besides occupying the post of organist to St. Stephen's. In 1840 he published a third collection of Irish music, dedicated to the queen. This was entitled 'The Ancient Music of Ireland, arranged for the Pianoforte. To which is prefixed a Dissertation on the Irish Harp and Harpers, including an Account of the old Melodies of Ireland.' The book contained 150 airs, 120 of which were published for the first time. Bunting did not long survive this, his last work. He died in Dublin on 21 Dec. 1843, and was buried in the cemetery of Mount Jerome. In person he was above middle height, strongly made and well-proportioned, but in his later years inclined to stoutness. His manners were rough and his temper irritable, but he possessed much kindliness and strong affection. There is a portrait of him in the 'Dublin University Magazine.'

[Dublin University Magazine for January 1847.] W. B. S.

BUNTING, JABEZ (1779–1858), Wesleyan methodist minister, the only son of William Bunting of Monyash, Derbyshire, a tailor in Manchester, and Mary Redfern, was born in Manchester on 13 May 1779.

After being at several minor schools, he went at Christmas 1791 to that of Thomas Broadhurst. At this school Jabez made friends with Edward Cropper, son of Thomas Percival, M.D., an Arian dissenter, chief founder of the Manchester Literary and Philosophical Society, 1781. Percival took notice of Bunting, received him for four years into his family without fee as medical pupil and amanuensis, made arrangements for his graduation abroad free of expense, and promised to introduce him to good practice in Manchester. But Bunting's own wishes coincided with those of his now widowed mother, and he entered the methodist ministry. He began to preach on 12 Aug. 1798, in his twentieth year, and was received into the ministry on trial in 1799. In 1803 he was received into full connexion as a minister at Oldham Street chapel, Manchester. He was first stationed at Oldham, then at Macclesfield (1801), London (1803), Manchester (1805), Sheffield (1807), Liverpool (1809), Halifax (1811), Leeds (1813), London (1815), Manchester (1824), Liverpool (1830), and finally, from 1833, at the headquarters of the denomination in London, where he filled the chief posts of influence and authority. As a preacher he soon acquired considerable reputation. He was elected assistant secretary in 1806, secretary to the conference and a member of the legal hundred in 1814, and filled the president's chair in 1820, 1828, 1836, and 1844. In 1833 he was made senior secretary of the Missionary Society, and in 1835 president of the Theological Institute. The university of Aberdeen made him M.A. in 1818; the Middleton University, U.S.A., made him D.D. in 1835. Bunting was a born disciplinarian, and with some justice has been called the second founder of methodism. In ecclesiastical polity he regarded himself as giving effect to the views of William Thompson, first president of conference after Wesley's death. He completed the detachment of methodism from its Anglican base; he found it a society and consolidated it into a church. Under Bunting's legislation the methodist organisation tended more and more to place laymen in equal number with ministers upon every connexional committee (Arthur). His policy had opponents from both sides. Bunting gave to methodism the machinery of self-government, thus permanently securing a great constitutional advance upon the simple autocracy of Wesley; but while he lived he guided the machine with a hand which never relaxed its firmness. In spite of secessions to old splits, Bunting held on his way, undisturbed in his singleness of aim. On the death of Richard Watson, Bunting was placed at the head of the Wesleyan missions. Here his practical sagacity and his genius for administration had full scope. He greatly enlarged the operations, enriched the resources, and deepened the success of methodism in the mission field. The work was peculiarly to his taste. He had early offered his own services as a missionary to India, but the conference kept him at home. Nor was he at all insensible to the political opportunities of his body. He was always friendly to the establishment. His attachment was to principles rather than to parties, but there was no more strenuous advocate of political freedom and religious liberty as he understood them. In many respects his position resembled that of a general of one of the great religious orders, directing the action of a religious corporation whose ramifications extend to all parts of the globe. He controlled the spiritual interests of half a million of people and received the emoluments of a curate. 'From the great connexion for which he has lived his sole revenue is a furnished house, coals, candles, and one hundred and fifty pounds a year' (Arthur). He died on 16 June 1858 at his residence, 30 Myddelton Square, and was buried at City Road, where there is a monument in the chapel to his memory. He was twice married: first, on 24 Jan. 1804, to Sarah Maclardie of Macclesfield (born 26 Feb. 1782, died 29 Sept. 1835); secondly, in 1837, to Mrs. Martin (*née* Green) of Holcombe, Somersetshire, who survived him. His family consisted of four sons and three daughters; his eldest son was William Maclardie Bunting [q. v.]

From 1821 to 1824 he superintended the connexional literature, but his only publications were: 1. Two sermons. One preached before the Sunday School Union in 1805; the second upon 'Justification by faith' at Leeds in 1812 (the seventh edition of the last in 1847). 2. The 'Memorials of the late Rev. Richard Watson,' 1833, 8vo. 3. 'Speech of the Rev. Dr. Bunting . . . in reference to the Government Scheme of National Education, &c.,' Manchester, 1839, 8vo. 4. 'Mormonism,' 1853, 8vo (the introduction is by Bunting). Nos. 1 and 2 are included in two volumes of posthumous sermons, edited by his eldest son, 1861–2, 8vo (portrait). He edited the seventh edition, Liverpool, n. d. (preface dated Leeds, 15 Feb. 1815), of Cruden's 'Concordance,' with brief memoir; also 'Memoirs of the early Life of William Cowper, written by himself, and never before published,' &c., 1816, 8vo.

[Life by T. P. Bunting, 1859, vol. i. (two portraits); Annual Register for 1858, p. 418; Sketch by W. Arthur, 1849 (from the Watch-

man newspaper); Evans's Sketch (Bransby), 1842, pp. 201 sq.; Binns's Methodism since Wesley (Theol. Rev. January 1876, pp. 48 sq.); Angus Smith's Centenary of Science in Manchester, 1883, pp. 15 sq.; Memorials of the late Rev. W. M. Bunting, edited by G. S. Rowe, biography by T. P. Bunting, 1870; tombstone at St. James's, George Street, Manchester; information from T. Percival Bunting, esq.] A. G.

BUNTING, WILLIAM MACLARDIE (1805–1866), Wesleyan minister, the eldest son of the Rev. Dr. Jabez Bunting [q. v.] by his first wife, Sarah Maclardie, was born at Manchester on 23 Nov. 1805. He was educated at the Wesleyan schools at Woodhouse Grove, near Leeds, and Kingswood, and at the grammar school of St. Saviour's, Southwark, under Dr. William Fancourt, and at the early age of eighteen began his course as a preacher. In 1824 he was admitted a probationer, and in 1828 was 'received in full connexion with the conference.' He continued his itinerancy until his forty-fourth year, when his health broke down, and he became a supernumerary minister. For many years he took an active part in the proceedings of the Evangelical Alliance, and was for some time one of its honorary secretaries. He held a similar post in the British Society for the Propagation of the Gospel among the Jews. He died at his residence, Highgate Rise, 13 Nov. 1866. He was a contributor to the 'Wesleyan Methodist Magazine,' and in 1842 edited the 'Select Letters of Mrs. Agnes Bulmer, author of Messiah's Kingdom, &c.' After his death a selection of his sermons, letters, hymns, and miscellaneous poetical writings was published, with a portrait, and a biographical introduction by his younger brother, in which his character as a preacher, full of thought and tenderness, and a man of strong personal conviction, yet of liberality of mind and action, is sketched.

[Memorials of the late Rev. William M. Bunting, being selections from his sermons, letters, and poems, edited by the Rev. G. Stringer Rowe, with a Biographical Introduction by Thomas Percival Bunting, 1870.] C. W. S.

BUNYAN, JOHN (1628–1688), author of the 'Pilgrim's Progress,' 'Holy War,' 'Grace abounding,' &c., was born at the village of Elstow, Bedfordshire, a little more than a mile south of the town of Bedford, in November 1628. His baptism is recorded in the parish register of Elstow on the 30th of that month. The family of Buignon, Buniun, Bonyon, or Binyan (the name is found spelt in no fewer than thirty-four different ways), had been settled in the county of Bedford from very early times. Their first place of settlement appears to have been the parish of Pulloxhill, about nine miles from John Bunyan's native village. In 1199 one William Buniun held land at Wilstead, a mile from Elstow. In 1327 one of the same name, probably his descendant, William Boynon, was living at the hamlet of Harrowden, at the south-eastern boundary of the parish, close to the very spot which tradition marks out as John Bunyan's birthplace, and which the local names of 'Bunyan's End,' 'Bunyan's Walk,' and 'Farther Bunyan's' (as old, certainly, as the middle of the sixteenth century) connect beyond all question with the Bunyan family. A field known as 'Bonyon's End' was sold in 1548 by 'Thomas Bonyon of Elstow, labourer,' son of William Bonyon, to Robert Curtis, and other portions of his ancestral property gradually passed to other purchasers, little being left to descend to John Bunyan's grandfather, Thomas Bunyan (*d.* 1641), save the 'cottage or tenement' in which he carried on the occupation of 'petty chapman,' or small retail trader. This, in his still extant will, he bequeathed to his second wife, Ann, and after her death to her stepson Thomas and her son Edward in equal shares. Thomas, the elder son, the father of the subject of this biography, was married three times, the first time (10 Jan. 1623) when only in his twentieth year, his second and third marriages occurring within a few months of his being left a widower. John Bunyan was the first child by his second marriage, which took place on 23 May 1627. The maiden name of his second wife was Margaret Bentley. She, like her husband, was a native of Elstow, and was born in the same year with him, 1603. A year after her marriage, her sister Rose became the wife of her husband's younger half-brother, Edward. The will of John Bunyan's maternal grandmother, Mary Bentley (*d.* 1632), with its 'Dutch-like picture of an Elstow cottage interior two hundred and fifty years ago,' proves (J. Brown, *Biography of John Bunyan*, to which we are indebted for all these family details) that his mother 'came not of the very squalid poor, but of people who, though humble in station, were yet decent and worthy in their ways.' John Bunyan's father, Thomas Bunyan, was what we should now call a whitesmith, a maker and mender of pots and kettles. In his will he designates himself a 'brasier;' his son, who carried on the same trade and adopted the same designation when describing himself, is more usually styled a 'tinker.' Neither of them, however, belonged to the vagrant tribe, but had a settled home at Elstow, where their forge and workshop were, though they

doubtless travelled the country round in search of jobs. Contemporary literature depicts the tinker's craft as disreputable; but we must distinguish between the vagrant and the steady handicraftsmen, dwelling in their own freehold tenements, such as the Bunyans evidently were. Bunyan, in his intense self-depreciation, writes: 'My descent was of a low and inconsiderable generation, my father's house being of that rank that is meanest and most despised of all the families of the land.' This is certainly not language that we should be disposed to apply to a family which had from time immemorial occupied the same freehold, and made testamentary dispositions of their small belongings. The antiquity of the family in Bunyan's native county effectually disposes of the strange hallucination which even Sir Walter Scott was disposed to favour, that the Bunyans, 'though reclaimed and settled,' may have sprung from the gipsy tribe. Bunyan's parents sent their son to school, either to the recently founded Bedford grammar school, or, which is more probable, to some humbler school at Elstow. He learned reading and writing 'according to the rate of other poor men's children.' 'I never went to school,' he writes, 'to Aristotle or Plato, but was brought up at my father's house in a very mean condition, among a company of poor countrymen.' And what little he learned, he confesses with shame, when he was called from his primer and copy-book to help his father at his trade, was soon lost, 'even almost utterly.' In his sixteenth year (June 1644) Bunyan suffered the irreparable misfortune of the loss of his mother, which was aggravated by his father marrying a second wife within two months of her decease. The arrival of a stepmother seems to have estranged Bunyan from his home, and to have led to his enlisting as a soldier. The civil war was then drawing near the end of its first stage. Bedfordshire was distinctly parliamentarian in its sympathies. In the west it was cut off from any communication with the royalists by a strong line of parliamentary posts. These circumstances lead to the conclusion that a Bedfordshire lad was more likely to be found in the parliamentarian than in the royalist forces. This is Lord Macaulay's conclusion, and is supported by Bunyan's latest and most painstaking biographer, the Rev. J. Brown. Mr. Froude, on the other hand, together with Mr. Offor and Mr. Copner, holds that 'probability is on the side of his having been with the royalists.' As there is not a tittle of evidence either way, the question can never be absolutely settled. But we hold, against Mr. Froude, that all probability points to the parliamentary force as that in which Bunyan served. In all likelihood, on his attaining the regulation age of sixteen, which he did in November 1644, he was one of the 'able and armed men' whom the parliament commanded his native county to send 'for soldiers' to the central garrison of Newport Pagnel, and included in one of the levies. The army was disbanded in 1646. Before this occurred Bunyan's providential preservation from death, which, according to his anonymous biographer, 'was a frequent subject of thankful reference by him in later years.' 'When I was a soldier,' he says, 'I, with others, was drawn out to go to such a place to besiege it. But when I was just ready to go, one of the company desired to go in my room; to which when I consented, he took my place, and coming to the siege, as he stood sentinel he was shot in the head with a musket bullet and died.' Bunyan gives no hint as to the locality of the siege; but, on the faith of a manifestly incorrect account of the circumstance in an anonymous life, published after his death, it has been currently identified with Leicester, which we know to have been taken by the royalist forces in 1645; and in direct contradiction to Bunyan's own words—for he says plainly that he stayed behind, and a comrade went in his room—he is described, and that even by Macaulay, as having taken part in the siege, either as a royalist assailant or as a parliamentary defender. Wherever the siege may have been, it is certain that Bunyan was not there. When the forces were disbanded, Bunyan must have returned to his native village and resumed his paternal trade. He 'presently afterwards changed his condition into a married state.' With characteristic reticence Bunyan gives neither the name of his wife nor the date of his marriage; but it seems to have occurred at the end of 1648 or the beginning of 1649, when he was not much more than twenty. He and his wife were 'as poor as poor might be,' without 'so much household stuff as a dish or spoon between them.' But his wife came of godly parents, and brought two pious books of her father's to her new home, the reading of which awakened the slumbering sense of religion in Bunyan's heart, and produced an external change of habits. Up to this time, though by no means what would be called 'a bad character'—for he was no drunkard, nor licentious—Bunyan was a gay, daring young fellow, whose chief delight was in dancing, bell-ringing, and in all kinds of rural sports and pastimes, the ringleader of the village youth at wake or merry-making, or in the Sunday sports after service time on the green. As a boy he had acquired the habit of profane swearing, in which he be-

came such an adept as to shock those who were far from scrupulous in their language as 'the ungodliest fellow for swearing they ever heard.' All this the influence of his young wife and her good books gradually changed. One by one he felt himself compelled to give up all his favourite pursuits and pastimes. He left off his habit of swearing at once and entirely. He was diligent in his attendance at services and sermons, and in reading the Bible, at least the narrative portions. The doctrinal and practical part, 'Paul's epistles and such like scriptures,' he 'could not away with.' The reformation was real, though as yet superficial, and called forth the wonder of his neighbours. 'In outward things,' writes Lord Macaulay, 'he soon became a strict Pharisee;' 'a poor painted hypocrite,' he calls himself. For a time he was well content with himself. 'I thought no man in England could please God better than I.' But his self-satisfaction did not last long. The insufficiency of such a merely outward change was borne in upon him by the spiritual conversation of a few poor women whom he overheard one day when pursuing his tinker's craft at Bedford, 'sitting at a door in the sun and talking about the things of God.' Though by this time somewhat of 'a brisk talker on religion,' he found himself a complete stranger to their inner experience. This conversation was the beginning of the tremendous spiritual conflict described by him with such graphic power in his 'Grace abounding.' It lasted some three or four years, at the end of which, in 1653, he joined the nonconformist body, to which these poor godly women belonged. This body met for worship in St. John's Church, Bedford, of which the 'holy Mr. Gifford,' once a loose young officer in the royal army, had been appointed rector in the same year. His temptations ceased, his spiritual conflict was over, and he entered on a peace which was rendered all the more precious by the previous mental agony. The sudden alternations of hope and fear, the fierce temptations, the torturing illusions, the strange perversions of isolated texts, the harassing doubts of the truth of christianity, the depths of despair and the elevations of joy through which he passed are fully described 'as with a pen of fire' in that marvellous piece of religious autobiography, unrivalled save by the 'Confessions' of St. Augustine, his 'Grace abounding to the Chief of Sinners.' Bunyan was at this time still resident at Elstow, where his blind child Mary and his second daughter Elizabeth were born. It was probably in 1655 that Bunyan removed to Bedford. Here he soon lost the wife to whose piety he had owed so much, and about the same time his pastor and friend, the 'holy Mr. Gifford.' His own health also suffered; he was threatened with consumption, but his naturally robust constitution carried him safely through what at one time he expected would have been a fatal illness. In 1655 Bunyan, who had been chosen one of the deacons, began to exercise his gift of exhortation, at first privately, and as he gained courage and his ministry proved acceptable 'in a more publick way.' In 1657 his calling as a preacher was formally recognised, and he was set apart to that office, 'after solemn prayer and fasting,' another member being appointed deacon in his room, 'brother Bunyan being taken off by preaching the gospel.' His fame as a preacher soon spread. When it was known that the once blaspheming tinker had turned preacher, they flocked 'by hundreds, and that from all parts,' to hear him, though, as he says, 'upon sundry and divers accounts'—some to marvel, some to mock, but some with an earnest desire to profit by his words. After his ordination Bunyan continued to pursue his trade as a brasier, combining with it the exercise of his preaching gifts as occasion served in the various villages visited by him, 'in woods, in barns, on village greens, or in town chapels.' Opposition was naturally aroused among the settled ministry by such remarkable popularity. 'All the midland counties,' writes Mr. Froude, 'heard of his fame and demanded to hear him.' In some places, as at Meldreth and Yelden, at the latter of which he had preached on Christmas day by the permission of the rector, Dr. William Dell, master of Gonville and Caius, the pulpits of the churches were opened to him; in other places the incumbents of the parishes were his bitterest enemies. They, in the words of Mr. Henry Deane when defending Bunyan against the attacks of Dr. T. Smith, keeper of the university library at Cambridge, were 'angry with the tinker because he strove to mend souls as well as kettles and pans.' 'When I went first to preach the word abroad,' he writes, 'the doctors and priests of the country did open wide against me.'

In 1658 he was indicted at the assizes for preaching at Eaton Socon, but with what result is unrecorded. He was called 'a witch, a jesuit, a highwayman;' he was charged with keeping 'his misses,' with 'having two wives at once,' and other equally absurd and groundless accusations. His career as an author now began. His earliest work, 'Some Gospel Truths opened,' published at Newport Pagnel in 1656, with a commendatory letter by his pastor, John Burton, was a protest against the mysticism of the teaching

of the quakers. Having been answered by Edward Burrough [q. v.], an ardent and somewhat foul-mouthed member of that sect, Bunyan replied the next year in 'A Vindication of Gospel Truths,' in which he repays his antagonist in his own coin, calling him 'a gross railing Rabshakeh,' who 'befools himself,' and proves his complete ignorance of the gospel. Like the former work it is written in a very nervous style, showing a great command of plain English, as well as a thorough acquaintance with Holy Scripture. A third book was published by Bunyan in 1658 on the parable of the rich man and Lazarus, under the horror-striking title of 'Sighs from Hell, or the Groans of a Damned Soul.' It issued from the press a few days before Cromwell's death. In this work, as its title would suggest, Bunyan gives full scope to his vivid imagination in describing the condition of the lost. It contains many touches of racy humour, especially in his similes, and the whole is written in the nervous, forcible English of which he was master.

On the Restoration the old acts against nonconformists were speedily revived. The meeting-houses were closed. All persons were required under severe penalties to attend their parish church. The ejected clergy were reinstated. It became an illegal act to conduct divine service except in accordance with the ritual of the church, or for one not in episcopal orders to address a congregation. Bunyan continued his ministrations in barns, in private houses, under the trees, wherever he found brethren ready to pray and hear. So daring and notorious an offender was not likely to go long unpunished. Within six months of Charles's landing he was arrested, on 12 Nov. 1660, at the little hamlet of Lower Samsell by Harlington, about thirteen miles from Bedford to the south, where he was going to hold a religious service in a private house. The issuing of the warrant had become known, and Bunyan might have escaped if he had been so minded, but he was not the man to play the coward. If he fled, it would 'make an ill-savour in the county' and dishearten the weaker brethren. If he ran before a warrant, others might run before 'great words.' While he was conducting the service he was arrested and taken before Mr. Justice Wingate, who, though really desirous to release him, was compelled by his obstinate refusal to forbear preaching to commit him for trial to the county gaol, which, with perhaps a brief interval of enlargement in 1666, was to be his 'close and uncomfortable' place of abode for the next twelve years. The prison to which Bunyan was committed was not, as an obstinate and widespread error has represented, the 'town gaol,' or rather lock-up house, which occupied one of the piers of the many-arched Ouse bridge, for the temporary incarceration of petty offenders against municipal law, but the county gaol, a much less confined and comfortless abode. A few weeks after his committal the quarter sessions for January 1661 were held at Bedford, and Bunyan was indicted for his offence. The proceedings seem to have been irregular. There was no desire on the part of the justices to deal hardly with the prisoner; but he confessed the indictment, and declared his determination to repeat the offence on the first opportunity. The justices had therefore no choice in the matter. They were bound to administer the law as it stood. So he was sentenced to a further three months' term of imprisonment, and if then he persisted in his contumacy he would be 'banished the realm,' and if he returned without royal license he would 'stretch by the neck for it.' Towards the end of the three months, with an evident desire to avoid proceeding to extremities, the clerk of the peace was sent to him by the justices to endeavour to induce him to conform. But, as might have been anticipated, all attempts to bend Bunyan's sturdy nature were vain. Every kind of compromise, however kindly and sensibly urged, was steadily refused. He would not substitute private exhortation, which might have been allowed him, for public preaching. 'The law,' he replied, 'had provided two ways of obeying—one to obey actively, and if he could not bring his conscience to that, then to suffer whatever penalty the law enacted.'

Three weeks later, 23 April 1661, the coronation of Charles II afforded an opportunity of enlargement. All prisoners for every offence short of felony were to be released. Those who were waiting their trials might be dismissed at once. Those convicted and under sentence might sue out a pardon under the great seal at any time within the year. Bunyan failed to profit by the royal clemency. Although he had not been legally convicted, for no witnesses had been heard against him, nor had he pleaded to the indictment, his trial having been little more than a conversation between him and the court, the authorities chose to regard it as a legal conviction, rendering it necessary that a pardon should be sued for.

About a year before his apprehension at Samsell, Bunyan had taken a second wife, Elizabeth, to watch over his four little motherless children. This noble-hearted woman showed undaunted courage in seeking her

husband's release. She travelled to London with a petition to the House of Peers, from some of whom she met with kindly sympathy but little encouragement. 'The matter was one for the judges, not for them.' At the next midsummer assize, therefore, the poor woman on three several occasions presented her husband's formal request that he might be legally put on his trial and his case fully heard. Sir Matthew Hale, who was one of the judges of that assize, listened to her pitiful tale, and manifested much kind feeling. But he was powerless. 'Her husband had been duly convicted. She must either sue out his pardon, or obtain a writ of error.' Neither of these courses was adopted; and wisely so, for, as Mr. Froude remarks, 'a pardon would have been of no use to Bunyan because he was determined to persevere in disobeying a law which he considered to be unjust. The most real kindness which could be shown him was to leave him where he was.' At the next spring assizes, in 1662, a strenuous effort was again made to get his case brought into court. This again failed. After this he seems to have desisted from any further attempt, and, with a slight interval in 1666, he remained in prison, not altogether unhappily, till 1672, twelve years from his first committal. The character of his imprisonment varied with the disposition of his gaolers. During the earlier part of the time he was allowed to follow his wonted course of preaching, 'taking all occasions to visit the people of God,' and even going to 'see christians in London.' The Bedford church books show that he was frequently present at church meetings during some periods of his imprisonment. Such indulgence, however, was plainly irregular. Its discovery nearly cost the gaoler his place, and brought on Bunyan a much more rigorous confinement. He was forbidden 'even to look out at the door.' For seven years out of the twelve, 1661–8, his name never occurs in the records of the church. In 1666, after six years of prison life, 'by the intercession of some in trust and power that took pity upon his suffering,' Bunyan was released. But in a few weeks he was arrested once more for his former offence, at a meeting, and returned to his former quarters for another six years. Being precluded by his imprisonment from carrying on his trade, he betook himself, for the support of his family, to making long tagged laces, many hundred gross of which he sold to the hawkers. Nor was 'the word of God bound.' The gaol afforded him the opportunity of exercising his ministerial gifts forbidden outside its walls. Many of his co-religionists from time to time were his fellow-prisoners, at one time as many as sixty. He gave religious instruction and preached to his fellow-prisoners, and furnished spiritual counsel to persons who were allowed to visit him. Some of his prison sermons were the rough drafts of subsequent more elaborate publications. His two chief companions were the Bible and Foxe's 'Book of Martyrs.' Bunyan, as we have seen, had ventured on authorship before his imprisonment. The enforced leisure of a gaol gave him abundant opportunity for its pursuit. Books and tracts, some in prose, some in verse, were produced by his fertile pen with great rapidity. His first prison book was in metre—we can hardly call it poetry—entitled 'Profitable Meditations,' in the form of dialogue, and has 'small literary merit of any sort' (Brown, p. 172). This was followed by 'Praying in the Spirit,' written in 1662 and published in 1663; 'Christian Behaviour,' written and published in the same year; the 'Four Last Things' and 'Ebal and Gerizim,' both in verse, the 'Holy City,' the 'Resurrection of the Dead,' and 'Prison Meditations,' a reply in verse to a friend who had written to him in prison, which all appeared between 1663 and 1665. These minor productions were succeeded by his 'Grace abounding to the Chief of Sinners,' one of the three books by which Bunyan's name is chiefly known, which will ever hold a high place among records of spiritual experience. This appeared in 1666. About this time took place the few months' release from prison previously alluded to. Our knowledge of this second six years' incarceration is almost a blank. Even his literary activity appears to have suffered a temporary paralysis. It was not till 1672 that his 'Defence of Justification by Faith' appeared. This was a vehement attack on the 'brutish and beastly latitudinarianism' of the 'Design of Christianity,' a book written by the Rev. Edward Fowler [q. v.], rector of Northill, which had recently attained great popularity, and which Richard Baxter also deemed worthy of a reply. Fowler's book seemed to Bunyan to aim a deadly blow at the very foundations of the gospel, and he took no pains to conceal his abhorrence of the attempt. With 'a ferocity' that, as Lord Macaulay has said, 'nothing can justify,' he assails the book and its author with a shower of vituperative epithets savouring of the earlier stage in his career when he was notorious for the bold license of his talk. He describes Fowler as 'rotten at heart,' 'heathenishly dark,' 'a prodigious blasphemer' 'dropping venom from his pen,' 'an ignorant Sir John,' one of 'a gang of rabbling, counterfeit clergy,' 'like apes covering their shame with their tail.'

An anonymous reply, entitled 'Dirt wip't off,' supposed to be the joint production of Fowler and his curate, appeared the same year, almost rivalling Bunyan in the mastery of abusive epithets. Bunyan's last work before his enlargement, written in the early part of 1672, was the 'Confession of my Faith and Reason of my Practice.' Its object was to vindicate his teaching and if possible to secure his liberty. That the imperishable allegory on which Bunyan's claim to immortality chiefly rests, the 'Pilgrim's Progress,' was also written in prison, we know on Bunyan's own authority. The 'den' in which he dreamed his wonderful dream is identified by himself, in the third or first complete edition of 1679, with 'the gaol.' That this gaol was the strait and unwholesome lock-up house on Bedford bridge was long accepted as an undoubted fact. When it was shown that being a county prisoner it was impossible for him to have passed his twelve years' captivity in a town gaol intended for casual offenders, it was concluded that the county gaol, which was certainly the place of his incarceration, was also the place of the composition of the 'Pilgrim's Progress.' This conclusion has been recently called in question by the Rev. J. Brown, who gives reasons for believing that the composition of the allegory belongs to a short six months' confinement, which, according to the story told by his anonymous biographer, and confirmed by Charles Doe, he was subjected to at a later period. The date of this imprisonment is fixed by Mr. Brown as 1675, and, according to the account preserved in Asty's 'Life of Owen,' he was released from it by the intervention of Dr. Thomas Barlow, bishop of Lincoln, whose diocese then included the county of Bedford. The strongest argument in support of Mr. Brown's view is the improbability that if the 'Pilgrim's Progress' had been written during the twelve years' imprisonment which came to an end in 1672, it should have remained six years unpublished, the first edition not appearing till 1678. It was not Bunyan's way to keep his works so long in manuscript. Besides, in the author's poetical 'Apology for his Book,' his account of its composition and publication suggests that there was no such prolonged interval as the common accounts represent.

Bunyan's twelve years' imprisonment came to an end in 1672. With the covert intent of setting up the Roman catholic religion in England, Charles II had suspended all penal statutes against nonconformists and popish recusants. Bunyan was one of those who profited by this infamous subterfuge. His pardon under the great seal bears date 13 Sept. 1672. This, however, was no more than the official sanction of what had been already virtually granted and acted on. For Bunyan had received one of the first licenses to preach given by the royal authority, dated 9 May of that year, and had been called to the pastorate of the nonconformist congregation at Bedford, of which he had been so long a member, on the 21st of the preceding January. The church of St. John, which had been occupied by this congregation during the Protectorate, had, on the Restoration, returned to its rightful owners, and the place licensed for the exercise of Bunyan's ministry was a barn in the orchard belonging to a member of the body. This continued to be the place of meeting of the congregation until 1707, when a new chapel was erected on its site. Though Bunyan made Bedford the centre of his work, he extended his ministrations through the whole county, and even beyond its limits. One of his first acts after his liberation was to apply to the government for licenses for preachers and preaching places in the country round. Among these he made stated circuits, being playfully known as 'Bishop Bunyan,' his diocese being a large one, and, in spite of strenuous efforts at repression by the ecclesiastical authorities, steadily increasing in magnitude and importance. It is interesting to notice that Bunyan's father, the tinker of Elstow, lived on till 1676, being buried at Elstow on 7 Feb. of that year. In his will, while leaving a shilling apiece to his famous son and his three other children, he bequeathed all he had to his third wife, Ann, who survived him four years, and was buried in the same churchyard as her husband on 25 Sept. 1680.

Bunyan's active ministerial labours did not interfere with his literary work; this continued as prolific as when writing was almost the only relief from the tedium of his confinement. Besides minor works, in 1676 appeared the 'Strait Gate,' directed against an inconsistent profession of christianity by those who, in his graphic language, can 'throw stones with both hands, alter their religion as fast as their company, can live in water and out of water, run with the hare and kill with the hounds, carry fire in one hand and water in the other, very anythings.' This was succeeded in 1678 by the first edition of the 'Pilgrim's Progress,' and in the same year by the second, and the next year by the third, each with very important additions, including some of the best-known and most characteristic personages, such as Mr. Worldly Wiseman, Mr. By-ends and his family, and Mrs. Diffidence, the wife of Giant Despair. 'Come and welcome to Jesus Christ,' 'with its musical title and soul-moving pleas,' was published in 1678, and his 'Treatise of the

Fear of God' in 1679. The next year gave to the world one of Bunyan's most characteristic works, 'The Life and Death of Mr. Badman,' which, though now almost forgotten, and too disagreeable in its subject and its boldly drawn details to be altogether wholesome reading, displays Bunyan's inventive genius as powerfully as the universally popular 'Pilgrim,' of which, as Bunyan intended it to be, it is the strongly drawn contrast and foil. The one gives a picture of a man 'in the rank of English life with which Bunyan was most familiar,' to quote Mr. Froude, 'a vulgar, middle-class, unprincipled scoundrel,' 'travelling along the primrose path to the everlasting bonfire,' while the other sets before us a man essentially of the same social rank, fleeing from the wrath to come, and making his painful way 'to Emmanuel's Land through the Slough of Despond and the Valley of the Shadow of Death.' As a portrait of rough English country-town life in the days of Charles II, the later book is unapproached save by the unsavoury tales of Defoe. 'The Life and Death of Mr. Badman' was followed, after a two years' interval, by Bunyan's second great work, 'The Holy War made by Shaddai upon Diabolus,' of which Macaulay has said, with somewhat exaggerated eulogy, that 'if there had been no "Pilgrim's Progress," the "Holy War" would have been the first of religious allegories.' There is a necessary unreality about the whole narrative as compared with Bunyan's former allegory. The characters are shadowy abstractions by the side of the 'representative realities' of the other work. With a truer estimate of the relative value of the two works, Mr. Froude says: '"The Holy War" would have entitled Bunyan to a place among the masters of English literature. It would never have made his name a household word in every English-speaking family in the globe.' Other works, notably the 'Barren Fig Tree' and 'The Pharisee and the Publican,' were given to the world in 1682 and the four succeeding years. In 1684 appeared the second part of the 'Pilgrim's Progress,' completing the history of Christian's pilgrimage with that of his wife Christiana and her children, and her companion, the young maiden Mercy. Like most second parts of popular works, this shows a decided falling off. It is 'but a feeble reverberation of the first part. Christiana and her children are tolerated for the pilgrim's sake to whom they belong.' But it bears the stamp of Bunyan's genius, and not a few of the characters, Old Honest, Mr. Valiant-for-the-Truth, Mr. Despondency and his daughter Miss Much-afraid, and the 'young woman whose name was Dull,' have a vitality that can never decay.

There is little more to notice in Bunyan's life. His activity was ceaseless, but 'the only glimpses we get of him during this time are from the church records, and these were but scantily kept,' and are quite devoid of public interest, chiefly dealing with the internal discipline of the body. Troublous times fell upon nonconformists. The Declaration of Indulgence was withdrawn the same year it was issued. The Test Act became law the next year (1673). In 1675 the acts against nonconformists were put in force. Bunyan's preaching journeys were not always free from risk. There is a tradition that he visited Reading disguised as a wagoner, with a long whip in his hand, to escape detection. But he continued free from active molestation, with the exception of the somewhat hazy imprisonment placed by Mr. Brown in 1675. In Mr. Froude's words, 'he abstained, as he had done steadily throughout his life, from all interference with politics, and the government in turn never meddled with him.' He frequently visited London to preach, always getting large congregations. Twelve hundred would come together to hear him at seven o'clock on a weekday morning in winter. When he preached on a Sunday, the meeting-house would not contain the throng, half being obliged to go away. A sermon delivered by him at Pinners' Hall in Old Broad Street was the basis of one of his theological works. He was on intimate terms with Dr. John Owen, who, when Charles II expressed his astonishment that so learned a divine could listen to an illiterate tinker, is recorded to have replied that he would gladly give up all his learning for the tinker's power of reaching the heart. In the year of his death he was chaplain, though perhaps unofficially, to Sir John Shorter, then lord mayor of London. He did not escape temptation to leave Bedford for posts of greater influence and dignity; but all such offers he steadily refused, as he did any opportunities of pecuniary gain for himself and his family, quietly staying at his post through all 'changes of ministry, popish plots, and Monmouth rebellions, while the terror of a restoration of popery was bringing on the revolution, careless of kings and cabinets' (Froude, p. 174). When James II was endeavouring to remodel the corporations, Bunyan was pointed out as a likely instrument for carrying out the royal purpose in the corporation of Bedford. It seems that some place under government was offered as the price of his consent; but he declined all such overtures, and refused to see the bringer of them, though by no means un-

willing to give his aid in securing the repeal of the penal laws and tests under which he and his flock had so long smarted. This was in November 1687, barely twelve months before James's abdication. Three years before he had felt it so possible that he might be called again to suffer for conscience' sake under these same laws, that he executed a deed of gift, dated 23 Dec. 1685, making over all his worldly possessions to his wife, Elizabeth Bunyan.

Bunyan did not live to see the revolution. His death took place in 1688, four months after the acquittal of the seven bishops. In the spring of that year he had been enfeebled by an attack of 'sweating sickness.' He caught a severe cold on a ride through heavy rain to London from Reading, whither he had gone to effect a reconciliation between a father and a son. A fever ensued, and he died on 31 Aug. at the house of his friend John Strudwick, who kept a grocer's and chandler's shop at the sign of the Star, Holborn Bridge, two months before he had completed his sixtieth year. He continued his literary activity to the last. Four books from his pen had been published in the first half of the year, and he partly revised the sheets of a short treatise entitled 'The Acceptable Sacrifice' on his deathbed. He was buried in Mr. Strudwick's vault in the burial-ground in Bunhill Fields, Finsbury. His personal estate was sworn under 100*l.*

Bunyan was the father of six children, four by his first wife, and two by the second. His elder child Mary, his blind child (born in 1650), of whom he writes in the 'Grace abounding' with such exquisite tenderness, died before her father. His children, John, Thomas, and Elizabeth by his first wife, and Sarah and Joseph by his second wife, survived him. His heroic wife lived only a year and a half after him, and died early in 1691. The only known representatives of Bunyan are the descendants of his youngest daughter Sarah. In 1686, two years before her father's death, she had married her fellow-parishioner, William Browne, and her descendants form a rather numerous and widespread clan.

Bunyan's personal appearance is thus described by a contemporary: 'He was tall of stature, strong-boned though not corpulent, somewhat of a ruddy face with sparkling eyes, wearing his hair on his upper lip after the old British fashion; his hair reddish, but in his latter days had sprinkled with grey; his nose well-set, but not declining or bending, and his mouth moderately large, his forehead something high, and his habit always plain and modest.' Another contemporary writes: 'His countenance was grave and sedate, and did so to the life discover the inward frame of his heart, that it was convincing to the beholders, and did strike something of awe into them that had nothing of the fear of God.' A third thus describes his manner and bearing: 'He appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable, not given to loquacity or much discourse in company, unless some urgent occasion required it, observing never to boast of himself in his parts, but rather seem low in his own eyes, and submit himself to the judgment of others.'

The works left in manuscript at Bunyan's death were given to the world by his devoted friend and admirer, the good, simple-minded combmaker by London Bridge, Charles Doe, who soon after his decease set about a folio edition of his collected works as 'the best work he could do for God.' The first volume, published in 1692, contained ten of these posthumous books, most of which had been prepared for the press by Bunyan himself. These were followed by the 'Heavenly Footman,' one of the most characteristic of Bunyan's works, published by Doe in 1698, and by the 'Account of his Imprisonment,' that invaluable supplement to his biography, which was not given to the world till 1765. Doe's second intended folio was never published. The first complete collected edition of Bunyan's works, containing twenty-seven in addition to the twenty previously published by Doe, appeared in 1736, edited by Samuel Wilson of the Barbican. A third issue of the collected works was published in two volumes folio in 1767, with a preface by George Whitefield. Other editions of the whole works are that by Alexander Hogg, in six volumes 8vo, in 1780; that by Mr. G. Offor, in three volumes imperial 8vo, in 1853, revised in 1862; and that by the Rev. H. Stebbing, in four volumes imperial 8vo, in 1859.

The following is a list of Bunyan's works, arranged in chronological succession, based on that drawn up by Charles Doe and annexed to the first issue of the 'Heavenly Footman' in 1698. The full titles are not given, which in some cases extend to ten or a dozen lines: 1. 'Some Gospel Truths opened,' 1656. 2. 'A Vindication of "Some Gospel Truths opened,"' same year. 3. 'A few Sighs from Hell, or the Groans of a Damned Soul,' 1658. 4. 'The Doctrine of the Law and Grace unfolded,' 1659. All the preceding were published previous to his imprisonment. The first book written by him in prison was in verse: 5. 'Profitable

Meditations, fitted to Man's different Conditions. In nine particulars' (no date). 6. 'I will pray with the Spirit and with the Understanding also,' 1663. 7. 'Christian Behaviour; being the Fruits of True Christianity,' 1663. 8, 9, 10. 'The Four Last Things,' 'Ebal and Gerizim,' and 'Prison Meditations.' All in verse, and published in one volume. The date of the first edition is not known. 11. 'The Holy City,' 1665. 12. 'The Resurrection of the Dead and Eternal Judgment,' 1665. 13. 'Grace abounding to the Chief of Sinners,' 1666. 14. 'Defence of the Doctrine of Justification by Faith,' 1672. 15. 'Confession of Faith,' 1672. These two were the last books published by him in prison. His release was speedily followed by: 16. 'Difference of Judgment about Water Baptism no Bar to Communion,' 1673. 17. 'Peaceable Principles and True' (a rejoinder to attacks on the preceding work), 1674. 18. 'Reprobation asserted, or the Doctrine of Eternal Election promiscuously handled' (no date). This work, though accepted by Charles Doe and inserted by him in the catalogue of Bunyan's works, and included by Hogg and Offor in their collected editions, is rejected by Mr. Brown on internal evidence of style and substance, but hardly perhaps on sufficient grounds. 19. 'Light for them that sit in Darkness,' 1675. 20. 'Instruction for the Ignorant, or a Salve to heal that great want of knowledge which so much reigns in Old and Young,' 1675. A 'Catechism for Children,' written in prison, but not published till after his release. 21. 'Saved by Grace,' 1675. 22. 'The Strait Gate, or the great Difficulty of going to Heaven,' 1676. This is an expansion of a sermon on Luke xiii. 24, preached by Bunyan after his release. 23. 'The Pilgrim's Progress,' 1678. Two other editions with large additions appeared in the same and the following year, evidencing its rapid popularity. 24. 'Come and welcome to Jesus Christ,' 1678. The expansion of a sermon on John vi. 37. 25. 'A Treatise of the Fear of God,' 1679. 26. 'The Life and Death of Mr. Badman,' 1680. 27. 'The Holy War,' 1682. 28. 'The Barren Fig Tree, or the Doom and Downfall of the Fruitless Professors,' 1682. 29. 'The Greatness of the Soul,' 1683. Originally a sermon preached at Pinners' Hall, expanded. 30. 'A Case of Conscience resolved,' 1683. A curious little tract on the propriety of women meeting separately for prayer, &c., 'without their men.' 31. 'Seasonable Counsel or Advice to Sufferers,' 1684. 32. 'A Holy Life the Beauty of Christianity,' 1684. 33. 'A Caution to stir up to Watch against Sin,' 1684. A half-sheet broadside poem in sixteen stanzas. 34. 'The second part of the Pilgrim's Progress,' 1684. 35. 'Questions about the Nature and Perpetuity of the Seventh-day Sabbath,' 1685. 36. 'The Pharisee and the Publican,' 1685. 37. 'A Book for Boys and Girls, or Country Rhymes for Children,' in verse; or, as in later editions, 'Divine Emblems, or Temporal Things spiritualised,' 1686. 38. 'The Jerusalem Sinner saved, or Good News for the Vilest of Men,' 1688. 39. 'The Work of Jesus Christ as an Advocate,' 1688. 40. 'Discourse of the Building, Nature, Excellency, and Government of the House of God,' 1688. A poetical composition in twelve divisions. 41. 'The Water of Life,' 1688. 42. 'Solomon's Temple spiritualised, or Gospel-light fetcht out of the Temple at Jerusalem,' in seventy particulars, 1688. 43. 'The Acceptable Sacrifice, or the Excellency of a Broken Heart,' the proofs of which were corrected by the author on his deathbed and published, with a preface, after his decease by his friend George Cokayn, 21 Sept. 1688. 44. His 'Last Sermon,' on John i. 13, preached on 19 Aug. 1688, two days before he sickened, and about twelve days before his death, was published from notes shortly after his decease. The 'Dying Sayings,' which appeared immediately after his death, bears internal evidence of being 'a compilation from various sources made in haste for some publisher with a shrewd eye to business and trading on the interest attaching to Bunyan's name' (Brown). Posthumous publications.—Ten of these were contained in the folio edition of 1692, which had been prepared for the press by Bunyan himself: 45. 'An Exposition of the Ten first Chapters of Genesis and part of the Eleventh.' A fragment of an intended continuous commentary on the Holy Scriptures. 46. 'Justification by imputed Righteousness.' 47. 'Paul's Departure and Crown,' an expansion of a sermon on 2 Tim. iv. 6–8. 48. 'Israel's Hope encouraged,' a discourse on Ps. cxxx. 7. 49. 'The Desires of the Righteous granted,' a sermon on Prov. x. 24 and xi. 23. 50. 'The Saint's Privilege and Profit,' a treatise on prayer based on Heb. iv. 16. 51. 'Christ a Compleat Saviour,' a discourse on the intercession of Christ, on Heb. vii. 25. 52. 'The Saint's Knowledge of Christ's Love,' an exposition of St. Paul's prayer, Ephes. iii. 18–19. 53. 'The House of the Forest of Lebanon,' a discourse on 1 Kings vii. 2, in which by a fanciful and baseless analogy he makes this palace a type of the church under persecution. 54. 'Antichrist and her Ruin, and the Slaying of the Witnesses,' a work which singularly enough breathes the most profound loyalty to the sovereign, though that sovereign

was then doing all in his power to establish popery. To these ten posthumous works must be added: 55. 'The Heavenly Footman,' a discourse on 1 Cor. ix. 24, bought of Bunyan's eldest son, John, in 1691 by Charles Doe, and published by him in 1698. 56. The 'Relation of his Imprisonment,' which was not given to the world till 1765, a hundred years after it was written in Bedford gaol. Neither 57. 'The Christian Dialogue,' nor 58. 'The Pocket Concordance,' enumerated by Charles Doe, 'though diligently sought,' has been discovered. 59. The 'Scriptural Poems,' in which a far from unsuccessful attempt has been made to versify the histories of Joseph, Samson, Ruth, the Sermon on the Mount, and the Epistle of St. James, are regarded as spurious by Mr. Brown on the ground that they were unknown to Charles Doe and were not published till twelve years after Bunyan's death, and then by one Blare, who issued other certainly spurious works in Bunyan's name. The internal evidence he also regards as unfavourable to their genuineness: 'There is but little to remind us of Bunyan's special verse.' Mr. Froude's verdict on this point is altogether different: 'The "Book of Ruth" and the "History of Joseph" done into blank verse are really beautiful idylls, which if we found in the collected works of a poet laureate we should consider that a difficult task had been accomplished successfully, and the original grace completely preserved.'

[Bunyan's Grace Abounding and Relation of his Imprisonment; Doe's The Struggler; Life and Actions of John Bunyan, 1692; Life of John Bunyan, 1700; Southey's Life of John Bunyan, 1830; Lord Macaulay's John Bunyan, a Biography, 1853; Offor's Life of John Bunyan, 1862; The Book of the Bunyan Festival, edited by W. H. Wylie, 1874; The Hero of Elstow, 1874; Clarendon Press Series, Bunyan, by Precentor Venables, 1879; English Men of Letters, Bunyan, by J. A. Froude, 1880; Copner's John Bunyan, a Memoir, 1883; Brown's John Bunyan, his Life, Times, and Work, 1885.] E. V.

BURBAGE, JAMES (*d.* 1597), actor, and the first builder of a theatre in England, is often stated to have been a native of Stratford-on-Avon. A John Burbage was certainly bailiff of the town in 1556, and a family of the name was well known there throughout the sixteenth century. But when James's son Cuthbert applied for a grant of arms in 1634 he claimed to belong to a Hertfordshire family. The theory of the Stratford origin of the family has been chiefly maintained with a view to confirming the apocryphal story that Shakespeare and Richard Burbage [q. v.] were schoolfellows at Stratford grammar school. James Burbage originally followed the trade of a joiner, and is often so designated in documents relating to his later life. The earliest mention made of him is in a patent dated 7 May 1574, authorising the Earl of Leicester's players to act in every part of the kingdom. Burbage's name heads the list. It is probable that he took part in the festivities at Kenilworth on the occasion of the queen's visit there in 1575. Leicester's company of players had been in existence since 1559, and although their names are given in no earlier document than that of 1574, Burbage had probably then been a member of the company for many years. On 13 April 1576 Burbage obtained from one Giles Allen a twenty-one years' lease of houses and land situated between Finsbury Fields and the public road from Bishopsgate and Shoreditch. Before the summer of 1577 Burbage had erected on part of this site the first building in this country specially intended for theatrical performances. Mr. Halliwell-Phillipps states that the building, which was of 'wood and timber,' stood a 'little to the north of Holywell Lane, as nearly as possible on the site of what is now (1885) Dean's Mews.' It went by the name of 'The Theatre,' and the earliest reference made to it is in an order (dated 1 Aug. 1577) of the lords of the council forbidding the continuance of performances there until after Michaelmas, on account of the plague. Burbage erected a number of houses on part of the ground, but in the immediate neighbourhood of the theatre he left wide open spaces, and the building was usually reached by a path across Finsbury Fields. His son Cuthbert stated in 1635 that his father 'was the first builder of play-howses and was himselfe in his younger yeeres a player. The Theater hee built with many hundred poundes taken up at interest' (Halliwell-Phillipps, 406). The success of Burbage's enterprise was very great, and his profits were large from the first, although another theatre—the Curtain—was erected in his immediate neighbourhood very soon after The Theatre was opened. The puritan preachers warmly denounced the iniquities of these two playhouses for twenty years, and the corporation of London frequently petitioned the privy council to suppress them on the twofold ground that the crowds who assembled there were likely, in times of plague, to spread contagion, and that vicious characters made the theatres their daily haunts. On 28 July 1597 the council in reply to the lord mayor ordered the owners of The Theatre and the Curtain to 'pluck down' their houses. But the edict was not enforced.

In 1596 Burbage determined to extend his

operations, or at any rate to make provisions against the termination of his twenty-one years' lease in Shoreditch. On 5 Feb. 1595-6 Sir William More of Loseley, Surrey, conveyed to him by a deed of feoffment part of a large house in Blackfriars, which Burbage resolved to convert into a playhouse to be called the Blackfriars Theatre. In November 1596 the neighbouring tenants appealed to the privy council to prohibit this conversion, but the appeal seems to have been unsuccessful, and the new playhouse was soon afterwards opened. Meanwhile Burbage had been endeavouring to obtain a renewal of his Shoreditch lease for ten years, in accordance (as he stated) with the original agreement. He was willing, 'in respect of the great proffitt and commoditie which he had made and in time then to come was further likelye to make of the Theatre and the other buildinges and growndes to him demised,' to pay 24*l.* a year, i.e. 10*l.* more than he had previously paid. But Giles Allen, the lessor, stipulated that the playhouse should only be applied to theatrical purposes for another five years. This stipulation was contested by Burbage, and he and his sons began a harassing lawsuit with Allen. But before the dispute had gone very far Burbage died (in the spring of 1597), and the suit was continued by his sons Richard [q. v.] and Cuthbert, to whom it seems certain that Burbage had made over the property by a deed of gift shortly before his death. Ultimately the fabric of The Theatre was removed from Shoreditch to the Bankside, either in December 1598 or in the following month, and re-erected as the Globe Theatre. Thus the erection of the three chief Elizabethan playhouses was due to Burbage's enterprise.

Gosson in his 'School of Abuse,' 1579, and his 'Playes confuted' (n. d.), mentions several plays, few of them now extant, that were performed at The Theatre under Burbage's management. Other authorities prove that the old play of 'Hamlet' (Lodge, *Wits Miserie*, 1596), and Marlowe's 'Faustus' (*Blacke Booke*, 1604) were part of his repertory. Tarleton, the comedian, seems to have made his reputation at The Theatre. The dramatic entertainments were occasionally exchanged for fencing matches.

Burbage married, before 1575, Ellen or Helen Braine, or Brayne, of London. His wife's father appears to have advanced money for the erection of The Theatre, on condition that a moiety of the property and of the profits were assigned him. After Brayne's death, Margaret, his widow and executrix, brought an action against Burbage in 1590 to compel him to carry out this contract. The suit lingered on for six years, and its result is not known. Burbage had a house in Holywell Street, Shoreditch. The registers of St. Leonard's, Shoreditch, prove that he had three daughters: Alice (baptised 11 March 1575–6), Joan (buried 18 Aug. 1582), and Helen (buried 13 Dec. 1595). He had two sons, Richard [q. v.], the famous actor, and Cuthbert, who has been persistently identified by Mr. Collier with Cuthbert Burby, a well-known printer and publisher of the time. The Stationers' Registers show, however, that this Cuthbert was the 'son of Edmund Burbie, late of Erlsey, in the county of Bedford, husbandman' (Arber, *Transcript*, ii. 127).

[Halliwell-Phillipps's Outlines of the Life of Shakespeare (1885), where most of the authentic extant legal documents relating to Burbage's purchases of property for theatrical purposes are printed at length, and where the dates of the erection of the playhouses are established for the first time; Collier's Memoirs of the Elizabethan Actors (1846), pp. 1–15, which must be used cautiously; Collier's English Dramatic Poetry, (1879), iii. 258, where many misleading statements are made.] S. L. L.

BURBAGE, RICHARD (1567?–1619), actor, was the son of James Burbage [q. v.], actor and theatrical manager, by his wife Ellen or Helen, daughter of John Braine or Brayne of London. Cuthbert was another son. The date of Richard's birth is unknown. The registers of St. Leonard's, Shoreditch, the parish in which stood his father's house in Holywell Street, record the birth of his sisters Alice (11 March 1575–6) and Joan (18 Aug. 1582), but are silent respecting himself or his brother. He was, with his father and brother, defendant in a lawsuit brought against the elder Burbage by his wife's relations in 1590, and both sons must have then been of age. If Richard were the elder, he must have been a year or two more than twenty-one, and 1567 will perhaps prove to be about the correct date.

Burbage was doubtless associated with his father's profession from childhood, and made his début at James Burbage's Theatre in Shoreditch as a boy. Before 1588 he had secured some reputation on the stage. The well-known comedian, Richard Tarleton, a neighbour of his father in Holywell Street, was the author of a rude dramatic piece entitled 'The Seven Deadlie Sinns,' in which virtues and vices were represented in confusing alliance with historical and mythological personages. In a manuscript (No. xix.) at Dulwich College ('The Platt of the secound parte of the Seven Deadlie Sinns') the names of the actors and their parts are given, and two of the chief characters (King Gorboduc and Tereus) are assigned to 'R. Burbadge.'

It is well ascertained that Burbage played Jeronimo in Kyd's bombastic tragedy of the name, which was produced about the time of the Spanish Armada. At the close of the succeeding decade Burbage had gained the sobriquet of 'Roscius,' and had outstripped in popularity all his contemporaries on the stage. Except for the mention of his name in a document dated 4 Nov. 1590, and connected with the lawsuit respecting the claim of the Braynes to share in the profits of The Theatre [see under BURBAGE, JAMES], there is little contemporary evidence concerning Burbage's theatrical career before 1603. Information of a later date partly supplies the hiatus, but the student must be warned against the forged documents of 1589, 1596, and the following years in the State Paper Office, and the Ellesmere collection (see *infra*), which have been too often relied on to give substance to Burbage's biography. We only reach firm ground among the theatrical documents of the day in a warrant (issued under the privy seal on 17 May 1603) authorising the lord chamberlain's players—the company in highest repute at the time—to act what plays they pleased at the Globe and elsewhere. This document gives the names of the actors in the company, and that of Burbage stands third on the list, Lawrence Fletcher and William Shakespeare preceding it. Burbage's position justifies the conjecture—otherwise well supported—that he had been connected with the lord chamberlain's men, subsequently called the king's men, and originally called Lord Strange's company, from 1593.

There is evidence to show that the death of Burbage's father in 1597 left him with his brother Cuthbert and a sister proprietors of the Blackfriars Theatre. In 1635, many years after Richard's death, a dispute arose as to the ownership of the theatre, and Cuthbert, who survived his brother, together with Richard's living representatives, stated to the lord chamberlain (the Earl of Pembroke and Montgomery) that the Blackfriars was the lawful inheritance of the two brothers and sister; that they leased it out at first to the 'Queene's Majesties Children of the Chappell,' but soon afterwards bought out the lessees, and installed in it the lord chamberlain's company, to which Burbage belonged. The chief members of this company, including Shakespeare, acquired shares in the profits of the playhouse, but throughout his life Richard Burbage apparently reserved a very large share for himself. The Blackfriars Theatre was not the only playhouse which James Burbage owned at his death. The Theatre in Shoreditch was also for a while the property of his heirs, but in 1599 Richard and Cuthbert, harassed by the hostility of Giles Allen, the lessor of the ground on which the theatre stood, demolished the building with the aid of Peter Street, a carpenter, and removed the 'wood and timber' to Southwark, where they utilised the material in the erection of the Globe, which was to be a summer playhouse, while the Blackfriars was to become exclusively a winter playhouse. In the subsequent lawsuit brought against Street and the two Burbages by Giles Allen, Richard seems to have left the management of the business to Cuthbert, and the result is unknown. Richard evidently borrowed money to pay the expenses of building the Globe, and the loan 'lay heavy on him many years.' He joined with him as sharers in the profits of the undertaking Shakespeare, Hemming, Condell, and others. But the distribution was not sufficiently well defined to prevent serious disputes arising later among the heirs of the original sharers.

At the Blackfriars house or at its near ally, the Globe, Burbage made his substantial fame, and it is clear that between 1595 and the year of his death (1618) every dramatist desired his services when producing a play for the first time. All the greatest parts of the contemporary stage were filled by him in turn. The exact date at which he first came into contact with Shakespeare is not known. The story of their friendship as boys at Stratford-on-Avon may safely be cast aside, and there is no proof of their connection with the same company of actors until after 1594. In Manningham's 'Diary' (p. 39), under date 13 March 1601, is a story which is commonly quoted to attest their intimacy at that date. During a performance of Shakespeare's 'Richard III,' in which Burbage took the part of the hero, the actor made an assignation with a woman in the audience, and Shakespeare is stated to have overheard the conversation and to have anticipated his friend in his visit to the woman's house. All the versions of the poetical epitaph on Burbage which we describe below concur in assigning to him the parts of Hamlet, Lear, and Othello. Wright in his 'Historia Histrionica,' 1699, states that Joseph Taylor was the original Hamlet, but the evidence against this assertion is overwhelming. Burbage would also seem to have taken part in 'Love's Labour's lost.' Sir Walter Cope, writing to Sir Robert Cecil at Hatfield early in 1605, states that Burbage has proposed to play that comedy at court before the queen, and that he has sent the actor to Hatfield to know Cecil's pleasure. Burbage's impersonation of Richard III was highly popular. Of the striking impression made by the actor in the

character, Bishop Corbet gives an instance in his 'Iter Boreale,' where he tells us that his host at Leicester—

> when he would have said King Richard died,
> And call'd a horse! a horse! he Burbadge cried.

We have the authority of the first folio of Ben Jonson's 'Works' (1616) for stating that Burbage played in 'Every Man in his Humour' (1598), 'Every Man out of his Humour' (1599), 'Sejanus' (1603), 'Fox' (1605), 'Alchemist' (1610), and 'Catiline' (1611). The lists of 'dramatis personæ' prefixed to the early editions of the play give Burbage the part of Ferdinand, duke of Calabria, in Webster's 'Duchess of Malfi' in 1616, and leading parts in the most popular of Beaumont and Fletcher's plays produced between 1611 and 1618 are assigned to Burbage in the second folio of Beaumont and Fletcher's 'Works' (1679). Incontrovertible proof of the popularity he had gained in the early years of the seventeenth century is given by his occasional introduction into plays in his own person and in no assumed character. Thus, in the 'Returne from Parnassus' (not printed till 1606, although first acted earlier), Burbage and Kempe, the comedian, speak a dialogue in act iv. sc. 5 in their own persons, and the former instructs students from Cambridge in the parts of Jeronimo and Richard III. Kempe asserts that he and Burbage gain more honour and money than any other person living, and 'there's not a country wench that can dance Sellenger's Round but can talke of Dick Burbadge and Will Kemp.' Similarly in Webster's 'Induction' to Marston's 'Malcontent' (1604), Burbage, with Condell and Lowin, makes his entry on the stage again in his own person, and is pointed out to the audience by the other actors as the person who is about to play Malevole the Malcontent. There is no lack of other evidence to prove the high esteem in which Burbage was held by the playwrights and poets of his day, as well as by his audiences. As early as 1598 Marston seems to allude to him as the ideal Romeo in his 'Scourge of Villanie' (Sat. 10). John Davies, in his 'Microcosmus,' 1603, places Shakespeare's and Burbage's initials side by side in the margin of the line 'Players, I love yee and your qualitie,' and pays the actor a similar compliment in his 'Civile Warres of Death and Fortune' (1609). Ben Jonson, in 'Bartholomew Fair,' v. 3, refers to Burbage as 'your best actor,' although he clearly associates him with Nathaniel Field, who was regarded by some as a formidable rival.

Although no detailed contemporary account of the characteristic features of Burbage's acting has reached us, it is clear that he excelled in tragedy, if he did not wholly confine himself to it, and that he put his whole soul into his part. That Sir Thomas Overbury's 'character' of 'an excellent actor' (published in 1616) is drawn from Burbage is proved by the reference to the actor's skill in painting as well as in 'playing.' But Overbury merely praises the modulations of his voice, and his 'full and significant action of body' (Overbury, *Works*, ed. 1854, pt. xiv.) The best account of Burbage on the stage is that given by Richard Flecknoe in his 'Short Discourse of the English Stage' (*c.* 1660, appended to the second edition of 'Love's Kingdom'). After speaking of the 'happiness' of the Elizabethan and Jacobean poets 'to have such docile and excellent actors to act their playes as Field and Burbidge,' the author says of the latter 'he was a delightful Proteus, so wholly transforming himself into his part and putting off himself with his cloathes, as he never (not so much as in the "Tyring House") assum'd himself again until the Play was done. . . . He had all the parts of an excellent actor (animating his words with speaking and speech with action), his auditors being never more delighted than when he spoke, nor more sorry than when he held his peace; yet even then he was an excellent actor still, never falling in his part when he had done speaking; but with his looks and gesture maintaining it still unto the heighth, he imagining *Age quod agis* verily spoke to him.' Flecknoe put these 'praises' of Burbage into verse in his 'Euterpe restored,' 1672.

In personal appearance Burbage is stated to have been short and stout. The elegy (noted below) speaks of his 'stature small,' and the frequent references of Jeronimo to his own 'short body' are believed by Mr. J. P. Collier to have been introduced with special application to the actor who first took the part. The queen's remark in the last scene of 'Hamlet' about her son—that he is 'fat and scant o' breath'—is also explained as an allusion to Burbage. The proposed emendation of 'faint' for 'fat' in this line seems, however, well worthy of adoption.

Burbage's domestic history is briefly told. He apparently married about 1601, and his wife, Winifred, bore him a daughter, Julia, early in 1603, who was baptised at St. Leonard's, Shoreditch, 2 Jan. 1602–3, and was buried there 12 Sept. 1608. A son Richard was buried at the same place 16 Aug. 1607. A daughter Frances was baptised on 16 Sept. 1603, and died three days later, and a third daughter, Anne, on 8 Aug. 1607. In 1613 a fourth daughter, Winifred, was born, who died 14 Oct. 1616. On 26 Dec. 1614 a

fifth daughter, named Julia, was baptised, and 6 Nov. 1616 a son William. In 1605 Burbage was made by his fellow-actor Augustine Phillipps an overseer of his will. On 29 June 1613 he met with a serious misfortune. The Globe Theatre was burnt down during the performance of 'All is True,' assumed to be identical with Shakespeare's 'Henry VIII.' Burbage was fortunate in escaping with his life. In a 'Sonnet on the Pitiful Burning of the Globe Playhouse in London' occur the lines:—

Some lost their hattes and some their swordes,
Then out runne Burbidge too.

The theatre was rebuilt the next year. (The sonnet is printed by Mr. Halliwell-Phillipps, from a manuscript of the seventeenth century, in the library of Sir Matthew Wilson, bart., of Eshton Hall, Yorkshire.) Burbage died, according to the registers of St. Leonard's, Shoreditch, on 13 March 1618–1619. Camden gives the date as 9 March, and calls Burbage '*alter Roscius*.' He was buried at St. Leonard's on 16 March. After his death his wife gave birth to another daughter, Sara, who died in April 1625. A warrant was issued (according to a very suspicious statement of Mr. J. P. Collier), under date 27 March 1618–19, authorising him to play at the Blackfriars and the Globe at all times when the deaths in London by 'the infection of the plague' did not exceed forty a week. His name stands second on the list of the players; John Hemming's stands first. Up to the time of his death Burbage resided at his father's house in Holywell Street, Shoreditch. A nuncupative will left Burbage's widow his sole executrix, but no details are given as to his property. Chamberlain's 'Letter Writer' states that Burbage 'left, they say, better than 300*l*. land.' In a petition addressed by his wife and son William to the lord chamberlain in 1635, relative to their share in the Blackfriars and Globe playhouses, they speak of Richard Burbage as 'one who for thirty-five yeeres' paines, cost, and labour, made meanes to leave his wife and children some estate,' which implies that he died a rich man.

Many poems were written to Burbage's memory. The briefest epitaph written on him, or on any other man, was 'Exit Burbadge,' which found its way into Camden's 'Remains' (1674, p. 541), and is entered in a contemporary manuscript in Ashmol. MS. No. 38, fol. 190. Another tribute in verse, quoted by Malone and J. P. Collier from Sloane MS. 1786, developes the idea, and entitles Burbage 'the best tragedian ever play'd.' But the most interesting of the poems to his memory is 'A Funeral Elegy on the Death of the famous Actor, Richard Burbadge,' which extends in authentic versions to about eighty-six rhymed lines. Here reference is made to his success as an actor in the plays of Shakespeare named above. The lament grows somewhat bombastic towards the close, but the writer was evidently a sincere admirer of 'England's great Roscius.' The line, '[Death] first made seizure on thy wondrous tongue,' has been assumed to imply that Burbage died of paralysis; Chalmers suggested on ill-supported grounds that he died of the plague. (Five transcripts of this elegy of the seventeenth century are extant: one at Warwick Castle, two at Thirlestane House, and two, formerly in the possession of Haslewood, and printed by him in the 'Gentleman's Magazine' for 1824, in Mr. Huth's library.) Mr. J. P. Collier has printed a version above 120 lines long, but no early manuscript containing the added lines has been found. In this form the elegy assigns the following additional parts to Burbage: Edward (whether in 'Edward III' or Marlowe's 'Edward II' is doubtful), of Vendice in Tourneur's 'Revenger's Tragedy,' of Antonio in Marston's 'Antonio and Mellida,' of Brachiano in Webster's 'White Devil,' of Frankford in Heywood's 'Woman killed with Kindness,' and of Philaster in Beaumont and Fletcher's tragedy. Mr. F. G. Fleay points out that all these plays belonged to the inferior companies of the time. Thomas Middleton is the only dramatist who is known to have honoured the actor with an epitaph. His two couplets were first printed from a manuscript in the Heber collection in Collier's 'New Facts,' p. 26 (see MIDDLETON'S *Works*, ed. A. H. Bullen, vii. 413). Mr. J. P. Collier has also printed from a manuscript two stanzas, 'De Burbagio et Regina,' in which the fact that Queen Anne died on the same day as the actor is turned to account. Sir Richard Baker [q. v.], writing thirty years after Burbage's death, says that Burbage and Alleyn were 'two such actors that no age must ever look to see the like' (*Chronicle*), and in his 'Theatrum Redivivum,' published posthumously in 1662, Baker commends Burbage's freedom from 'scurrility.'

Burbage, besides being an eminent actor, was a successful painter in oil-colours. Overbury says in the 'character' referred to above: 'He is much affected to painting, and 'tis a question whether that makes him an excellent player or his playing an excellent painter.' Middleton's epitaph bears the heading, 'On the Death of that great master in his art and quality, painting and playing, R. Burbage.' The Warwick Castle manuscript of the elegy is entitled, 'On Mr. Richard Bur-

bidg, an excellent both player and painter.' The author of the elegy says that Burbage 'could the best both limne and act my grief.' At Dulwich College is an undoubted painting by Burbage. It was presented by William Cartwright, the actor, in the seventeenth century, and is described in Cartwright's own catalogue (still preserved among the college manuscripts) as 'a woman's head on a boord done by Mr. Burbige, ye actor.' Another of Cartwright's pictures at Dulwich College is a portrait of Burbage himself, which has been doubtfully ascribed to his own brush. It has been engraved in Harding's 'Shakespeare illustrated,' 1793. The painting resembles the Chandos portrait of Shakespeare, which has been unjustifiably regarded as another work of the actor.

[Burbage's biography has been written by Mr. J. P. Collier, in his Lives of the Actors in Shakespeare's Plays (1846), pp. 1–58, and in his Hist. of English Dramatic Poetry (1879); but it has been subsequently proved that much of Collier's information was derived from forged documents. The chief of these forged documents, to which no reference is made above, are (1) a certificate of the shares of the Blackfriars Theatre, dated November 1589, from the Ellesmere Collection; (2) verses on Alleyn, Kemp, Burbage, and others, first printed in Collier's Memoirs of Alleyn, p. 13; (3) a petition of the players to the Privy Council in 1596, from the State Paper Office; and (4) an undated record of the shares in the Blackfriars and Globe Theatres held by various actors, from the State Paper Office. These forgeries are all exposed at length by Mr. Dyce in an appendix to the later editions of his Shakespeare. All those documents printed by Mr. Collier which have been proved to be authentic have been carefully reprinted from the original manuscripts, with important additions by Mr. Halliwell-Phillipps, in his Outlines of the Life of Shakespeare (1885). See also Mr. F. G. Fleay's very valuable paper on the Actor Lists, 1578–1642, in the Royal Historical Society's Transactions (1881), ix. 44–81; Warner's Cat. Dulwich College MSS., pp. 202, 205, 341; the Variorum Shakespeare (1821); Collections of Documents relating to the Stage (Roxb. Club); Ingleby's Shakespeare's Centurie of Prayse (ed. Miss L. Toulmin Smith, for New Shakspere Soc.] S. L. L.

BURCH, EDWARD (*fl.* 1771), sculptor and general engraver, was admitted as a student to the Academy schools in 1769, after having previously received some training in St. Martin's Lane. He obtained early notice on account of 'the great delicacy, truth, and finish' of his studies. He exhibited at the Academy exhibitions from 1771 till 1808, sending altogether eighty-six works. His contributions are described by Redgrave as consisting of models and portraits in wax, casts from gems, intaglios, and classical heads. He married a lady of great beauty, and from that time took to miniature-painting. He painted portraits of Mrs. Fitzherbert and of Mary, duchess of Gloucester. George III sat to him for a bust. He was elected A.R.A. in 1770, and R.A. in 1771. On the death of Richard Wilson he was appointed librarian of the Royal Academy, and held the office till he died. The date of his death is generally fixed at 1814. Redgrave, with more caution, says 'he lived to an advanced age, became nearly blind, and died in Brompton some time before 1840.' In 1840, according to accounts which give 1730 as the year of his birth, he would have been 110, an age which (even when royal academicians are in question) it seems not unfair to describe as 'advanced.'

[Redgrave's Dict. of Artists, 1878; Graves's Dict. of Artists who have exhibited in the London Exhibitions, &c., 1884; Bryan's Dict. of Painters, 1884; Rose's Biog. Dict. 1857.] E. R.

BURCHARD, SAINT (*d.* 754), the first bishop of Würzburg, is said to have been of a noble English family, but beyond this fact there is nothing authentic known respecting his origin. He was one of the most active associates of his countryman, St. Boniface, archbishop of Mayence, in the evangelisation of the partly German, partly Slavonic peoples who then inhabited the neighbourhood of the Main. In the autumn of 741 he was consecrated bishop of Würzburg by Boniface, who at the same time established two other bishoprics, Buraburg and Eichstädt, to which he appointed his friends Witta and Willibald. Boniface made known these appointments to Pope Zacharias, whose letter of ratification addressed to Burchard is still extant. The fact that papal confirmation was sought for these appointments is regarded as an important step in the development of the papal authority over the German church. Burchard's name is also associated with another great incident in this movement towards ecclesiastical unity, the Germanic council of 747, at which the German bishops formally acknowledged their subordination to the holy see. Burchard was the messenger who conveyed the decisions of this council to the pope. It is alleged that he was charged by the German princes with the mission of procuring papal sanction to the deposition of Childeric III and the elevation of Pepin to the Frankish throne. Although this statement rests on no contemporary authority, it is not intrinsically improbable. Burchard built the church of St. Martin at Würzburg, and translated thither the remains of St. Kilian, the first

apostle of Franconia. In 751 he resigned his see in favour of Megingaud, and retired with six monks to the monastery of Hohenburg (Homburg), where he died, probably on 2 Feb. 754, although his biographer, Egilward (twelfth century), states that he lived until 791. He was canonised by Benedict VII in 984. A number of sermons, which are ascribed to Burchard on apparently good grounds, are extant in manuscript in the cathedral library at Würzburg, and specimens of them are printed by Eckart, Comm. de Rebus Franc. Or. i. 837. His festival in the Roman calendar is 14 Oct.

[Vita S. Burchardi in Canisius, Ant. Lect. ed. Basnage, vol. iii.; Vita S. Burchardi (ascribed to Egilward) in Surius, Vitæ Sanctorum, 14 Oct.; Eckart, Comm. de Rebus Franciæ Orientalis, vol. i. 389 ff. 837; Hahn, Jahrbücher der fränkischen Geschichte, 25 ff.; S. Bonifacii Epp., ed. Wurdtwein.] H. B.

BURCHELL, WILLIAM JOHN (1782?–1863), explorer and naturalist, was son of Matthew Burchell, nurseryman, Fulham, and was born about 1782. In 1805 he was appointed by the East India Company 'schoolmaster and acting botanist' at the island of St. Helena, which post he held up to 1810. On 15 Feb. 1808 he was made a fellow of the Linnean Society of London. While at St. Helena he became personally known to General Janssens, the last Dutch governor of the Cape, and to Dr. Martin Lichtenstein, afterwards the well-known Berlin naturalist, who was then a young physician on Janssen's staff. Provided with a recommendation from the home government to the Cape authorities and with letters of introduction from Janssens and Lichtenstein to Dutch and German residents, Burchell left St. Helena for the Cape, for the purpose of exploring the interior. He reached Table Bay on 13 Nov. 1810, and after some time spent in Cape Town in making preparations and in acquiring the Colonial-Dutch patois, to which he rightly attached much importance as enabling him to converse with all classes, he started on his travels in June 1811, with a well-equipped frontier-wagon, which cost 88*l.* complete, and a party of Hottentots, the number of whom never exceeded ten and who were several times replaced during his wanderings. These were his sole companions and assistants during his travels. The venture, he tells us, was regarded in the colony as an imprudent one. Trekking across the Karroo and through the Roggeveldt, he struck the Gariep, or Orange river, in latitude 29° 40′ 52″ S. and longitude 23° 27′ 20″ E.; thence traversing the Bosjesman country at considerable peril, he entered the land of the Corahs (Korannas) and sojourned some time at Adam Kok's station at Klaarwater, in what now is Griqualand. Thence he travelled to Kaabi's kraal, returning to Klaarwater and afterwards to Graaf Reynett in the colony. Traversing the Bosjesman districts once more, he returned to Klaarwater, and afterwards spent some time among the Bachapins at Latakun (Old Lattaku, West Bechuanaland), where he was in August 1812. This ends the published portion of his explorations, but his travels extended over three years longer. He states that his African collections comprised 63,000 natural objects, 500 drawings, and a mass of astronomical, meteorological, and other observations and notes. In 1817, after his return home, Burchell presented to the British Museum a selection from his specimens, mostly of the larger mammalia, forty-three perfect skins, most of them with entire skulls, and many unique specimens. These are now at South Kensington. He also wrote two or three very judicious pamphlets on the subject of Cape emigration. In 1822 he brought out two quarto volumes of his African travels, a work remarkable for the excellence of its literary style and the fidelity of the numerous illustrations, all drawn on wood or stone (coloured) by the author. Some of the panoramic views were executed on the then practically unknown principle of scenographic projection on the surface of a revolving cylinder. The work deals with the explorations made in 1811–12. A third volume was projected but never published. Burchell appears at this time to have contributed a few zoological papers to foreign scientific journals (see *Cat. Scient. Papers*, vol. i.) In 1825 he planned out for himself a journey across South America from Brazil to Peru, returning by Mendoza and Buenos Ayres. He left England in March 1825, stayed two months collecting at Lisbon, and landed in July at Rio, which he did not leave until September 1826. While at Rio Janeiro he executed the series of views from which Burford's panorama of the city was painted [see BURFORD, ROBERT], made numerous astronomical and meteorological observations, formed extensive collections of botany, entomology, and mineralogy in the surrounding districts, and also visited parts of Minas Geraes. From Rio he proceeded by sea to Santos, where he remained three months collecting. Cubatao was his next station, where in a solitary hut in the depths of the Brazilian forests he remained two months. At San Paolo he remained seven months. Then, hiring mules and muleteers, he proceeded to Goyaz, the first European who ever entered that province. While there

intelligence of the failing health of a beloved parent induced him to relinquish the remaining portions of his explorations, which would have occupied several years. He journeyed north from Goyaz to Porto Real, remained there until the proper season for descending the river, reached Para in June 1829, and thence returned home. The only published account of these explorations—in which, as in Africa, Burchell had no associate—is contained in two letters to the late Sir William Hooker, printed in the 'Botanical Miscellany,' vol. ii. In one he states that the botanical part of his collection already included 5,000 species, and that the entomological portion was eight or nine times as large as his African one, other departments being equally well represented, except South American mammalia and fishes; and in another written in 1830, after his return to Fulham, he says: 'I have 15,000 species of plants, all gathered by myself in their natural places of growth, in various parts of the world. I say nothing about the other parts of my collection, which are equally extensive.' Burchell is said to have been offered a handsome pension by the Prussian government on condition of his taking his collections complete to Berlin and residing there; but this he declined in the hope of one day publishing the results of his discoveries in his own country. The hope was never realised. In 1834 the university of Oxford conferred on Burchell the honorary degree of D.C.L. He died at his residence, Churchfield House, Fulham, on 23 March 1863, in his eightieth year. His memory is perpetuated in the scientific names of many animal and plant species discovered by him. His plant collections were presented to Kew Gardens after his decease, and his botanical manuscripts are now in the library there. Burchell was not only an indefatigable naturalist but a good artist and musician, and to those who knew him well an agreeable companion. Dr. Swainson has said of him that 'he must be regarded as one of the most learned and accomplished travellers of any age or country, whether we regard the extent of his acquirements in every branch of physical science or the range of countries he explored; and science must ever regret that one whose powers of mind were so varied, and so universally acknowledged throughout Europe, was so signally neglected in his own country' (Lardner, *Cab. Cyc. Nat. Hist.* vol. 'Bibliog. and Biog.' p. 383).

[Information from private sources, and from Burchell's writings; Brit. Mus. Cat. Printed Books; Cat. Scient. Papers, vol. i.; Hooker's Botanical Miscellany, vol. ii.; Linnean Soc. Proc. vii. (1864) p. xxxvi; Sir R. Murchison's address before Royal Geog. Soc. 1863, in Journal Royal Geog. Soc. xxxiii. p. cxxiv; Times, 27 March 1863.] H. M. C.

BURCHETT, JOSIAH (1666?–1746), secretary of the admiralty, of humble origin, was at the age of fourteen taken by Pepys, the then secretary of the admiralty, about 1680, into his service as body servant and clerk. After remaining with Pepys for more than seven years, he incurred his master's displeasure, apparently by insolence, and was discharged in August 1687. He was for some time in great straits for a livelihood, and wrote at least three most abject letters to Pepys, the last dated 2 Feb. 1687–8, in the hope of softening his master's wrath. Whether he succeeded or not is uncertain; it is more probable that at the time of the revolution, when Pepys was thrown out of office and imprisoned, he passed himself off on Russell as a martyr for his political creed, and so obtained some appointment in the navy. A little while after he was certainly serving as Russell's secretary, whether through the campaign of 1692 seems doubtful, but at any rate during the years of Russell's command in the Mediterranean, 1694–5. On his return to England he was appointed at first joint-secretary of the admiralty (1695), and in 1698 sole secretary. Russell was then first lord. Burchett continued in that office till 1742. He also represented Sandwich in parliament, 1705–13, and again 1721–41. He died 2 Oct. 1746.

The even tenour of his official life was unbroken and undisturbed, but the fact that it included the whole French war during the reigns of William III and Anne, during which every document of importance passed through his hands, shows that his knowledge of naval events must have been both extensive and accurate. In 1703 he published in 8vo 'Memoirs of Transactions at Sea during the War with France, 1688–1697,' which he afterwards incorporated in a larger work, 'A Complete History of the most remarkable Transactions at Sea, from the earliest accounts of time to the conclusion of the last war with France, wherein is given an Account of the most considerable Naval Expeditions, Sea Fights, Stratagems, Discoveries, and other Maritime Occurrences that have happened among all nations which have flourished at sea; and in a more particular manner of Great Britain from the time of the Revolution in the year 1688 to the aforesaid period' (1720, fol.) For this very extended undertaking Burchett's studies and opportunities had in no way fitted him; and the pages in which he has attempted the

ancient and foreign history have no value whatever; his chapters on earlier English history, and even on the Dutch wars, are but little better, and of his volume of 800 pages rather more than half is thus almost worthless. The last half has, however, an exceptional value. Writing of events concerning which he had very full and accurate information, his statements of facts are of the highest authority, and his expressions of opinion carry great weight. Unfortunately, he has committed many and grave sins of omission, and whether from a reticence cultivated till it had become an instinct, out of respect for his friends, or from a dread of making enemies, he has neglected numerous details, and occasionally events of considerable importance, the result being that while a student may fairly accept his positive evidence on any disputed question, his negative evidence is very far from conclusive.

He married Thomasine, daughter of Sir William Honywood, but nothing is known of his family, though it has been conjectured that a Mr. Burchett who in 1739 was elected chaplain of the House of Commons may have been a son (*Notes and Queries*, 4th ser. xii. 288; 5th ser. vi. 463).

[Life, Journals, and Correspondence of Samuel Pepys, edited by the Rev. John Smith, ii. 105; Diary, &c. of Samuel Pepys (Mynors Bright), vi. 156; Report of the Lords Commissioners of the Admiralty on the petition of Josiah Burchett, 10 May 1717, in Home Office Records (admiralty), No. 46. Both in the Public Record Office, and to some extent in the British Museum, there is an enormous mass of Burchett's official correspondence, which, however, has no biographical importance.] J. K. L.

BURCHETT, RICHARD (1815–1875), subject painter, was born at Brighton on 30 Jan. 1815. He commenced his art-training at the Birkbeck Mechanics' Institute, in Southampton Buildings, Chancery Lane, and about 1841 entered the School of Design then established under the board of trade at Somerset House, in the rooms built for the Royal Academy. Here he so distinguished himself by his attainments in geometry, that he became an assistant-master. He was one of the leaders in the revolt of the students against the management of the school, when about fifty students left it; and, on an inquiry being instituted, Burchett was examined as a representative of the students, the result being that the art school was removed to Marlborough House, and later to South Kensington. Burchett was then appointed one of the assistant-masters, and in 1851 became head-master. In 1855 he published his excellent treatise on 'Practical Geometry,' and in the following year his 'Linear Perspective.' Burchett exhibited five historical pictures at the Royal Academy between 1847 and 1873, the subject of the first being 'The Death of Marmion.' He assisted in the decoration of the dome of the Great Exhibition buildings of 1862, and painted a window in Greenwich Hospital. With the assistance of his pupils he also executed a series of portraits of the Tudor family in the royal ante-chamber at Westminster. He died, while on a visit to Dublin, 27 May 1875. There is in the School of Art at South Kensington a tablet to his memory erected by his pupils.

[Redgrave's Dictionary of Artists (1878); Athenæum, 5 June 1875; MS. notes in British Museum.] L. F.

BURCKHARDT, JOHN LEWIS (1784–1817), traveller in the East, was born at Lausanne 24 Nov. 1784, of a family which had long been settled at Basel. His father, Colonel J. R. Burckhardt, had served in the French army, and in consequence of the turn of political feeling was obliged to live in retirement away from his family. He was, however, able to give his son a good education; and after a course of instruction at a school at Neuchatel, and of private tuition at the family house (the 'Kirchgarten') at Basel, he sent him to Leipzig University in 1800, and four years later to Göttingen. The boy was popular among his fellow-students at both universities, and was respected for the talents and zeal for knowledge which he already displayed. In July 1806 Burckhardt came to England, with a letter of introduction from the Göttingen naturalist, Blumenbach, to Sir Joseph Banks, at that time one of the chief supporters of the 'Association for promoting the Discovery of the Interior Parts of Africa.' He soon volunteered to carry on the work of exploration, and his offer was accepted. He received his instructions at the end of January 1809, and sailed for Malta on 2 March, after employing the six weeks' interval in attending lectures on chemistry, astronomy, and medicine, in studying Arabic in London and Cambridge, and inuring himself to hardship by making long walks bareheaded, sleeping on the ground, and living on vegetables. At Malta he stayed seven weeks to improve his knowledge of Arabic, and to equip himself as a Mohammedan trader of India, in which character he proposed to travel in Syria, because he could thus explain any imperfections in his speech which would at once reveal that he was not a native. If he was asked to give a specimen of Hindustani, he used to treat his Syrian

auditors to a choice exhibition of guttural Swiss-German, which completely satisfied them. He was landed, owing to the duplicity of a ship-captain, in Karamania, near Tarsus, reached Antioch, where his Indian disguise did not save him from some unpleasant treatment as a possible 'giaour,' and thence made his way with a caravan to Aleppo, where he proposed to pass his novitiate as an orientalist. Between two and three years' study not only made him a fluent Arabic speaker, but gave him such a knowledge of the language that he was allowed to be more learned than the Ulema themselves; and knotty points of interpretation were brought to him for solution by the doctors of the law at Aleppo, just as twenty years later the Ulema of the Azhar at Cairo used to apply to Lane to lay down the law for them in intricate matters of Islamic doctrine and exegesis. Burckhardt varied his long sojourn at Aleppo by a six-months' journey (in 1810–11) to Palmyra, Damascus, Baalbekk, Lebanon, and the Haurán, during which he was twice deserted by his guides, and encountered numerous difficulties and dangers from the disturbed state into which the country had been thrown by the Wahháby revolt. In 1812, after a further course of Arabic study, he set off to Syrian Tripoli and the Haurán, journeyed through Palestine, visited Petra, where he sacrificed a goat to Aaron, in order to allay the terrors of his Bedawy guides, and thence struck across the desert to Cairo, arriving in September 1812.

Arrived in Egypt, his main object was to meet with an opportunity of joining a caravan to Fezzan, whence he intended to explore the sources of the Niger. While waiting for this opportunity he made an expedition up the Nile, to see the monuments of ancient Egypt, which were then for the first time being revealed to European students. He started in January 1813, and before he returned to Aswán at the end of March he had explored the Nile valley as far as Mahass on the northern frontier of the province of Dongola. Being still delayed in his project of discovering the Niger sources by the disturbed state of the deserts, he made a lengthy sojourn at Esné, and then, in March 1814, succeeded in making his way through the desert by Berber and Shendy, and, following Bruce's footsteps into Abyssinia, came out at Suakim on July 20. Thence he crossed over to Jeddah, where he suffered from fever, and found himself in great straits for money, since his ragged appearance after his desert hardships belied the credit which he should have obtained from his Egyptian bankers' letters. Fortunately, Mohammed Aly, the viceroy of Egypt, was at the time in the neighbourhood of Mekka, prosecuting his Wahháby campaign, and, hearing of the famous traveller's proximity, summoned him to his presence, and soon relieved him of his difficulties. Burckhardt expressed a wish to visit Mekka as a Mohammedan pilgrim, and the pasha, although he was aware of Burckhardt's nationality, consented, provided he could satisfy a competent committee of Muslim examiners. Two learned doctors of the law thereupon questioned him on the religion of Islam, and ended by pronouncing him not only a Muslim, but an exceedingly learned one. After this Burckhardt supped with the Kady, or chief religious judge of Mekka, said prayers with him, and recited a long chapter of the Koran; and having thus placed himself on the best of terms with the authorities, he proceeded to perform the rites of pilgrimage at Mekka, go round the Kaaba, sacrifice, &c., and in every respect acquitted himself as a good Muslim. No christian or European had ever accomplished this feat before; and the penalty of discovery would probably have been death. Burckhardt, however, mixed freely with the pilgrims, without once being suspected, and spent September, October, and November of 1814 in Mekka, and in the following January joined a caravan to Medina, in order to visit the prophet's tomb. Here he was again prostrated by fever until April, when he returned in an exhausted condition, viâ Yembo, to Cairo, arriving in June. Some months were now occupied in revising and completing the valuable journals of his several expeditions for transmission to the African Association. Still the opportunity he desired for his Niger exploration did not occur, and he solaced himself by assisting in the work of excavation then being carried on in Egypt by Belzoni under the auspices of Mr. Salt, the British consul [see BELZONI]. He had not yet recovered from the fatigues and fevers of his Arabian travels, and was compelled to seek the sea air of Alexandria for his health. Plague appearing in Cairo, he started off on a fresh tour to Suez and Sinai in 1816, returning in June in the hope of carrying out the long-cherished Niger scheme. Months passed, however, spent in preparing his narratives of travels for the association, and in writing valuable letters to England, and still the expedition was delayed; and in 1817 he was attacked with dysentery, and after eleven days' illness died 15 Oct. 1817. He was buried in the Mohammedan cemetery, under his eastern name of the Pilgrim Ibrahim ibn Abdallah.

Burckhardt possessed the highest qualifications of a traveller. Daring and yet

prudent, a close and accurate observer, with an intimate knowledge of the people among whom he travelled, their manners and their language, he was able to accomplish feats of exploration which to others would have been impossible. Personally he was zealous in his work, disinterested, honourable, and very generous and openhanded, an affectionate son and brother, and a staunch friend. His valuable collection of oriental manuscripts he bequeathed to the university of Cambridge, because he there received his earliest lessons in Arabic. His journals, which were written with remarkable spirit in spite of the fact that he only began to learn English at the age of twenty-five, and that he had to jot down his observations secretly under his cloak or behind a camel for fear of exciting suspicion among his Arab guides and companions, were published after his death by the association which had sent him out and paid his expenses. Sir W. Ouseley and Colonel Leake assisted in the work of preparing them for the press. They appeared in the following order: 1. 'Travels in Nubia,' 1819, 2nd ed. 1822. 2. 'Travels in Syria and the Holy Land,' 1822; German translation, 1823. 3. 'Travels in Arabia,' 1829 (two editions); translated into French, Italian, and Spanish. 4. 'Notes on the Bedouins and Wahabys,' 1830. 5. 'Arabic Proverbs,' 1830, 2nd ed. 1875; translated into German 1834.

[Life, prefixed to Burckhardt's Travels in Nubia, published for the Association for promoting the Discovery of the Interior Parts of Africa, 1819; Hall's Life of Salt.] S. L.-P.

BURDER, GEORGE (1752–1832), congregationalist minister, son of Henry Burder, of Fair Street, Southwark, a deacon of Fetter Lane congregational church, was born in London on 5 June 1752. His mother was converted by Whitefield; she died on 4 April 1762, aged 44. Her husband remarried. George was intended for an artist, and took lessons in drawing from Isaac Taylor, then a line-engraver, afterwards well known as Taylor of Ongar. He also studied at the Royal Academy. He began business as an engraver in 1773. The preaching of Romaine and Whitefield (whose last two sermons in London, September 1769, he reported for the press) had much effect upon him. He did not, however, become a member of the Tabernacle till 1775, but the notice he received from Fletcher of Madeley encouraged him to begin preaching on 17 June 1776. For the ministry he received no regular education, but was ordained pastor of the congregational church at Lancaster on 29 Oct. 1778, and acted as a travelling preacher in various parts of England and Wales. Burder was invited to take the West Orchard Chapel, Coventry, on 3 Aug. 1781, and began his ministry on 2 Nov. 1783. He was not 'publicly recognised' till 26 May 1784. Burder was the initiator of Sunday schools at Coventry in 1785. The plan first adopted was a joint committee of churchmen and dissenters, but this union was of brief continuance. He was a chief founder of the Warwickshire 'Association of Ministers for the Spread of the Gospel at Home and Abroad,' started at Warwick on 27 June 1793, now known as the Warwickshire County Association, in connection with the Congregational Union. Much was done by this body to encourage foreign missions, and it is stated that 'the first money ever contributed to the London Missionary Society was raised at a meeting held in the vestry of West Orchard Chapel.' In 1799, on the failure of his London bookseller, he suggested, and was instrumental in forming, the Religious Tract Society. On 26 June 1803 Burder removed to Islington, to become secretary (unpaid) of the London Missionary Society (founded 1795) in succession to the Rev. John Eyre of Homerton (episcopalian). This post he held till 20 April 1827. He was also minister of Fetter Lane congregational church, nominally till his death, but latterly the duties fell upon a colleague, Caleb Morris. He resigned all salary on 30 Aug. 1830. He further edited (also in succession to Eyre) the 'Evangelical Magazine' for many years. In 1804 he was one of the founders of the British and Foreign Bible Society, and in 1806 he became one of the preachers at the 'Merchants' Lecture.' He was a man of no genius, but of devoted earnestness and great power of steady work. Latterly he resided at Hackney. He suffered from lupus in the cheek, and in 1830 became totally blind. He died at the house of his son, Dr. Thomas Burder, in Brunswick Square, on 29 May 1832, and was buried in Bunhill Fields on 5 June, his eightieth birthday. He was twice married: first to Sarah Harrison of Newcastle-under-Lyne (a descendant of John Machin), who died on 7 Aug. 1801. His second wife died on 28 Feb. 1824. He published: 1. 'Early Piety, or Memoirs of Children eminently serious,' 1776, 12mo (several reprints, one by Luckman, Coventry, 1797, has eight copper cuts). 2. 'A Collection of Hymns from various Authors, intended as a Supplement to Watts,' 1784, 24mo (many reprints; preface dated 20 Nov.; contains three hymns by Burder). 3. 'Evangelical Truth defended,' 1788, 8vo. 4. 'The Welsh Indians, or a Collection of Papers respecting a People whose Ancestors emi-

grated from Wales to America in the year 1170 with Prince Madoc,' 1797, 8vo. 5. 'Village Sermons,' 1797, 8vo (followed at intervals till 1820 by seven other volumes with same title, making one hundred sermons in all. Hale edited a selection, with prefixed essay, 1838, 12mo. Some have been translated into Malay, Cingalese, and other tongues). 6. 'Life of Rev. John Machin,' 1799, 12mo (revised from the 'Life' published 1671, 12mo, and again in Clark's 'Lives,' 1683, fol.) 7. 'Missionary Anecdotes,' 1811, 12mo. 8. 'Sermon on Death of George III,' 1820, 8vo. 9. 'Sea Sermons,' 1821 (twelve sermons; nautical phrases revised by a minister who had been in the navy). 10. 'Cottage Sermons,' 1826 (twelve sermons). 11. 'Sermons for the Aged,' 1828 (twelve sermons). 12. 'The Pilgrim's Progress, an Epic Poem,' 1845, 12mo; and several tracts.

Besides these he edited the following: 1. Bunyan's 'Pilgrim's Progress,' Coventry, 1786, 12mo, often reprinted (the first edition divided into chapters, each of which is followed by large notes, had copper cuts and life of Bunyan; translated into modern Greek, 1831). 2. Collings's 'The Weaver's Pocket-book, or Weaving spiritualised,' Coventry, 1794, 24mo (by John Collings, D.D., written for camlet weavers of Norwich and reprinted for ribbon weavers of Coventry). 3. Abridgment of Owen's 'Justification by Faith,' 1797, 8vo. 4. Bunyan's 'Holy War,' 1803, 8vo (with notes, as above). 5. Howel's 'History of the Holy Bible,' enlarged and improved, 1805, 8vo (by Lawrence Howel, the nonjuror; first published 1718, in 3 vols.) 6. Watts's 'Psalms and Hymns,' corrected, 1806, 12mo. 7. Mather's 'Essays to do Good,' revised, 1807, 12mo. 8. Henry's 'Exposition of the Old and New Testaments,' 1811, 4to, 6 vols. (Edited in conjunction with Rev. Joseph Hughes. Prefixed is a life of Matthew Henry by Samuel Palmer. Vol. vi. gives additional matter from Henry's manuscripts.)

[Memoir by H. F. Burder, 1833 (portrait); Memoir by Cobbin (new ed.), 1856, 12mo; Circular Letter from the Independent Ministers assembled at Nuneaton, 1793; Bennett's Hist. of Dissenters, 1839, pp. 426 seq.; Sibree and Caston's Independency in Warwickshire, 1855, p. 67; Miller's Our Hymns, 1866, pp. 258 seq.; Centenary Celebration of West Orchard Chapel, Coventry, 1879, pp. 7 seq.; Wilson's manuscript list of academies in Dr. Williams's Library.] A. G.

BURDER, HENRY FORSTER, D.D. (1783–1864), nonconformist divine, eldest son of the Rev. George Burder [q. v.], and brother of Thomas Harrison Burder [q. v.], was born 27 Nov. 1783, at Coventry. He was articled in 1798 to a wholesale firm of Nottingham and London. In London he attended the Weigh-house Chapel, and decided to devote himself to the ministry. Accordingly he became a student in Hoxton Academy, and in 1804 entered the university of Glasgow, where he took his M.A. degree in 1807, and subsequently that of D.D. After his graduation Burder became classical tutor at Wymondley College; resigned this appointment in 1808; was (31 Oct. 1811) assistant to the Rev. Samuel Palmer of St. Thomas's Square Congregational Chapel, Hackney, and on Palmer's death was ordained to his pastorate on 2 March 1814. From 1810 he also filled the chair of philosophy and mathematics at Hoxton College till its removal to Highbury in 1830. He remained at Hackney till 1852. He delivered on 26 Dec. 1852, and afterwards published, 'A Pastor's Farewell,' 8vo, London, 1853. His congregation presented him with a purse of 1,000*l.*, which was devoted to the foundation of a Burder scholarship at New College, London.

Burder was twice married: first, in 1810, to Ann, eldest daughter of Joseph Hardcastle of Hatcham House, New Cross, London, who died in 1827, leaving a daughter and three sons; and secondly, in 1833, to Mary, eldest daughter of the Rev. J. Tayler of Whitlinge, Worcestershire, who died in 1851. He afterwards lived in the house of his eldest son at Hatcham Park, where he died 29 Dec. 1864.

Besides many sermons separately printed in various collections the principal works published by Burder were: 1. 'The Scripture Character of God, or Discourses on the Divine Attributes,' 8vo, London, 1822. 2. 'Mental Discipline, or Hints on the Cultivation of Intellectual Habits, addressed particularly to Students in Theology and Young Preachers,' 8vo, London, 1822, and other editions. 3. 'Lectures on the Pleasures of Religion,' 8vo, London, 1823, 12mo, Philadelphia, 1839, &c. 4. 'Lectures on the Essentials of Religion, personal, domestic, and social,' 8vo, London, 1825. 5. A collection of 'Psalms and Hymns, principally for Public Worship,' 8vo, London, 1826, third edition, 1845, and others. 6. 'Pastoral Discourses on Revivals in Religion,' 8vo, London, 1829. 7. 'Memoir of the Rev. George Burder,' 8vo, London, 1833. 8. 'Notes on the Prophecies of the Apocalypse,' 8vo, London, 1849. 9. 'Sermons preached at St. Thomas's Square Chapel, Hackney,' 8vo, London, 1854.

[Dr. H. F. Burder's Memoir of the Rev. George Burder, 1833; Rev. John Burder's Memoir of the Rev. Henry Forster Burder, D.D., in the Evan-

gelical Magazine, March 1865; Gent. Mag. January 1865; Daily News, 4 Jan. 1865; Nonconformist, 4 Jan. 1865; Patriot, 5 Jan. 1865; Congregational Year-book, 1866.] A. H. G.

BURDER, SAMUEL (1773–1837), divine, was related to George Burder [q. v.], and brought up as a dissenter. After being minister of an independent congregation at St. Albans he conformed to the church of England, and was ordained by Bishop Barrington about 1809. He was for some time at Clare Hall, Cambridge, but his name does not appear in the list of graduates. He was preacher at St. Margaret's, Lothbury, at St. Dunstan's, Fleet Street, and afterwards at Christ Church, Newgate Street. He was appointed (before 1816) chaplain to the Duke of Kent, and in 1827 to the Earl of Bridgewater. He died 21 Nov. 1837. He was the author of 1. 'The Moral Law . . . an Antidote to Antinomianism,' 1795. 2. 'A Christian Directory,' 1800. 3. 'Owen's Display of Arminianism.' 4. 'Oriental Customs in illustration of the Scriptures,' 1802 and 1807; several editions and a German translation by Rosenmüller, 1819. 5. 'The Scripture Expositor,' 1809. 6. 'Oriental Literature applied to the Illustration of the Sacred Scriptures,' 1812. 7. 'Memoirs of eminently Pious British Women,' 1815. 8. 'Oriental Customs,' 1831. Burder's works on oriental customs were popular compilations.

[Gent. Mag. for 1827, i. 361, 1832, ii. 88, 1837, i. 215–16; Biog. Dict. of Living Authors, 1816; Orme's Bibliotheca Biblica.]

BURDER, THOMAS HARRISON (1789–1843), physician, was born in 1789 at Coventry, where his father [see BURDER, GEORGE] was a congregationalist minister. His general education was imperfect. It was at first intended that he should be a chemist and druggist, but after a while he decided to adopt the medical profession. After pursuing his studies for about five years in London he went to Edinburgh in 1812, where he had the honour of being elected one of the presidents of the Royal Medical Society, and where he took the degree of M.D. in 1815. He determined to settle in London as a physician, and was for a time attached to the Westminster General Dispensary. But he suffered from almost constant ill health, which rendered him quite unequal to bear the harassing fatigues of medical practice, and obliged him, during the nineteen years that he struggled on in London, to give it up sometimes for weeks, sometimes even for months together. He had married his cousin, Elizabeth Burder, in 1828, and his father had passed the last four years of his life under their roof; but after his death in 1832 Dr. Burder began to think seriously of leaving London altogether, and this plan he carried out in 1834. The change of air and mode of life added much to his comfort, but did not completely restore his health; and he died at Tunbridge Wells in 1843 at the age of fifty-four. He left no family, and his widow died in the following year. He was one of the writers in the 'Cyclopædia of Practical Medicine' (1833–5), and the materials for one of his articles ('Headache') were drawn in a great measure from his own painful experience. Throughout his life he was from time to time inclined to devote himself entirely to ministerial work, and at one time had serious thoughts of joining the church of England. He continued, however, to belong to the congregationalists, though he did not become a member of the 'church' or 'society' of that body till he was nearly forty. About six years before he left London he became acquainted with Dr. James Hope [see HOPE, JAMES]; and at a later period, when he discovered that Dr. Hope was influenced by the same religious feelings as himself, this acquaintance ripened into warm affection. After he had finally relinquished his profession a suggestion from Dr. Hope induced him to address to him three letters, which appeared in the 'Evangelical Magazine' for 1836, under the title of 'Letters from a Senior to a Junior Physician on the importance of promoting the religious welfare of his patients,' and which were inserted in his 'Memoir' and in the 'Memoir of Dr. Hope,' and also published in a separate form at Oxford in 1845. These 'Letters' (which he at one time entertained the idea of expanding and further illustrating), and the pattern of personal holiness exhibited in his correspondence published after his death, are the only remains of a man of more than ordinary abilities.

[Dr. Theoph. Thompson's Sketch; Rev. John Burder's Memoir; Life, with Extracts from his Correspondence, Oxford, 1845.] W. A. G.

BURDETT, SIR FRANCIS (1770–1844), politician, was the third son of Sir Robert Burdett, fourth baronet, and member of an ancient family. He was born on 25 Jan. 1770. After some years at Westminster School he was sent to Oxford, and subsequently undertook a tour through France and Switzerland. During the early days of the French revolution he resided in Paris, where he heard the debates in the National Assembly and attended the meetings of some of the numerous political clubs. In 1793 he returned to England, and in August of that year married Miss Sophia Coutts, daughter of the cele-

brated banker. Three years later he entered parliament as member for Boroughbridge in the Newcastle interest. He also joined the Constitutional Association for promoting a Reform in Parliament.

He had not been long in parliament before the ministry of the day found themselves confronted by a vigorous opponent. In May 1797, upon Grey's motion for parliamentary reform, he uttered a vehement indictment against the government and against their arbitrary encroachments upon popular rights. He stigmatised the war against France as a futile attempt to stifle the flame of liberty. Burdett continued this high tone in succeeding sessions, and was speedily recognised by the public as a champion of the liberty of speech. Imputations naturally arose on the part of his opponents that his sole aim was the applause of the mob. But the true cause of his rapid rise in popular estimation was his constant effort to expose the genuine grievances of the day—the increasing weight of taxation in consequence of the war, the continued restraints upon the expression of public opinion, and the abuse of power over those who were offensive to the ministry. He had repeated opportunities of protesting against the suspension of the Habeas Corpus Act, and was bold enough on one occasion to suggest that it should be repealed altogether, rather than rendered inoperative by continued suspensions. He resisted the measure for excluding Horne Tooke from the House of Commons. He rendered a great public service by obtaining inquiry into the mismanagement of Coldbath Fields Prison, where suspected persons were usually detained under the Habeas Corpus Suspension Acts. It was shown that the governor had made no distinction between his treatment of these persons and that accorded to convicted felons. An order was issued that Burdett should no longer be permitted to visit any prison in the kingdom, but eventually the authorities gave way and the condition of the unfortunate prisoners was ameliorated.

In 1797 Burdett made the acquaintance of Horne Tooke, and there speedily grew up between them the closest friendship. Alike in philology and in politics Burdett became the pupil of the veteran whig. At the general election of 1802 Burdett was proposed for the county of Middlesex, in opposition to Mr. Mainwaring, chairman of quarter sessions, the magistrate who had the most strenuously resisted inquiry into prison abuses. Burdett was elected by a considerable majority and sat for nearly two years, during which legal proceedings were going on with the object of nullifying the return. At length in 1804 his election was declared void, and a new contest took place between him and Mainwaring's son, who headed the poll by a majority of five. This return was amended in the following year, and Burdett's name substituted for that of Mainwaring; and further amended in February 1806, Burdett being thus finally excluded. This unexampled litigation cost the parties untold sums of money, and Burdett forthwith resolved that he would never again contest a parliamentary constituency.

In 1806, when, upon the death of Fox, Earl Percy, a government candidate, stood for Westminster, Burdett subscribed 1,000*l.* towards the candidature of Paull, who was brought forward by the party anxious for an improved tone of morals with reference to parliamentary elections. Paull was defeated, but the party determined that both he and another candidate of their own choice should succeed next time. In the following year another dissolution of parliament gave the opportunity. Burdett was requested to stand, but he adhered to his resolve not to become a candidate at another contested election. This precisely suited the Westminster committee, who were determined to send their man to parliament free of every sort of expense. Meanwhile a misunderstanding arose with Paull, who challenged Burdett to a duel. Both were wounded, and were carried up to London together in Paull's carriage. The committee were compelled to throw Paull overboard, and after a lively contest of fifteen days Burdett was found at the top of the poll, Lord Cochrane being second. The exultation was immense. A public dinner was held, and an anniversary festival instituted for 23 May. A chairing followed, and the popular baronet was borne through the streets upon a triumphal car.

The Westminster election of 1807 was the first triumph of the parliamentary reformers. The expenses proper were under 800*l.*, but this amount was augmented to nearly 1,800*l.* through the costs attendant on the dinner, the chairing, and several actions at law brought against Burdett by the returning officer and others. All this cast much obloquy upon the committee, but the high reputation of their representatives in parliament more than repaid them for any sacrifices they made. Burdett continued to sit for Westminster for thirty years.

There were now several abortive attempts to raise the great question of reform, in all of which Burdett took a prominent part. He spoke against the practice of corporal punishment in the army, and made an unsuccessful endeavour to get a parliamentary

return of ten years' floggings. In 1809 he seconded Wardle's motion for inquiry into the transactions which brought the Duke of York into temporary disgrace. He supported Madocks's inquiry into the alleged parliamentary corruption of ministers, Curwen's Reform Bill, and Whitbread's motion on placemen and pensioners in parliament. On one occasion he was called to order for saying that 'since the sale of seats in this house was openly avowed, it was no longer to be called the commons' house of parliament' (Colchester's *Diary*, ii. 193). An incident at length occurred which seemed to give the government an opportunity of silencing him. A well-known radical orator, John Gale Jones, had been imprisoned by the House of Commons for raising a discussion upon the practice of the house as to the exclusion of strangers. Burdett, moving that Jones be discharged from custody, was supported on a division by only 14 against 153. He thereupon issued to the public a revised edition of his speech. It was first printed in Cobbett's 'Register,' and subsequently reprinted as a shilling pamphlet, which likewise had an immense sale. A Mr. Lethbridge was put forward to accuse Burdett of breach of privilege. Much debate was exercised as to what was to be done with him. Extensive research was made into precedent. At length the speaker issued a warrant for his arrest, but Burdett refused to surrender except to superior force. Mr. Speaker Abbot did not know if it were justifiable to break open doors, and suggested consulting the magistrates. Lord Eldon and other legal authorities could give no advice. Lord Redesdale suggested an act of attainder if the culprit still refused to yield. Meanwhile the Westminster mob began to gather. The house was garrisoned by volunteers, and although Sheriff Matthew Wood implored the government to abstain from calling out the military, lifeguards were stationed in the streets. The Westminster committee, led by Francis Place, went to support Burdett, and proposed that the officers of the guards should be arrested in detail by the civil power if they refused to withdraw their troops. At length, on the fourth day of the warrant, a forcible entry was made into Burdett's house, and Burdett was conveyed to the Tower, the town being guarded by many thousands of soldiers.

Burdett remained in the Tower for several weeks, until parliament was prorogued. He brought actions at law against the speaker and the sergeant-at-arms, but did not succeed in obtaining a verdict in his favour. On the day of his quitting the Tower, he quietly departed by water. This proceeding caused him a temporary loss of popularity, as his constituents had prepared a triumphal procession, and were obliged to content themselves with dragging an empty car through the streets to Piccadilly. Mr. Place, who was chief wire-puller to the Westminster committee, never forgave the apparent slight, and did not speak to Burdett again for several years.

Burdett was re-elected for Westminster in 1812 and again in 1818, his colleagues being successively Lord Cochrane and Sir Samuel Romilly. In 1820 Hobhouse took the seat of Romilly, and shared the representation with Burdett until after the passing of the Reform Bill. During this long period Burdett steadily maintained the principles upon which he had entered public life. His motion for a committee on the parliamentary representation, in 1817, although unsuccessful, moved the question a great step forward. In 1820, by a too warm animadversion upon the conduct of the authorities, consequent upon the Peterloo affair, he exposed himself to a government prosecution at the Leicester assizes, which resulted in a conviction, and he was accordingly sentenced to a fine of 2,000*l.* and imprisonment for three months. In May 1828 the House of Commons carried by a small majority Burdett's resolution affirming the expediency of considering the state of the laws affecting the Roman catholics. When the Reform Bill was at last carried, Burdett sat down as one satisfied with what had been done. The conservative reaction of 1835 found him in conflict with a large section of his constituency, and early in 1837, in deference to their clamour, he resigned his seat, but was immediately re-elected. At the general election, however, which followed the queen's accession, he threw his influence to the side of the conservatives of the day. He represented North Wiltshire thenceforth until his death, which occurred on 23 Jan. 1844.

To Burdett is confessedly due the merit of having made public speech again possible in England. He endured personal sacrifices for his opinions. He was not even what would be called a party man, and there were in some sections of aristocratic society persons who kept carefully aloof from him. His dislike of O'Connell's political principles had something to do with his later stand on the side of toryism. He was not a close attendant of the parliamentary sittings, but it was understood among his constituents that he hardly cared for a seat except as connected with matters of reform.

Apart from politics, Burdett devoted much

attention, in correspondence with Bentham, to the subject of law reform. Hobhouse had a high opinion of his colleague, and declared that Burdett was the best constitutional lawyer in England (*Memoirs of T. Moore*, vii. 139). His ample purse was always open to the support of a worthy cause. When Francis Place began the movement which developed into the Birkbeck Mechanics' Institution, a great deal of its early success was due to handsome subscriptions from Burdett and to those which resulted from his example. He gave money freely in support of the reform movement. His favourite recreation was fox-hunting. As he grew in years he presented a perfect type of the English country gentleman; and the generous disposition of his youth remained with him to old age.

Abundant materials for the study of Burdett's career and his influence on public opinion will be found in the manuscript collections of Francis Place and in the newspapers of his day. He had also the distinction of being very well abused by anonymous and other pamphleteers—a certain token of the high value of his services to his countrymen.

[Addit. MSS. 27789, 27823, 27838–42, 27845, 27846, 27850, passim; Tegg's Memoirs, 1804; Memoirs, 1810; English Cyclopædia; Gent. Mag. (March 1844), pp. 314–17; Hansard's Parl. Debates; Cobbett's Register, passim; Random Recollections of the House of Commons, 242; Globe, 23 Jan. 1844; Times, 24 Jan. 1844; The Trial of Sir F. B. at Leicester, 23 March 1810; Authentic Narrative of the Westminster Election, 1819; Correspondence between Mr. Cobbett, Mr. Tipper, and Sir Francis Burdett (1819); Stephens's Life of Horne Tooke, ii. 233, 306; Henry Hunt's Memoirs, vol. ii. passim; Lord Colchester's Diary, i. 403, ii. 150, 178, 186, 193, 241 et seq., iii. 68, 120, 144, 371, 465; Romilly's Memoirs, ii. 306, 308, 315, 319, 320, 340, iii. 192, 360; Memoirs, &c., of Thomas Moore, ii. 158, v. 64, 65, vi. 78, 317, vii. 139; Campbell's Lives of the Chancellors, vii. 436 et seq., viii. 263; Lord Hatherley's Memoirs, i. 7; Life of Lord Lyndhurst, 248, 303; Dr. Parr's Memoirs, i. 393, 431, ii. 32, 200 et seq.; Diary of H. Crabb Robinson, i. 384; Journal of Thomas Raikes, Esq., i. 144, ii. 64, 269, iii. 143, 175, 183, 185, iv. 344, 345; Bentham's Works, iv. 566, x. 104, 460, 471, 491 et seq., 550, 551, 592, xi. 50; The Croker Papers, ii. 211; All the Year Round, xvii. 230–7.] E. S.

BURDON, WILLIAM (1764–1818), miscellaneous writer, was born at Newcastle-upon-Tyne in 1764, was educated at the free grammar school there, proceeded to Emmanuel College, Cambridge, in 1782, and graduated B.A. 1786, and M.A. 1788, when he was elected a fellow of his college. He resigned his fellowship eight years later, on declining to take holy orders. He married in 1798 a daughter of Lieutenant-general Dickson. He was a man of wealth, and owned coalmines at Hartford, near Morpeth, where he lived for a part of each year. He died at his London house in Welbeck Street, Cavendish Square, on 30 May 1818. His wife had died in 1806. He was a voluminous writer on political and literary subjects. His chief works are as follows: 1. 'Examination of the Merits and Tendency of the Pursuits of Literature,' 1799. 2. 'A Vindication of Pope and Grattan from the Attacks of an anonymous Defamer,' 1799. 3. 'Various Thoughts on Politicks, Morality, and Literature,' 1800. 4. 'Materials for Thinking,' 1803, 1812. 5. 'The Life and Character of Buonaparte,' 1804. 6. 'Letters on the Affairs of Spain,' 1809. He also wrote many pamphlets on the political questions of the hour, and translated in 1810, from the Spanish of Estrada, 'A Constitution for the Spanish Nation,' and an 'Introduction to the History of the Revolution in Spain,' besides circulating an 'Examination of the Dispute between Spain and her Colonies.' In 'Cobbett and the Reformers impartially examined,' 1813, he proves himself a very moderate reformer. Burdon was the editor of the 'Memoirs of Count Boruwlaski,' which appeared in 1820.

[Gent. Mag. 1818, pt. ii. 87; Watt's Bibl. Brit.; Biog. Dict. of Living Authors, 1816.]

BURDY, SAMUEL (1760?–1820), author, was born at Dromore, co. Down, about 1760, and was the only son of Peter Burdy, a merchant of that town. The family was descended from a Huguenot who had fled to Holland and came to Ireland in the army of King William III (*Ardglass*, p. 118). Burdy obtained a sizarship by examination at Trinity College, Dublin, on 22 March 1777; obtained a scholarship in 1780, and graduated B.A. in 1781. He was ordained in 1783, and in the same year was appointed curate of Ardglass, a parish in the county of Down. Burdy had been introduced to Bishop Percy by Hely Hutchinson, the provost of Trinity College (Nichols, *Illustrations of Literature*, viii.), and was admitted to some intimacy in the bishop's family. He fell in love with the bishop's daughter, and Percy, who prided himself on belonging to the great Northumberland family, resented the possibility of an alliance with a curate, and for more than a year refused even to see Burdy. At the end of that time Burdy wrote a letter of apology, which shows that while he submitted to her father's wishes he remained in love with the daughter. The bishop ceased to be actively hostile, and used to lend books to Burdy, but the curate lived and died unmarried. He was only once

promoted, and then to the perpetual curacy of Kilclief, a small preferment in the county of Down. This was soon after 1800, and after twenty years he ended his life there. In 1781 Burdy had made the acquaintance of the Rev. Philip Skelton, then in his old age. They were suited to one another, and became firm friends for the remaining six years of Skelton's life. Skelton lived in Dublin, and for three years Burdy used to visit him often. When the younger man left Dublin they corresponded till 4 Nov. 1786. In February 1787 Burdy saw his friend again, and, as he says, 'parted for the last time from that dear and worthy man.' Both were natives of Down, and both were worthy examples of the sturdy race which has made the ancient Ulidia the most prosperous part of Ireland. An inflexible adherence to principle characterised both, and in both existed what Burke finely calls 'that chastity of honour which feels a stain like a wound;' and with these great qualities both had a natural humour and a happy turn of expression in conversation and on paper. After Skelton's death Burdy set to work to record his friend's life and conversation. He visited Tyrone, Monaghan, and Donegal, to collect reminiscences of Skelton, and in 1792 he published at Dublin in 8vo 'The Life of the late Rev. Philip Skelton, with some curious anecdotes.' The life was republished in London in two volumes, with the lives of Pocock, Pearce, and Bishop Newton, in 1816. In 1824 a third edition appeared, prefixed to an edition of Skelton's works, edited by R. Lynam; but this edition is worthless, as the editor has altered the text of Burdy's biography. The life of Skelton is a piece of literature which does honour to Ireland. Lord Macaulay spoke of it (Rev. Whitwell Elwin) as a delightful book, and one giving the best account of life in Ireland of any work of its time. Dr. William Reeves, dean of Armagh, who has investigated most of the facts of Burdy's life, and generously allowed his collections to be used for the purposes of this biography, remarks 'that the life of Skelton is characterised by the closest adherence to plain truth in particulars of time, person, and place, and having tested his statements by independent testimony in these departments I can state of the writer that he has been singularly successful as a biographer.' Soon after its publication the book was attacked for its provincial language, and the author defended himself with success (*Vindication of the Life of Skelton*, 1795). It is pleasantly flavoured by many phrases and some words characteristic of the English spoken in Ulster, such as the peculiar adverbial use of 'still,' the word 'stationer' for a pilgrim, 'scollops' for bundles of brushwood, and 'lock' for a quantity. Before his life of Skelton, Burdy had published in 1792 'A Short Account of the Affairs of Ireland during the years 1783, 1784, and part of 1785.' In 1802 he published in octavo in Dublin 'Ardglass or the Ruined Castles, also the Transformation, with some other poems.' During his curacy of sixteen years at Ardglass he had often mused over the history of its five ruined castles; hence the poem. The verses are not very poetic. They show that Burdy had visited the Isle of Man in 1794, that Homer, Newton, and Locke were his favourite reading, and that he had observed with exactitude several points of natural history, such as the difference between the way in which gannets and gulls catch fish. The lesser poems are of little merit, but now and then contain amusing glimpses of country life in Ireland. The Belinda who is several times the subject of praise and of lament is probably the bishop of Dromore's daughter. In 1817 Burdy published at Edinburgh in octavo 'A History of Ireland.' It is not a work of research, but gives a lucid summary of affairs up to the union, and may well be read in the absence of a better book of the kind. Burdy died in 1820. In his will, dated 27 Oct. 1819, he desires to be buried on the north side of the church of Kilclief. His grave is marked by no monument, and the present biography is the first which has appeared of him.

[Burdy's preface to his Life of Skelton; MS. collections of Rev. William Reeves, D.D.; MS. collections from Records of Dublin Probate Court and of Trinity College, Dublin, by Rev. William Reynell, B.D., both lent by their authors for this biography.] N. M.

BURELL, JOHN. [See BURREL.]

BURFORD, EARL OF. [See BEAUCLERK, CHARLES.]

BURFORD, ROBERT (1791–1861), panorama painter, was born in 1791. In 1812 he first exhibited at the Royal Academy 'A View of Westminster Hall.' In conjunction with H. A. Barker [q. v.] he opened a panorama on the site of the present Strand Theatre, and then removed it to Leicester Square, where for many years it formed one of the chief attractions of London. Burford exhibited there a succession of panoramic views of the chief places of interest in Europe, all of which he visited himself in order to obtain accurate drawings. Mr. Ruskin visited the exhibition as a boy, and speaks in high praise of Burford's abilities in his 'Præterita' (1885), p. 200. He died at his residence, 35 Camden Road Villas, on 30 Jan.

1861, just after finishing a view of Naples and Messina. Among the panoramas exhibited may be mentioned the 'Battle of Waterloo,' 'Cabool,' 'Baden,' 'The Embarkation of the Queen at Treport,' 'Athens,' 'Constantinople,' 'Grand Cairo,' 'Ruins of Pompeii,' 'The Polar Regions,' 'The Battle of the Alma,' 'Siege of Sebastopol,' 'Venice,' 'Rome,' 'Rio Janeiro,' &c.

[Redgrave's Dictionary of Artists (1878); MS. notes in British Museum.] L. F.

BURFORD, THOMAS (*fl.* 1740–1765), mezzotint engraver, was born about 1710, and is said to have died in London in 1770. His prints, however, range from 1741 to 1765. He was a member of the Incorporated Society of Artists, and scraped some plates of landscapes and hunting, but was best known as an engraver of portraits. Mr. John Chaloner Smith, in his 'Catalogue of British Mezzotinto Portraits,' describes twenty plates by him, in addition to a set of twelve three-quarter length portraits of ladies in ovals representing the months, published in 1745; and a female figure, with the title of 'Plenty,' published in 1749. Among the portraits we have William, duke of Cumberland, after Murray; Frederick V of Denmark, George II, Charles Emmanuel of Sardinia, William Warburton, and Edward, duke of York.

[Redgrave's Dictionary of Artists (1878).] L. F.

BURGES or **BURGESS, CORNELIUS,** D.D. (1589 ?–1665), ejected minister, descended from the Burgesses of Batcombe, Somerset, was probably born in 1589. In 1611 he was entered at Oxford, but at what college is unknown. He was transferred to Wadham College, and graduated B.A. on 5 July 1615, and thence migrated to Lincoln College, of which he was a member when he graduated M.A. on 20 April 1618. He must have taken orders before graduation, if it be true that on 21 Dec. 1613 he obtained the vicarage of Watford, Hertfordshire, on the presentation of Sir Charles Morison. On 16 Jan. 1626 he was allowed to hold, along with Watford, the rectory of St. Magnus, London Bridge. This latter he resigned in 1641, his successor being admitted on 20 July. Soon after the accession of Charles I he was made one of the king's chaplains in ordinary, and on 16 June 1627 he was made B.D. and D.D. by his university (he was admitted *ad eund.* at Cambridge in 1647). At his exercises on the occasion John Prideaux, regius professor of divinity, told him he was well enough as a preacher, but no good disputant. It turns out, however, that this often-repeated quip simply means that Burges was not well practised in the technic of logomachy; instead of saying *negatur major*, he outraged all propriety by saying *negatur id.* Wood represents him as being at this time a zealous son of the church, and as only taking to schismatical courses through the disappointment of his eagerness for preferment. That the churchmanship of Burges rested upon the basis of a Calvinistic theology is well shown in his 'Baptismal Regeneration of Elect Infants,' published at Oxford in 1629 [see BEDFORD, THOMAS, *fl.* 1650]. A Latin sermon, preached in 1635 to the London clergy at St. Alphage's, London Wall, brought him before the high commission court. In this discourse he had blamed the connivance of bishops at the growth of Arminianism and popery. The proceeding caused him trouble and expense, and deepened his hostility to the party of Laud. He was accused of being 'a vexer of two parishes with continual suits of law.' This may mean that he resisted the demands of visitation articles in reference to ceremonial observance. An Oxford pamphlet of 1648 is Wood's authority for saying that he was 'looked upon by the high commission as one guilty of adultery.' It is plain that there was no evidence to substantiate the charge. The prestige of Burges steadily increased. In September 1640 he conveyed to the king at York the petition of the London clergy against the 'etcetera oath,' and succeeded in getting it dispensed with. Clarendon goes so far as to say that the influence of Burges and Stephen Marshall was greater with both houses of parliament than that of Laud had ever been with the court, a statement which, as Calamy observes, 'carries a pretty strong figure in it.' To link Burges and Marshall together, as though their views and policy were identical, is an error. Wood also puts Burges and Marshall at the head of those who preached in 1640, 'that for the cause of religion it was lawful for the subjects to take up arms against their lawful sovereign.' Wood does not seem to have seen the 'Vindication of the Ministers of the Gospel in and about London,' drawn up by Burges in January 1649, and subscribed by fifty-six other ministers who followed his lead. This very able paper is of the first importance for the true understanding of the attitude of loyal men on the puritan side throughout this crisis (CALAMY, *Abridgement*, 61). Burges came to the front rank of leaders on the ecclesiastical question in 1641, in connection with the effort made by the House of Lords for an accommodation of ecclesiastical differences. On 12 March the lords' 'committee for innovations' called in the assistance of a body of divines to take part in a

sub-committee for examining alleged innovations in doctrine and discipline unlawfully introduced since the Reformation. Of seventeen divines who answered the summons six, headed by William Twisse, and including Burges, Marshall, and Calamy, constituted the section most opposed to the existing ecclesiastical system or its abuses. The four bishops and their friends on the sub-committee agreed to the proposed reformations; while, on the other hand, Twisse and his friends made no proposals antagonistic to episcopacy. The court party was stubborn against all concession; a growing party on the other side was for a more drastic treatment of episcopacy. The lords' attempt to find a *modus vivendi* was abandoned. In the commons a measure was introduced, still not attacking episcopacy as such, but for the suppression of deaneries and chapters. John Hacket, afterwards bishop of Coventry and Lichfield (a member of the sub-committee), was put forward on 12 May to defend the menaced corporations at the bar of the house. The house called for Burges to speak in reply to him, which he did on the same afternoon at an hour's notice. His speech is said to have contained invective; he shared the puritan objection to instrumental music in church services, and made a point of the dissoluteness of cathedral singing-men. At the close of his reply he gave it as his opinion that, while necessary to apply the cathedral foundations to better purposes, 'it was by no means lawful to alienate them from public and pious uses, or to convert them to any private person's profit.' This acknowledgment was afterwards turned against him, for he himself became a purchaser of alienated chapter lands. Burges declared that he had spoken in haste; his mature judgment was in favour of the right of the state to apply to its own purposes the lands which had been assigned for the support of offices since abolished. He had advanced 3,500*l.* to the parliament, and took the lands in payment. The date of his resignation of one of his livings should be noticed: he ceased to be a pluralist within two months of his speech against useless dignities. In the conflict with the king, Burges disclaimed altogether the attitude of rebellion, and his 'Vindication' proves his case. He sided with the parliament in consequence of the assurances conveyed in the 'propositions and orders' of both houses on 10 June 1642, viz. that any subsidies received by the parliament should be employed only in maintaining 'the protestant religion, the king's authority, his person in his royal dignity, the free course of justice, the laws of the land, the peace of the kingdom, and the privileges of parliament, against any force which shall oppose them.' For a short time he was (according to Wood) chaplain to Essex's regiment of horse. Subsequent proceedings, at a time when the parliament was overridden by the army, he openly declared to be subversive of the fundamental constitution of the kingdom. Burges's name stands thirty-second on the list of divines appointed by the ordinance of 12 June 1643 to meet at Westminster. Twisse was named in the ordinance as prolocutor. On 8 July the assembly appointed Burges one of the two assessors or vice-presidents, and as Twisse was in feeble health, and John White, the other assessor, had fits of gout, on Burges, 'a very active and sharpe man' (as Baillie calls him), fell a good deal of the duty of keeping the assembly in order, at least until the appointment of Charles Herle to succeed Twisse, who died 19 July 1646. Burges was also convener of one of the three committees into which the assembly divided itself at the beginning of its work. His liturgical knowledge (he had a fine collection of the various issues of the common prayer-book) may be traced, Mitchell thinks, in the composition of the 'Directory.' Burges was one of the few who, in 1643, opposed the imposition of the 'solemn league and covenant,' and he carried his opposition so far as to petition the House of Commons to be heard against it. He was not anxious to create an irreparable breach with the episcopal party. It is curious to find the great Lightfoot on this occasion abusing Burges as 'a wretch to be branded to all posterity, seeking for some devilish ends, either of his own or others, or both, to hinder so great a good of the two nations.' The commons on 2 Sept. suspended Burges from the assembly as a 'turbulent doctor,' and would not readmit him till on 15 Sept. he had made his humble apology. However, the covenant was not signed until a clause had been inserted, limiting the sort of 'prelacy' against which it was aimed, so that the advocates of a reformed episcopacy could swallow it. Having once taken the covenant, Burges revered its binding obligation, and could never be prevailed upon to renounce it. Four shillings a day was assigned by the ordinance to each assembly-man; but the allowance was paid in irregular driblets, and Burges was one of those who declined their share, that the poorer members might come somewhat better off. On 12 March 1644 he was appointed (on the petition of the common councillors of London, December 1643) lecturer at St. Paul's, with a pension of 400*l.* a year, and the dean's house as a residence. On 6 Feb. 1645 he was ordered to give up Watford. When the king

was brought to trial, Burges was the foremost, at great personal risk, in protesting against the proceeding with his usual freedom and vigour. On 14 Jan. 1649, the day preceding that on which the king was brought from Windsor to be arraigned before the high court of justice, Burges preached at Mercers' Chapel, denouncing the measure in the strongest terms. He and his friends had taken up the cause of the parliament, as he declared in the 'Vindication,' published while the trial was in progress, 'not to bring his majesty to justice (as some now speak), but to put him in a better capacity to do justice.' About 1650 Burges obtained an appointment at Wells as preacher in the cathedral. In July 1656 there was a warm dispute about his exclusive right to officiate there. Burges objected to an arrangement by which the inhabitants of St. Cuthbert's parish were to hold their services in the cathedral. The ground of his objection does not appear; Stoughton conjectures that the other congregation was of the independent sort. His preaching was unwelcome. The citizens walked up and down the cloisters all sermon-time, and the constables had to be called in. About this time Burges invested his property in the purchase of alienated church lands, including the manor of Wells and the deanery which he rebuilt. He is said to have behaved with great rapacity, to have stripped the lead from the cathedral, to have used the proceeds to enlarge the deanery in which he lived, and to have let out the gatehouses as cottages. At the Restoration his investment (for which he had been offered over 12,000*l.* in the previous year) was taken from him without recompense. Hence he was reduced to want, his pension was gone, he was suffering from cancer in the neck and cheek. He still had a house at Watford, and there he lived, attending the church in which he had formerly preached; he was compelled to part with his library for bread. He made application to Sir Richard Browne, lord mayor of London in 1660, who promised to provide for him if he would preach a recantation sermon in St. Paul's, and on his refusal flung him a gratuity of 3*l.* Calamy describes him as ejected from St. Andrew's, Wells (which is the cathedral); this must have taken place before the Act of Uniformity. He was a worn-out man, yet, but for his maladies, he might have kept his old lead. It was his hand that drew up the 'Reasons' of the country ministers desiring reforms in the church at the Restoration, to which the authorities turned a deaf ear. He died at Watford, where he was buried in the church on 9 June 1665. He was married and left a son. By his will, dated Watford, 16 May 1665, he bequeathed his collection of prayer-books, the sole treasures saved from his library, to his 'dear and much-honoured mother, the renowned university of Oxford.' The opposite writers speak of him with a bitterness which may be explained by his proceedings at Wells. Wood gloats over his miseries, Echard and Zachary Grey load his memory with reproaches. There was a spice of the demagogue in his temper; he had the popular ear, and liked leadership. Yet in ecclesiastical politics he was for moderate measures; in civil affairs he stood as the consistent advocate of constitutional freedom.

He published: 1. 'A Chain of Graces drawn out at length for Reformation of Manners,' 1622, 12mo. 2. 'A New Discovery of Personal Tithes; or the 10th part of men's cleere gaines proved due,' &c., 1625, 8vo. 3. 'The Fire of the Sanctuarie newly uncovered, or a compleat tract of zeal,' 1625, 12mo (this was answered in an anonymous pamphlet, 'A Whip,' &c., 1643; and the pamphlet answered by Francis Quarles in 'The Whipper Whipt: being a reply upon a scandalous pamphlet called The Whip abusing that excellent work,' &c., 1644, 4to). 4. 'Baptismal Regeneration of Elect Infants professed by the Church of England, accordding to the Scriptures, the Primitive Church, the present Reformed Churches, and many particular Divines apart,' Oxford, 1629, 4to. 5. 'The First Sermon preached before the House of Commons at their publique Fast, 17 Nov. 1640,' 1641, 4to (from Jer. l. 5, published originally with a sermon by Marshall; it ran through three editions). 6. 'A Vindication of the Nine Reasons of the House of Commons against the Votes of Bishops in Parliament; or a Reply to the Answers made to the said Reasons in defence of such votes,' 1641, 4to (this is anonymous, but is given to Burges both by Wood and Calamy; the 'Answers' were by Bishop Williams). 7. 'A Sermon before the House of Commons, 5 Nov.' 1641, 4to (from Ps. lxxvii. 10). 8. 'The Necessity and Benefit of Washing the Heart, a sermon before the House of Commons, 30 March,' 1642, 4to (from Jer. iv. 14). 9. 'The Vanity and Mischief of the Thoughts of an Heart Unwashed, a sermon before the House of Commons on their day of humiliation, 30 April,' 1645, 4to (also from Jer. iv. 14; this and the preceding were reprinted together, 'Two Sermons preached to the House of Commons at two publike Fasts,' &c., 1645, 4to). 10. 'The Necessity of Agreement with God; a sermon preached before the House of Peers, 29 Oct., being the monethly Fast,' 1645, 4to. 11. 'Sion College, what it is and doth. A Vindication of that Society against

Two Pamphlets,' &c. 1648, 4to. 12. 'A Vindication of the Ministers of the Gospel in and about London from the unjust aspersions cast upon their former actings for the Parliament, as if they promoted the bringing of the king to capitall punishment,' &c., 1648, 4to (i.e. January 1649; reprinted, Calamy, 'Cont.,' 737; 'Harl. Misc.' ii. 512; Scott's edition of Somers's 'Tracts,' v. 258). 13. 'Case as lecturer in Paul's' (Wood, who calls it 'a little pamphlet'). 14. 'A Case concerning the Buying of Bishops' Lands, with the lawfulness thereof, and the difference between the contractors for the sale of those lands and the corporation of Wells,' 1659, 4to (among those who wrote in reply was George Fox, the quaker, 'An Answer to Dr. Burgess's his book, entituled A Case &c.,' 1659, 4to). 15. 'No Sacrilege nor Sinne to aliene or purchase the lands of Bishops or others, whose offices are abolished,' 2nd edit. 1659, 8vo. 16. 'No Sacrilege . . . Cathedral Lands as such,' &c., 3rd edit. 1660, 4to (these three are substantially the same tract, successively revised; this last, published after No. 18, has a postscript in reply to John Pearson, afterwards bishop of Chester). 17. 'Prudent Silence, a sermon in Mercers-Chappel to the Lord Mayor and the City, 14 Jan. 1648, shewing the great sin and mischief of destroying kings,' 1660, 8vo (from Amos v. 13; dedicated to Charles II, and also to the Houses of Parliament). 18. 'Reasons showing the Necessity of Reformation of the Public Doctrine, Worship, Rites and Ceremonies, Church Government, and Discipline, &c., offered to Parliament by divers Ministers of sundry counties in England,' 1660, 4to (Baxter says that Burges drew up these 'Reasons;' Pearson and Henry Savage replied to them). 19. 'Some of the Differences and Alterations in the present Common Prayer-Book from the book established by the Act in the 5th and 6th of Ed. VI and 1st of Q. Eliz.,' 1660, 4to. 20. 'Antidote against Antisobrius' (Wood, who says it was 'printed about 1660'). Wood mentions also sermons on 2 Chron. xv. 2, and Ezra x. 2, 3, but had not seen them.

[Wood's Athenæ Oxon. (Bliss), iii. 681, and Fasti; Calamy's Account, 1713, p. 586; Contin. 1727, ii. 736; Neal's Hist. of the Puritans, Dublin, 1759, ii. 365, 368, iv. 332; Palmer's Nonconf. Memorial, 1803, iii. 217; Collier's Eccl. Hist. (Barham), 1841, viii. 203 sq. 215; Marsden's Hist. Early Puritans, 1860, pp. 421, 441; Stoughton's Eccl. Hist. Ch. of the Commonwealth, 1867, ii. 229; Hunt's Religious Thought in Engl. 1870, i. 207 sq.; Masson's Life of Milton, 1873, iii. 11; Hook's Lives of the Abps. of Cant. (Laud), 1875, xi. 338 sq.; Mitchell's Westminster Assembly, 1883; Gardiner's Hist. of Engl. 1884, ix. 207; Somersetshire Archæological Soc. Proceedings, xii. ii. 37–41. See also J. O. Halliwell's Collection of Pieces in Zumerzet Dialect, p. 4.]

A. G.

BURGES, GEORGE (1786?–1864), classical scholar, was born in a remote station in Bengal about 1786. His father dying soon after his birth, he was sent to England, and educated at the Charterhouse under Dr. Raine. Thence he proceeded to Trinity College, Cambridge, in 1802, and gained a scholarship there in 1803; he graduated B.A. in 1807 and M.A. in 1810. He obtained one of the members' prizes in 1808, and again in 1809. At Cambridge he acted for many years as a private tutor; he had a great reputation for his knowledge of Greek, and is said to have spoken it like a native. He once had considerable private property, but lost it through speculations and inventions. Bishop Blomfield, whom he had attacked with great acrimony, procured for him, through Lord Melbourne, a pension of 100*l.* a year in 1841. Burges was a tory, and his politics appear to have inspired some of his classical criticisms. When in 1840 Lord Brougham translated the 'De Corona' of Demosthenes, Burges met it with a long review in the 'Times,' assailing Brougham as well as his translation with extreme virulence.

In his own classical writings, although his learning was great and his criticism acute, he was led away by his arbitrary and querulous dissent from rival editors, and appeared to regard emendation more as an exercise of ingenuity than a means for restoring the original texts. He was a frequent contributor to Valpy's 'Classical Journal,' and in its pages constantly attacked Blomfield, who replied in the 'Museum Criticum,' each accusing the other of plagiarism. He published the 'Troades' of Euripides in 1807; the 'Phœnissæ' in 1809; the 'Supplices' and 'Prometheus' of Æschylus in 1831; he translated the Greek 'Anthology,' and the bulk of Plato, for Bohn's classical library, in 1848; edited Poppo's 'Prolegomena,' with criticisms, in 1837; translated the new readings in Hermann's posthumous edition of Æschylus in 1848; and edited the 'Fragment of Hermesianax' in 1839. Besides these classical works he wrote and dedicated to Byron a play called 'Erin, or the Cause of the Greeks,' by 'An Asiatic Liberal,' in 1823; and also wrote a pamphlet on the use of native guano in 1848. Burges used to contribute to the 'Gentleman's Magazine,' and for the 'Era' he wrote a series of papers called 'Hungry Handless,' to show the social evils of excessive machinery. The latter part of his life he spent

at Ramsgate, and died 11 Jan. 1864, aged 78.

[Gent. Mag. 3rd ser. xvi. 268–9; Athenæum, 23 Jan. 1864; Classical Journal, xliii. 204; Museum Criticum, vii. 488; British Museum Catalogue; Watt's Biblioth. Brit. (where he is confused with the Rev. George Burges, B.A., of St. John's College, Cambridge, who died in 1853).] A. G–n.

BURGES, Sir JAMES BLAND (afterwards Lamb) (1752–1824), politician, was born on 8 June 1752. He was the son of Mr. George Burges, whose immediate ancestors were Berkshire gentry. George Burges entered the army, and distinguished himself at Culloden by capturing the standard of Prince Charles's body-guard, borne by the Duke of Athole. He contracted a romantic marriage with Lord Somerville's daughter. After services in Scotland and at Gibraltar, for which he received the thanks of the prime minister, the Duke of Newcastle, he received two civil appointments in Scotland. Subsequently he became a commissioner of excise, and died in London.

Burges was educated at Westminster School and University College, Oxford. On leaving Oxford in 1773 he went to Europe, visiting the Low Countries, Germany, Switzerland, France, and Italy. At Rome he had a private audience of Pope Clement XIV. Returning to England, Burges studied law. On 19 June 1777 he married the Hon. Elizabeth Noel, daughter of Lord Wentworth. He was called to the bar at Lincoln's Inn the same year, and was now appointed a commissioner in bankruptcy. Mrs. Burges dying in childbirth two years after her marriage, in 1780 Burges married Anne, daughter of Colonel Montolieu, baron de Saint Hypolite, by whom he had ten children. He made the acquaintance of Pitt, and at a dinner at Burges's a passage of arms occurred between Pitt and Gibbon, which led to the indignant retirement of the historian. In 1782 Burges was offered the appointment of minister to the court of Warsaw, which he declined. The scheme of the sinking fund, usually associated with the name of Pitt, was actually originated by John Lamb, the friend of Burges, and the latter unfolded the project to the statesman. Pitt warmly expressed the obligation he was under for the financial details furnished him on Lamb's behalf. When the existence of Pitt's ministry was threatened in consequence of the opposition to the mutiny bill, Burges virtually saved it by the discovery that the mutiny bill was not necessarily a money bill, and that many instances had occurred of mutiny bills being first introduced in the House of Lords.

In 1787 Burges was returned to parliament for the borough of Helston in Cornwall. He took a conspicuous part in favour of Warren Hastings during the early days of the impeachment, and while his attitude gained him the lasting friendship of Hastings it lost him for a time the favour of Pitt. At the close of Sheridan's speech Burges was put forward by Pitt to answer him, but the house was impatient. The following day Pitt himself greatly astonished the house and his friends by attacking Hastings. Burges insisted on dividing the house, however, but was defeated by 175 to 68 votes. Burges intervened to prevent a duel between Burke and General Caillaud, whom the former had accused of the deliberate murder of an Indian prince. In May 1788 Burges gave notice of a motion for an account of the money expended on the trial of Warren Hastings, and he was cordially supported by Pitt. Sheridan and Burke were extremely indignant with Burges, but his motion was carried by a majority of sixty to seventeen. Subsequently, when Sheridan made his great speech on the Oude Begums, Burges was unwise enough to obtrude upon the house once more matters of finance, a step for which he was severely and sarcastically rebuked by Burke.

Burges steadily supported Wilberforce in his anti-slavery agitation, and rendered valuable assistance in mitigating the horrors of the Middle Passage. He also prepared a bill for the improvement of the condition of prisoners for debt; but although he twice carried it past the second reading it was on both occasions lost through the opposition of the legal profession. At the time of Pitt's pecuniary embarrassment Burges contributed 1,000*l.* towards the payment of his debts. In 1789 the Duke of Leeds offered him the post of under-secretary of state in the foreign department, which Burges accepted. In his new office he initiated many useful reforms, and in conjunction with Thurlow succeeded in disposing of delicate questions with Naples and Honduras. On the resignation of the Duke of Leeds, Burges offered to retire with his chief, but Pitt persuaded him to remain. In consequence of a double return for the borough of Helston at the general election of 1790 a parliamentary committee was appointed to inquire into the circumstances, and Burges lost his seat; but he still remained at the foreign office. It appears from the Burges papers that the dagger which Burke used in the House of Commons on a memorable occasion was one supplied to him by Burges. War was at this time believed to be imminent,

and Pitt requested Burges to write a pamphlet to prepare the public mind. Pitt emphatically told the French envoy that England would support Holland if attacked by France. As the result of a discovery accidentally made by Burges this was fully expected; but the danger ultimately blew over. When the doctrines of the author of 'The Rights of Man' began to be propagated among certain classes in England, Burges wrote to his friend, Colonel Simcoe, lieutenant-governor of Upper Canada, that 'the very first opportunity will be laid hold of to make an example of these libellers and treasonable propagators of French principles.'

Burges was one of the three commissioners when the privy seal was temporarily placed in commission during Earl Spencer's absence. In August 1794 he was offered his choice of going as minister to Copenhagen or to Switzerland, the object being to appoint a new under-secretary in his room. In a letter to Lord Grenville, Burges declined both appointments. Burges was thrown into frequent contact with the royal family. His epigrams and poems especially attracted the attention of the Princess Elizabeth, and she prepared a series of drawings with her own hand to illustrate his poetical effusion, 'The Birth and Triumph of Love.'

During the serious riots of 1795 in London, Pitt, Nepean, and Burges were the only public officials who daily appeared at the government offices. Burges received at this time marks of approval of his official acts from abroad, among them being the gift of a fine diamond snuff box, of the value of 400*l.*, from the Empress Catherine II, presented to him on the ground that he had always been a good friend of Russia. In 1795 Burges retired from the foreign office to make room for a personal friend of Lord Grenville. He received a baronetcy, and had also conferred upon him the sinecure title and post of knight marshal of the royal household, with remainder to his son.

Burges now devoted himself to literary pursuits. He formed the acquaintance of Cumberland, the dramatist, who took a great interest in a portentous achievement of Burges, entitled 'Richard the First.' This voluminous poem consists of eighteen books, written in the Spenserian metre (2 vols. 1801). Burges was also a playwright, and two of his pieces were produced on the stage. The one entitled 'Riches' was an adaptation of Massinger's 'City Madam.' The other was 'Tricks upon Travellers.' The author wrote six other plays, the best a comedy named 'The Crusaders,' being a representation of German life in a somewhat distant age. Burges was also the author of a treatise on 'The Law of Insolvency,' a romantic poem in twelve cantos entitled 'The Dragon Knight' (1818), and a work purporting to contain 'Reasons in favour of a New Translation of the Holy Scriptures' (1819). He also wrote a number of tales and satirical poems, as well as a series of letters under the signature of 'Alfred.' He wrote, in conjunction with Cumberland, a sacred poem entitled 'The Exodiad' (1807–8). Burges and another undersecretary of state of congenial tastes and opinions were the founders of the 'Sun' newspaper, begun with the sanction of Pitt.

In 1810 Burges lost his wife, in the following year his friend Cumberland died, and in 1812 his son, Wentworth Noel, was killed at Burgos. In 1812 Burges married for a third time, his wife being Lady Margaret Fordyce, daughter of the Earl of Balcarres, and widow of General Alexander Fordyce. Burges had formed an attachment in his youth for his third wife, then Lady Margaret Lindsay; but the young lover was sent abroad, and out of this attachment sprang the universally admired ballad of 'Auld Robin Gray,' Burges being the young Jamie of this poem, which was written by Lady Margaret's sister, the Lady Anne Barnard [q. v.] Lady Burges died in 1814.

In 1821 Burges came into possession of the estate of his friend John Lamb, and assumed by royal license the name of Sir James Lamb. He died on 11 Oct. 1824. In character he is represented as belonging to the type of the old English gentleman.

[Selections from the Letters and Correspondence of Sir James Bland Burges, Bart., with Notices of his Life, ed. Hutton, 1885; The Birth and Triumph of Love, 1796; Richard the First, 1800; Sir J. B. Burges's Dramas, 2 vols. 1817; Sir J. B. Burges's Dragon Knight, 1818; Annual Register, 1824.] G. B. S.

BURGES, JOHN (1745–1807), physician, was born in London in 1745, and educated at Westminster and Christ Church, Oxford. The dates of his degrees are B.A. 1764, M.A. 1767, M.B. 1770, M.D. 1774. He became a fellow of the College of Physicians 1775, was censor six times between 1776 and 1797, and an elect 1797. He held office as physician to St. George's Hospital from 1774 to 1787. As his health was delicate, he did not attempt general practice. He gave several gratuitous lectures on scientific subjects. His chief occupations were the study and the collection of the materia medica. In forming his collection he received much assistance from his relative, Sir James Bland Burges [q. v.], sometime under-secretary in the foreign office. At his death, in 1807,

he left his collection to Mr. E. A. Brande, who in 1809 presented it to the College of Physicians. It has since been considerably increased by gifts and purchases.

[Munk's Coll. of Phys. ii. 307, from a manuscript memoir of Dr. Burges, by E. A. Brande, in the College Library.]

BURGES, MARY ANNE (1763–1813), authoress, the youngest daughter of George Burges, comptroller-general of the customs, Scotland, by his wife, the Hon. Anne Whichnour Somerville, was born at Edinburgh, 6 Dec. 1763. She was a lady of excellent virtues, and her accomplishments included Greek, Latin, French, Italian, Spanish, with some Swedish and German (Introd. to *Good Intent*, 10th ed. p. iv). In geology she had especial delight, and being a friend of De Luc's, she took a large share in his last publication. In botany she was proficient, and she also prepared an exhaustive account of the British Lepidoptera (which does not seem to have been printed), illustrating it with her own hand. In music she was as skilful in composition as in execution, and yet she did not neglect domestic duties. In 1800 she brought out anonymously the book by which she is known, 'The Progress of the Pilgrim Good Intent,' which is in effect a continuation of the 'Pilgrim's Progress,' Good Intent being the great-grandson of Christian's eldest son. Miss Burges in her preface asks John Bunyan to look with paternal regard upon the labours of his descendant. It went through three editions in 1800, four more in 1801, with three in Dublin and two in Charlestown (America) in the same year, and it had a third American issue, from Salem, in 1802. Shortly after publishing this book Miss Burges, who was living at her own house, Ashfield, near Honiton (Introd. p. iv), where she enjoyed an easy income (*ib.* p. vi), was afflicted with much ill-health. She died on 10 Aug. 1813, aged 49 (*ib.* p. iv), and was buried at Awliscombe. After her death her brother, Sir James Bland Lamb [q. v.] [see BURGES, Sir JAMES BLAND], brought out a new edition of her 'Good Intent,' disclosing the authorship, and there was a tenth edition in 1822. He was one of her brother's regular correspondents.

[Introd. to Good Intent, 10th ed. 1822, pp. iv–vii, Preface, p. xii; private information; Hutton's Bland Burges Papers 188–] J. H.

BURGES, WILLIAM (1827–1881), architect, was born on 2 Dec. 1827, and was the son of William Burges, civil engineer. He matriculated at University College, London, and attended lectures on engineering at King's College, London; but his decided taste for architecture led to his entering, at the age of seventeen, the office of Edward Blore, the architect [q. v.], and in 1849 the office of Digby Wyatt. About this period a great impetus had been given to the study of mediæval architecture, and to this subject Burges applied himself with the greatest enthusiasm. He visited Normandy, and subsequently Belgium, Germany, France, and Italy, making numerous drawings and measurements of buildings, &c. In 1856 Burges gained the first award in the international competition for Lille Cathedral, and about this time the works of decoration at the Salisbury chapter-house were planned and carried out chiefly by him. In 1859 he designed the cathedral of Brisbane (Queensland), and rebuilt the east end of Waltham Abbey Church. In 1862 he prepared his designs for the cathedral at Cork, the most important ecclesiastical building which he ever carried out. Three years later he was employed by the Marquis of Bute on the restoration and, practically, the rebuilding of Cardiff Castle. About the year 1875 he began his restoration of Castle Coch, a mediæval ruin near Cardiff. Burges was also engaged in the alteration and adornment of Worcester College Chapel, Oxford, and was the architect of the college of Hartford, Connecticut, of Ripon grammar school, of the Speech Room at Harrow School, and of other buildings. He prepared remarkable designs for the New Law Courts in the Strand, and for the decoration of St. Paul's Cathedral, which were not, however, officially accepted. Besides these works he designed a great quantity of jewellery, furniture, and other objects which were executed under his immediate superintendence. Burges had a strong preference for French gothic, and possessed a very considerable antiquarian knowledge. The designs made by him for original buildings were characterised, as has been well remarked, 'by force and massiveness of general style and composition, combined with great picturesqueness of detail.' Although he had not the extensive practice of several architects contemporary with him, his work was always distinguished by its originality, and bore the distinct impress of his own personal thought and taste.

Burges was a fellow of the Royal Institution of British Architects, and was elected a few months before his death an associate of the Royal Academy. He wrote several papers on architectural subjects, and published in 1870 a volume of his architectural drawings. His death took place at his house in Melbury Road, London, on 20 April 1881. He bequeathed to the British Museum a selection

from his illuminated manuscripts and antiquities, the latter consisting principally of European and oriental armour.

[Transactions of the Roy. Inst. of Brit. Architects, 1881–2; Academy, 30 April 1881; Athenæum, 30 April 1881; British Architect, 29 April 1881; Builder, 30 April 1881, 10 May 1884, pp. 683, 684.] W. W.

BURGESS, ANTHONY (*fl.* 1652), divine, was a son of a schoolmaster at Watford, but not related to Cornelius Burgess the minister, or John Burgess [q. v.] his predecessor at Sutton Coldfield. He entered St. John's College, Cambridge, in 1623, and became fellow of Emmanuel. Here he was a tutor of the famous John Wallis, who mentions him with respect in the autobiographical notes prefixed to Hearne's edition of 'Langtoft.' He became vicar of Sutton Coldfield, Warwickshire. During the civil war he took refuge in Coventry, and lectured the parliamentary garrison. He was a member of the Westminster Assembly. After the Restoration he was ejected from Sutton Coldfield, and lived at Tamworth. The bishop of Lichfield (Hacket) is said to have begged him to conform, declaring that he was fit to be professor at a university.

He published various separate sermons, including a funeral sermon on Thomas Blake, which Wood had not seen, but a copy of which is in the British Museum, and 1. 'Vindiciæ Legis, a Vindication of the Moral Law . . . (against Antinomians) in twenty-nine lectures at Lawrence Jury,' 1646. 2. 'The True Doctrine of Justification asserted . . . (against Arminians, &c.), in thirty lectures at Lawrence Jury,' 1648. 3. 'Spiritual Refining' (120 sermons), 1652. 4. 'Expository Sermons (145) on the 17th chapter of the Gospel according to St. John,' 1656. 5. 'The Scripture Directory . . . a Practical Commentary upon the whole third chapter of the First Epistle of St. Paul to the Corinthians, to which is annexed the Godly and Natural Man's Choice, &c.,' 1659. 6. 'Doctrine of Original Sin asserted,' 1659.

[Palmer and Calamy, iii. 350; Wood's Athenæ (Bliss), iii. 432; Chronicle of Peter de Langtoft (Hearne), 1725, i. cxlviii; Sylvester's Baxter, iii. 93.]

BURGESS, DANIEL (1645–1713), presbyterian minister, was born at Staines, Middlesex, in 1645. His father, Daniel Burgess, who, after holding the livings of Staines and of Sutton Magna, Wiltshire, was appointed rector of Collingbourn Ducis, Wiltshire, through the influence of his brother Isaac Burgess, high sheriff of the county, was ejected in 1662, and was probably the author of the sermon on Eccl. xii. 1 (1660, fol.) mentioned by Watts and Allibone. Burgess was placed under Busby at Westminster School in 1654, and entered commoner of Magdalen Hall, Oxford, in 1660. He studied hard, but did not graduate, declining to conform. The statement that he took orders at Oxford needs confirmation; deacon's orders he may have had, but more probably only the license of a presbytery. Leaving the university, he acted as domestic chaplain to Foyl of Chute, Wiltshire, and afterwards to Smith of Tedworth. In 1667 Roger Boyle, first earl of Orrery, lord president of Munster, took him to Ireland, where he remained seven years. He was head master of the school founded by Lord Orrery at Charleville, co. Cork, and had pupils from the Irish nobility and gentry. He afterwards acted as chaplain to Lady Mervin, near Dublin [? Susanna, daughter of Sir William Balfour, widow of Baron Glenawley (*d.* April 1679), and wife of Henry Mervyn of Trelick, county Tyrone (Archdall, *Lodge's Peerage of Ireland*, 1789, ii. 300).] He was ordained by the Dublin presbytery. At Dublin he married. In 1674 his father's state of health took him to Marlborough; he preached there and in the neighbourhood, and was sent to Marlborough gaol. He came to London in his fortieth year (1685), and ministered to a large congregation at a hired meeting-place in Brydges Street, Covent Garden. He had influential friends; the Countess of Warwick chose him as tutor for her grandson, the future Lord Bolingbroke; in July 1688 Rotheram, one of the new barons of exchequer, took him as his chaplain on the Oxford circuit (letter in 5th Rep. of *Hist. Manuscripts Commission*, p. 378; Burgess is described as 'a man of extraordinary ripe parts'), and in 1695 he preached the funeral sermon for the Countess of Ranelagh. His congregation moved in 1695 to a meeting-house in Russell Court, Drury Lane, and in 1705 a meeting-house was built for him in New Court, Carey Street, Lincoln's Inn Fields. Before it was paid for differences arose in his congregation, ending in a large secession from his ministry. On 1 March 1710 the Sacheverell mob gutted Burgess's meeting-house, and made a bonfire of its pulpit and other fittings. The government offered a reward of 100*l.* for the apprehension of the rioters, and repaired the building. Burgess's fame as a preacher was great, and his exuberant animation was something new in the London pulpit. He was a conspicuous example of pith and vivacity at a time when a dry dignity was beginning to be exacted of preachers as a virtue. Swift, who admits his ability, unjustly taxes him with

mixing unction with 'incoherence and ribaldry' (*Tatler*, 10 Sept. 1709). Tom Brown, who takes his Indian to Russell Court, deals chiefly with the congregation, but his hint of Burgess's 'pop-gun way of delivery' is in harmony with his style of composition. It is full of epigram, terse, quaint, clear, and never meaningless or dull. Caulfield reproduces a curious contemporary print of Burgess and his congregation. Among current stories of his pulpit wit the best is that which makes him say that the Jews were called Israelites because God did not choose that his people should be called Jacobites. His very sensible discourse on 'Foolish Talking and Jesting described and condemned' (Eph. v. 4), 1694, 16mo, is of moment in view of his own practice and repute. Briefly, he contends that 'no jesting is lawful but what is medicinal, and restorative of spirits for nobler thoughts' (p. 69). In theology he was Calvinistical. Burgess's last years were damped by the defection from his flock and by sickness. 'If I must be idle,' he said, 'I had rather be idle under ground than idle above ground.' He died on 26 Jan. 1713, and was buried on 31 Jan. in the church of St. Clement Danes. Matthew Henry preached his funeral sermon.

Of Burgess's publications Bogue and Bennett give, after Henry, an imperfect list of thirty-two without dates, beginning with 'Soliloquies,' which he printed in Ireland, and ending with a Latin defence of nonconformity, 'Appellatio ad Fratres exteros.' Among his works are: 1. 'A Call to Sinners,' 1689, 8vo (written at the request of Baron Rotheram, for the use of condemned criminals). 2. 'Seasonable Words for English Protestants,' 1690, 4to. 3. 'The Characters of a Godly Man,' 1691, 8vo. 4. 'Eighteen Directions for Saving Conversion to God,' 1691, 8vo. 5. 'The Death and Rest, Resurrection and blessed Portion of the Saints' (Dan. xii. 13), 1692, 12mo. 6. 'A Discourse of the Death and Resurrection of good Men's Bodies,' 1692, 8vo. 7. 'The Confirming Work of Religion,' 1693, 8vo. 8. 'The Sure Way to Wealth . . . even while Taxes rise and Trades sink,' 1693, 8vo. 9. 'Rules for hearing the Word of God,' &c., 2nd ed. 1693, 8vo. 10. 'Holy Union and Holy Contention, &c.' 1695, 8vo. 11. 'Rules and Motives to Holy Prayer,' 1696, 8vo. 12. 'Causa Dei; or Counsel to the Rich,' 1697, 8vo. 13. 'The Golden Snuffers' [Ex. xxxvii. 23], 1697, 12mo (a favourite illustration with him, see *Foolish Talking*, p. 93. This was the first sermon preached to the Societies for the Reformation of Manners). He superintended the third edition (?1681) of Robert Fleming's 'The Fulfilling of the Scripture.' The famous whig tract, 'The Craftsmen: a Sermon . . . composed by the late Daniel Burgess, and intended to be preached by him in the High Times, but prevented by the Burning of his Meeting House,' in 'Indep. Whig,' ii. 236, and separately, 2nd ed. 1720, 8vo, is by Thomas Gordon. Burgess married a Mrs. Briscoe, and had two daughters and a son.

Daniel Burgess, M.A. (*d.* February 1747), son of Daniel Burgess (*d.* 1713), seems to have had the status of a minister, for 'Daniel Burgess' appears among the signatures to the non-subscribers' advices for peace at Salters' Hall, 10 March 1719; but in 1702 he received a government appointment, and in 1714 was sent to Hanover as secretary and reader to the Princess Sophia. He held the same post to the Princess of Wales, and, according to Calamy, 'of his own head' made the first motion to Viscount Townshend for an English *regium donum*, which was paid (500*l.* half-yearly) through him from April 1723. He published 'A Letter to the Bishop of Salisbury, occasioned by his Son's Letter to the Earl of Halifax,' 1715, 8vo (anon.); and 'A Short Account of the Roman Senate,' 1729, 4to.

[Henry's Funeral Sermon for Burgess, 1713; Calamy's Continuation, 1727, p. 872; Walker's Sufferings of the Clergy, 1714, ii. 92 (wrongly numbered 94), 336, 373; Palmer's Nonconf. Memorial, 1802, pp. 298, 330; Prot. Diss. Mag. vol. vi.; Bogue and Bennett's Hist. of Dissenters, 1809, ii. 270 seq.; Salmon's Chron. Hist. 1733, p. 320; T. Brown's Works, 9th ed. 1760, iii. 100; Caulfield's Portraits, 1819, i. 82; Calamy's Hist. Account of my own Life, 2nd ed. 1830, ii. 465 seq.; Walter Wilson's MSS. in Dr. Williams's Library.] A. G.

BURGESS, HENRY, LL.D. (1808–1886), divine, born in 1808, was educated in the Dissenting College at Stepney, where he obtained a high standing in Hebrew and classical learning. After ministering to a nonconformist congregation, he was ordained deacon in 1850 and priest in 1851 by Dr. Lee, bishop of Manchester. He took the degree of LL.D. at Glasgow University in 1851 and that of Ph.D. at the university of Göttingen in the following year. He held the perpetual curacy of Clifton Reynes, Buckinghamshire, from 1854 to 1861, when he was appointed by the lord chancellor to the vicarage of St. Andrew, Whittlesea, Cambridgeshire, in recognition of his services to theological learning. That benefice he held till his death on 10 Feb. 1886.

His principal works are: 1. A translation from the Syriac language of the 'Metrical Hymns and Homilies of St. Ephrem Syrus,

with Philological Notes and Dissertations on the Syrian Metrical Church Literature,' 2 vols. 1835. 2. 'The Country Miscellany,' 2 vols. 1836–7. 3. 'Poems,' 1850, dedicated to the Marchioness of Bute. 4. Translation of the 'Festal Letters of St. Athanasius,' 1852, a work which, after being long lost in the original Greek, was recovered in an ancient Syriac version, and edited for the Oxford 'Library of the Fathers' by the Rev. H. G. Williams. 5. 'The Reformed Church of England in its Principles and their legitimate Development,' 1869. 6. 'Essays, Biblical and Ecclesiastical, relating chiefly to the Authority and Interpretation of the Holy Scriptures.' 7. 'The Art of Preaching and the Composition of Sermons,' 1881. He prepared the second edition of Kitto's 'Cyclopædia of Biblical Literature,' and he was for some years editor of the 'Clerical Journal' (1854–68) and the 'Journal of Sacred Literature.'

[Times, 16 Feb. 1886; Men of the Time (1884), 189; Crockford's Clerical Directory (1882), 161.]

T. C.

BURGESS, JOHN (1563–1635), who held a unique position in the so-called puritan section of the English clergy, was educated at St. John's College, Cambridge, and graduated at that university as B.A. in 1586.

From his having been rector of the small living of St. Peter Hungate in Norwich as early as 1590, when he can hardly have been more than twenty-seven years old, it may be conjectured that he was a Norfolk man. When proceedings were taken against Cartwright and his supporters, and the rigour of the dominant party in the church began to be felt by all except the narrowest conformists, Burgess, whose sympathies were all with the puritan party, threw the responsibility of choosing what course he should adopt upon his congregation at Norwich. For himself he accepted loyally the position which Cartwright had taken up at the first—for the surplice and the cross in baptism, they were *not unlawful, they were inexpedient*. From that position Burgess never departed through his life; with him it was always a question of degree; the ceremonies at one time might be so inexpedient as to be ruinous to the church that adopted them, at another so unimportant the one way or the other that they were not worth disputing about. In the one case it was a man's duty to suffer the loss of all things rather than submit to them, in the other case it was his duty to submit for peace sake and to avoid schism or strife. With this view of the case he left himself in the hands of his congregation; if they would not be scandalised by his wearing the surplice and using the ceremonies, he would conform; if their consciences would be wounded by his submission, he would not. They answered that if he wore the surplice 'they would never profit by his ministry,' and accepting the verdict he resigned. Very soon they all bitterly regretted their decision, but it was too late.

Not long after this Burgess removed into the diocese of Lincoln, and had for his diocesan William Chadderton, who was translated from Chester in 1595. Here he held some benefice the name of which has not been ascertained, and Chadderton seems to have left him unmolested during the remainder of Queen Elizabeth's reign.

Throughout the first year after James I's accession the nonconformist party gave the king no peace. On 16 July 1604 a proclamation was issued requiring all ministers to conform to the new book of ecclesiastical canons before the last day of November following. The nonconforming clergy were much distressed and alarmed, and it is clear that Burgess was regarded as a leading man among the conscientiously disaffected. While the convocation was deliberating on the canons he was called upon to explain the ground he took and to preach before the king at Greenwich on 19 June 1604. Burgess chose his text from Psalm cxxii. 8, 9. The sermon was a poor performance and somewhat offensive in its tone, but one passage seems to have provoked the king beyond measure, though it is difficult to say why. Burgess likened the ceremonies to Pollio's glasses, 'which were not worth a man's life or livelihood,' and for this and other expressions he was sent to the Tower. He was not kept long in prison; on sending a written copy of his sermon with a most humble letter of submission to the king and another to the lords of the privy council, he was released, though he tells us he was 'of mind either to refuse subscription . . . or else to be assured by the bishop . . . that there was no such variation in the doctrine or intention of the church as [he] and others suspected.' With this view he drew up his 'Apology,' which was addressed to Bishop Chadderton, and sent to him in manuscript; another copy was presented to the king by Sir Thomas Jermyn of Rushbrook, Suffolk, whom Burgess calls 'mine honorable friend.' Burgess evidently was proud of this performance; the pamphlet was circulated somewhat widely, and Dr. Covell, afterwards subdean of Lincoln, was ordered to prepare an answer, 'and thus,' says Burgess, 'that writing which was private became public without my knowledge of it; but no man can truly say that in

that book I say anything at all to prove these ceremonies unlawful to be used, whatever be there said against the urging of them.' When the day appointed for subscribing to the canons arrived, Burgess refused, resigned his living, and was silenced; thereupon he left England and retired to Leyden, where for the next six or seven years he studied medicine and took the degree of doctor of physic. He seems to have returned to England in 1612 or 1613; in June of the latter year James I wrote a letter to the university of Cambridge complaining that he had been allowed to take the degree of doctor of physic without subscription to the three articles of the 36th canon, branding him as one 'who upon a humour or spirit of faction or schism apostatising from his orders and ministry, hath betaken himself to the profession of physic.' The university, in consequence of the king's letter, passed a statute enacting that none should take the doctorate in any faculty without previously subscribing. The king had not yet done with him. Burgess had taken up his residence in London, and by a stretch of the royal prerogative he was prevented from practising physic in London on the ground that he had been in holy orders. Hereupon he removed to Isleworth, and here he rapidly acquired a very large and lucrative practice. Sir Theodore Mayerne, the great court physician, warmly defended him, and among other illustrious patients was Lucy, countess of Bedford, who for a time was so much under his influence that Donne, in one of his letters, complains that Burgess had induced her ladyship to treat him with coldness at a time when he sorely needed her help. In June 1616 Bacon wrote to Villiers suggesting that he should intercede for Burgess with the king, saying that the doctor was then prepared to subscribe, desired to resume his ministry, and that there was some talk of the benchers of Gray's Inn choosing him as their preacher. It does not appear that he ever was chosen, but he was elected to a preachership at Bishopsgate, and six months afterwards he was offered and he accepted the living of Sutton Coldfield in Warwickshire, which had been resigned by Dr. Chetwynd on his promotion to the deanery of Bristol in July 1617. On the 5th of that month he preached at Paul's Cross, where, writes Chamberlain to Carleton, 'Mr. Secretary (Winwood) and his lady were present, and as great an auditory as hath been seen there. . . . For my part,' he adds, 'I can discover nothing so extraordinary in him but opinion.' Burgess's friends in London were not pleased at his removal to the country; perhaps they thought that he might have expected higher preferment if he remained near the court. He himself had reason to know that James I never loved him, and that there was nothing to expect from royal favour. When Sir Horatio Vere went out to engage in the war of the Palatinate in 1620, Burgess accompanied him as his chaplain; he does not seem to have remained long with the English force, and he was succeeded by his future son-in-law, Dr. Ames. In January 1625 Bishop Morton collated him to the prebendal stall of Wellington in the cathedral of Lichfield, which he subsequently resigned for that of Hamsacre in the same church.

At Sutton Coldfield he continued to reside till the end of his life, being, as Wood tells us, 'held in much respect among the godly.'

On 10 July 1627 Burgess was one of fifty-nine Cambridge men who incorporated at Oxford, 'at which time liberty was allowed to him by the venerable congregation that he might study in the public library, being then a conformist to the church of England.' Four years after this he published his last work, 'An Answer Rejoyned to that much applauded Pamphlet of a Namelesse Author, bearing this Title, viz. "A Reply to Dr. Morton's General Defence of three nocent Ceremonies, &c." . . . Published by his Majestie's special command, London, 4to, 1631.' The book, though the subject is worn out and repulsive, is a pathetic and generous one, and the preface, in which he glances at his previous career, is characterised by great earnestness and nobility of sentiment.

Burgess died 31 Aug. 1635, aged 74, 'or thereabouts,' as Wood says, and was buried in the chancel of Sutton Coldfield church, where a monument exists to his memory. He seems never to have quite relinquished his medical practice, for as late as August 1634 he was admitted an extra licentiate of the College of Physicians. Possibly this may have been no more than a complimentary degree. In the preface alluded to above he boasts 'I have parted with more profit by taking up Conformity and a Benefice than any man in England hath done by his Inconformity and loss of his benefice; therefore it was not a benefice that drew me on.'

Burgess married Dorothy, daughter of Thomas Wilcox, whose works he edited in folio in 1624. By her he had at least three daughters, one married to Dr. William Ames [q. v.], an eminent nonconformist divine; one to Mr. William Hill, master of the school at Sutton Coldfield; a third to a certain Mr. Sherman, of whom nothing is known. Dr. Munk credits him with a son, but he is almost certainly mistaken.

[Wood's Athenæ Oxon. (Bliss), i. 691, ii. 641, 647, iii. 800; Fasti, ii. 434; Heylyn's Hist. of Presbyt. 377, 380; Cal. of State Papers, Dom. Ser. 1603–10, p. 127; Cooper's Annals of Cambridge, iii. 59, 60; Ussher's Works (Elrington), xvi. 333; Court and Times of James I, i. 262, 303, 424, ii. 28; Bacon's Letters (Spedding), v. 372, 373; Le Neve's Fasti; Arthur Wilson's James I, anno 1603–20; Donne's Letters 4to, 1654, 218; Burgess's Answer Rejoyned, 4to, 1631, Preface, 14 et seq.; Munk's Coll. of Phys. i. 201; MS. of Burgess, sermon (in the writer's possession) preached at Greenwich—it is incomplete.] A. J.

BURGESS, JOHN (*d.* 1671), ejected minister, was the son of a Devonshire clergyman and a graduate. He obtained the rectory of Ashprington, Devonshire, on the sequestration of John Lethbridge (*d.* 2 Sept. 1655). It is remarkable that on Burgess's ejection in 1662 the patron, Edward Giles of Bowden, gave him the next presentation, which Burgess disposed of for 500*l.* He removed to Dartmouth to reside with Allen Geare, M.A., ejected from St. Saviour's (*d.* December 1662); and afterwards to London, where he had a daughter married to Thomas Brooks. He lived at Hackney, where he and others kept up a small private congregation; and at Islington, where he had a boarding-house connected with John Singleton's school. He was probably an independent. Calamy calls him a man of extraordinary abilities. He died in 1671. Philip Henry gives an account of his funeral at Islington on 7 Sept. 1671, attended by over a hundred ministers.

[Calamy's Account, 1713, p. 242; Continuation, 1727, p. 282; Walker's Sufferings of the Clergy, 1714, p. 292; Palmer's Nonconf. Memorial, 1802, ii. 3; Univ. Theol. Mag. 1803, p. 184; Lee's Diaries and Letters of Philip Henry, 1882, p. 242.] A. G.

BURGESS, JOHN CART (1798–1863), flower and landscape painter, born in 1798, was a grandson of the portrait-painter, William Burgess (*d.* 1812) [q. v.]. He commenced the profession as a painter of flowers and fruit in water-colours, and first exhibited at the Royal Academy three flower pieces in 1812; at that time residing at 46 Sloane Square, Chelsea. He also exhibited in Suffolk Street and at the British Institution. His works were much admired, and in brilliancy and beauty of execution rivalled those of Van Huysum. Marrying at the age of twenty-seven, the requirements of a growing family compelled him to relinquish painting for the more lucrative occupation of teaching, and for many years he held a prominent position as a master. Among his pupils he numbered several members of the royal family. Burgess died at the residence of his son, Mr. John Burgess, Leamington, on 20 Feb. 1863. In 1811 he published a book on flower-painting and a treatise on perspective which has gone through several editions. Two studies by him are in the British Museum.

[Redgrave's Dictionary of Artists (1878).] L. F.

BURGESS, RICHARD (1796–1881), biblical scholar, was educated at St. John's College, Cambridge, where he graduated, and was ordained deacon in 1820, priest 1823, by Dr. Vernon-Harcourt, archbishop of York. In 1828 he was domestic chaplain to Lord Aylmer, and chaplain to the English residents at Geneva. In 1831 he became chaplain to a Church of England congregation at Rome. He was made rector of Upper Chelsea in 1836. He continued his incumbency for twenty-five years. In 1861 a testimonial worth 1,200*l.* was presented to him by his parishioners and friends. Mr. Gladstone, on behalf of the crown, presented him in 1869 to the rectory of Horningsheath-with-Ickworth, near Bury St. Edmunds, and the prebendal stall of Tottenhall in St. Paul's Cathedral was conferred upon him in 1850. He died on 12 April 1881 at Brighton, aged 85. Burgess was honorary secretary to the Foreign Aid Society, honorary member of the Royal Institute of British Architects, corresponding member of the Pontifical Archæological Academy at Rome, and for eight years the honorary secretary to the London Diocesan Board of Education. He was deeply interested in the subject of national education, and wrote several pieces on national schools, school teachers, education by rates or taxes, besides letters to Sir James Graham, Sir George Grey, Dr. Hook, the Bishop of London, and the Archbishop of Canterbury, on kindred subjects. He was a voluminous writer. In addition to a variety of sermons, his chief works are: 1. 'Description of the Circus on the Via Appia near Rome, with some account of the Circensian Games,' Lond. 1828, translated into Italian in 1829 by Giuseppe Porta. 2. 'The Topography and Antiquities of Rome, including the recent discoveries made about the Forum and the Via Sacra,' 2 vols. Lond. 1831. 3. 'Lectures on the Insufficiency of Unrevealed Religion, and on the succeeding influence of Christianity, delivered in the English Chapel at Rome,' Lond. 1832. 4. 'Greece and the Levant, or Diary of a Summer's Excursion,' 2 vols. Lond. 1835. 5. 'An Enquiry into the state of the Church of England Congregations in France, Belgium, and Switzerland,' Lond. 1850. 6. 'Sermons for the Times,'

Lond. 1851. 7. 'The Confessional,' Lond. 1852. 8. 'Constantinople, and Greek Christianity,' Lond. 1855. 9. 'A City for the Pope, or the Solution of the Roman Question,' Lond. 1860.

[Cooper's Men of the Time (10th edit.); Brit. Mus. Cat.; Times, 19 April 1881.] J. M.

BURGESS, THOMAS (*fl.* 1786), painter, received his art education at the St. Martin's Lane academy, and on becoming in 1766 a member of the Incorporated Society of Artists, sent to its exhibitions numerous portraits, conversation-pieces, and studies of various life. In 1778, when living in Kemp's Row, Chelsea, he was represented for the first time at the Royal Academy by three pictures, 'William the Conqueror dismounted by his eldest Son,' 'Hannibal swearing Enmity to the Romans,' and 'Our Saviour's Appearance to Mary Magdalen.' He afterwards exhibited a portrait of himself and some landscapes. In 1786 appeared 'The Death of Athelwold,' his last contribution to the Academy. As a teacher Burgess attained a high reputation, and for some time kept a drawing school in Maiden Lane which had considerable success.

[Redgrave's Dictionary of Artists (1878), p. 62.] G. G.

BURGESS, THOMAS (1784?–1807), painter, a son of William Burgess (*d.* 1812) [q. v.], and grandson of Thomas Burgess (*fl.* 1786) [q. v.], made his first appearance at the Royal Academy in 1802, when he contributed 'Market Gardener's House at Walham Green.' In 1803 he exhibited 'Landscape and Flowers;' in 1804, 'Ruins of a Fire in Soho;' and in 1805 and 1806, 'Derbyshire and Devonshire Views.' Of a delicate constitution, he was attacked with consumption, and died at his father's house in Sloane Square, Chelsea, on 23 Nov. 1807, aged 23, an artist of great promise.

[Redgrave's Dictionary of Artists, 1878, p. 62; Gent. Mag. lxxvii. ii. 1177.] G. G.

BURGESS, THOMAS, D.D. (1756–1837), successively bishop of St. David's and Salisbury, born 18 Nov. 1756, was the son of a grocer of Odiham in Hampshire. He was sent in 1763 to Odiham grammar school, and thence in 1768 to Winchester. In 1775 he became a scholar of Corpus Christi College, Oxford. In 1777, while still an undergraduate, he re-edited Burton's 'Pentalogia.' He took his B.A. on 17 Dec. 1778, won a prize essay in 1780, published a new edition of Dawes's 'Miscellanea Critica,' which won for him the friendship of Tyrwhitt, and in 1782 took his M.A., and became a tutor of his college. In 1783 he was elected to a fellowship. In 1784 he was ordained deacon and priest by Bishop Cornwall of Winchester. In 1785 he was appointed examining chaplain to Bishop Shute Barrington of Salisbury. Up to 1791 he continued to reside at Oxford, publishing various works on points of scholarship; but he gradually 'turned his attention to sacred studies'—learnt Hebrew, and 'imbibed deep and serious views of divine truth.' He assisted in the promotion of Sunday schools in the diocese of Salisbury, wrote a pamphlet against slavery and the slave trade (1788), and became the friend of Hannah More and other prominent members of the evangelical party. In 1791 Bishop Barrington was translated to Durham, and Burgess, still remaining his chaplain, quitted Oxford for the north. In 1794 he was appointed by the bishop to one of the valuable prebends of Durham Cathedral, and in 1795 to the 'sweet and delightful' living of Winston in the same county. In 1799 he married a Miss Bright. He continued to publish various treatises on classical and devotional subjects, and took a prominent share in all religious and educational movements. In June 1803 his old friend Addington, then prime minister, appointed him bishop of St. David's.

The bishopric of St. David's was at that time hardly worth 1,200*l.* a year, and, being regarded merely as a stepping-stone to further promotion, its occupants not unfrequently completely neglected the duties of their office. But Burgess's continued tenure of his Durham prebend gave him an adequate income, and he devoted himself with such zeal to the reformation of his diocese as to make a deep mark on the history of the Welsh church. He found the clergy ill educated, careless of their duties, often drunken and immoral. The livings were too poor to attract university men, and a year at the grammar school of Ystradmeurig was thought enough to qualify a youth fresh from the plough, and imperfectly acquainted with the English language, for holy orders. Burgess's first step to improve classical education was to license four grammar schools, at which seven years' study was required before ordination. In 1804 he established the 'Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's,' which aimed at raising the standard of classical education, at providing English and Sunday schools for the poor, at spreading religious books, and at founding libraries and a superannuation fund for the poorer clergy. Before long the bishop began to collect subscriptions with a view to establishing a

properly equipped college on the Oxford and Cambridge model, for the education of his clergy, both in general subjects and in theology. He regularly set aside part of his income for the purpose, and persuaded many of his clergy to devote a tenth of their small means to the same object. By 1820 he had collected 11,000*l.*, and, having obtained grants from the king and the universities, in 1822 he laid the foundation-stone of St. David's College at Lampeter in Cardiganshire. His translation to another see occurred before the college was opened in 1827; but he continued to watch over it with the greatest interest, and left in his will considerable legacies to an institution which he regarded as the chief work of his life, and which has had an important influence in spreading higher education in Wales.

Meanwhile Burgess continued to perform his duties 'with a zeal worthy of the best ages of christianity.' His confirmations and ordinations were conducted with a carefulness quite remarkable at that time. By a large personal sacrifice of fines for renewing leases, he permanently increased the income of his see. His attendance at Eisteddfodau showed his desire to approach the national sentiment of his flock, and he refused to induct clergy ignorant of Welsh into Welsh-speaking parishes. In 1804 he took a prominent share in establishing the Bible Society. In 1823 he drew up, at the king's command, a plan for the foundation of the Royal Society of Literature, of which he was the first president. He still found time for copious literary work, consisting of charges, sermons, devotional treatises, grammars, exhortations to the study of Hebrew, fragments of biblical criticism, of controversial theology and ecclesiastical politics, and attempts at ecclesiastical history. At one time he wrote tracts, which essayed to prove the Pauline origin, the 'evangelical' doctrine, and the independence of Rome of the old British church. At another he attempted to vindicate the authenticity of 1 John v. 7 against more powerful critics than himself. He wrote and spoke in parliament against the catholic claims. Between 1814 and 1820 he denounced the unitarians in a long series of tracts. For several years in succession he exhausted the patience of the Royal Society of Literature by a demonstration that the newly discovered treatise 'De Doctrina Christiana' could not be written by Milton, because its orthodoxy on the question of the Trinity was more than doubtful. In nearly all that he wrote Burgess had some cherished principle or opinion to defend, for the sake of which he threw away discretion and impartiality. During his long career he published more than a hundred works; a list of which can be found in Harford's 'Life' (appendix and ch. xxxiii.), and which occupy more than fifteen pages of the British Museum Catalogue.

In 1825 Burgess was translated to the richer see of Salisbury, and left some of his most important works at St. David's in an unfinished state. But his health needed an easier post, and the complaints of his inattention to formal business in his new see show that at the age of nearly seventy his great activity was beginning to abate. He, however, made his mark upon his new diocese, as well as on his old one. In 1829 he fought desperately the last battle against catholic emancipation by letters to the Duke of Wellington, published in the newspapers, and by a violent harangue in the House of Lords. He established in Salisbury a church union society, analogous to that in St. David's, and showed great energy in visiting, confirming, educating, and ordaining. For several years he suffered from weakness of vision, and in 1835 he was seized with an apoplectic fit. His health now rapidly sank. He still had enough energy to protest in 1836 against Lord Melbourne's Irish church policy. He died on Sunday, 19 Feb., and was buried at Salisbury on 27 Feb. 1837.

[Harford's Life of Bishop Burgess.] T. F. T.

BURGESS, THOMAS, D.D. (1791–1854), catholic prelate, was born in Lancashire 1 Oct. 1791, and educated at Ampleforth, where he became a professed monk of the order of St. Benedict 13 Oct. 1807. In 1830 he was secularised, and in conjunction with Father Edward Metcalfe he endeavoured to raise up a new collegiate establishment at Prior Park, near Bath. After he had stayed there some time Bishop Baines transferred him to Cannington, then appointed him to the charge of Portland Chapel, Bath (1832), and finally ordered him to Monmouth. On the resignation of Dr. Hendren, the first bishop of Clifton, Burgess was elected to succeed him, and was consecrated 27 July 1851. His death occurred at Westbury-on-Trym 27 Nov. 1854.

[Tablet, December 1854, pp. 760, 773, 788; Catholic Directory (1854), 77; Gent. Mag. new ser. xliii. 109; Oliver's Catholic Religion in Cornwall, 255.] T. C.

BURGESS, WILLIAM (1749?–1812), painter, son of Thomas Burgess (*fl.* 1786) [q. v.], achieved his first success as early as 1761, when he was awarded a premium by the Society of Arts. 'He exhibited portraits

and conversation-pieces with the free Society of Artists in 1769 and 1771, and at the Royal Academy, commencing in 1774, portraits in chalk, small whole-lengths, groups, "Gipsy Boy and Girl," and occasionally landscape views. He last exhibited in 1799.' Like his father, he was probably better known as a successful teacher of drawing, in which occupation he made more money than by his pictures. Burgess died in Sloane Square, Chelsea, on 12 May 1812, at the age of 63. He was the father of H. W. Burgess, landscape-painter to William IV.

[Redgrave's Dictionary of Artists (1878), p. 62; Gent. Mag. lxxxii. i. 501.] G. G.

BURGESS, WILLIAM (1755?–1813), engraver, in conjunction with his son, Hilkiah, published a set of prints of the Lincolnshire churches, and of Lincoln and Ely cathedrals. To the profession of an artist he united that of a baptist minister, and presided over a congregation of that sect at Fleet in Lincolnshire for twenty years. He was also the author of a controversial pamphlet on the works of Dr. Adam Clarke. He died suddenly at Fleet on 11 Dec. 1813, in his fifty-ninth year (*Gent. Mag.* lxxxiii. ii. 701).

[Redgrave's Dictionary of Artists (1878), p. 62.] G. G.

BURGESS, WILLIAM OAKLEY (1818–1844), mezzotint engraver, was the son of the parish surgeon of St. Giles-in-the-Fields, London. He was born in 1818, and early in life became a pupil of Thomas Goff Lupton, the well-known mezzotint engraver, with whom he remained until he was twenty years of age. He applied himself with great earnestness to the study of his art, and acquired so much delicacy in its practice that he would in all probability have attained a very high position in it had he not been prematurely cut off. His death, which took place on 24 Dec. 1844, in the twenty-seventh year of his age, was caused by an abscess in the head, supposed to have arisen from a blow of a skittle-ball some years before.

Burgess's best engravings are after the works of Sir Thomas Lawrence. They include a larger and a smaller plate of the Duke of Wellington, both of which are remarkable for their admirably graduated tones, as well as the portraits of General Sir John Moore and of Charlotte, duchess of Northumberland, which were published in the series of fifty plates of 'Engravings from the choicest Works of Sir Thomas Lawrence,' 1835–45.

[Historical Register, 4 Jan. 1845; Art Union, 1845, p. 101.] R. E. G.

BURGH, BENEDICT (*fl.* 1472), clerk and translator, became rector of Sandon, Essex, in 1440, archdeacon of Colchester in 1465, prebendary of St. Paul's in 1472, and was afterwards made 'high canon of St. Stephen's' at Westminster. He translated Cato's precepts into English verse. The opening words of Caxton's translation of Cato's precepts, printed on 23 Dec. 1483, are: 'Here begynneth the prologue or prohemye of the booke callid Caton, whiche booke hath ben translated out of Latin in to Englysshe by Mayster Benet Burgh, late Archedeken of Colchester and hye chanon of Saint Stephens at Wesmestre, which ful craftly hath made it in balade ryal for the erudicion of my lorde Bousher, sone and heyr at that tyme to my lord the erle of Estsex.' Burgh then was probably tutor of the young Lord Bouchier, and was certainly dead in 1483.

[Newcourt's Repertorium, ii. 517; Le Neve's Fasti, ed. Hardy, ii. 341; Caxton's Cato in the Library of the British Museum; Ames's Typogr. Antiq. (Herbert), 49; Tanner's Bibl. Brit. 140.] W. H.

BURGH, HUBERT de (*d.* 1243), chief justiciar, is said to have been the son of a brother of William FitzAldelm, steward of Henry II and lord of Connaught (Dugdale's *Baronage*). He was employed by Richard I. When John divorced his wife, Isabella of Gloucester, in 1200, he sent Hubert and other ambassadors from Rouen to the king of Portugal, to ask his daughter in marriage. Although the king was so unmindful of the safety of his ambassador as to marry Isabella of Angoulême during the course of their embassy, they nevertheless returned in safety. The next year Hubert, who now appears as the king's chamberlain, was sent with a hundred knights to guard the Welsh march. The famous story that forms the groundwork of Shakespeare's 'King John,' act iv. sc. 1, 2, rests on the authority of Ralph of Coggeshall, who says that Hubert was castellan of Falaise; that he had charge of Arthur of Brittany, after he was taken at Mirabel; that he kept him in strict custody in fetters fastened round his ankles with three rings; that John, enraged at the gallant attacks of the Bretons, sent a messenger to Falaise with orders to mutilate and blind his nephew, and that Hubert had the messenger turned out of the castle, believing that the king would repent him of his cruel order. In the hope of checking the forays of the Bretons, he pretended, we are told, that the king's command had been obeyed, and that Arthur was dead. When, however, the

Bretons heard this, they grew fiercer than before, and Hubert was soon forced to declare the truth. John was glad when he heard it, for some of his knights told him that had it been otherwise no man would have dared to hold a castle for him against the king of France for fear of reprisals. Arthur was shortly afterwards taken from Hubert's care, and sent to Rouen (RALPH COGGESH. 139–143). Considerable doubt has been thrown upon this story [see ARTHUR OF BRITTANY]. Ralph of Coggeshall is no bad authority, as he was generally careful to get his information from the best sources; but the whole transactions connected with Arthur's fate are full of uncertainty. When Philip of France had pronounced the second sentence of forfeiture against John, Hubert was sent to declare the king's readiness to answer all charges in his lord's court, and to demand a safe-conduct for him. In 1204, when almost the whole of the rest of Poitou had fallen into the hands of the French, Hubert gallantly held the castle of Chinon against them. After a siege lasting for a whole year, the castle, which men had always deemed too strong to be taken, was so shattered that Hubert was forced to leave it. He then met the enemy in the open field, and after a stout fight was badly wounded and taken prisoner. In 1214 he appears as seneschal of Niort (*Close Rolls*) and of Poitou, and as a party to the truces made in that year with the court of La Marche and the king of France (RYMER, *Fœdera*, i. 63, 64, 2nd edit.; GUL. ARMORIC. *Recueil des Hist.* xvii. 91, 104). He received various grants from John, and at different periods of the reign was sheriff of seven counties. He was on the king's side at Runnymede, and his name is mentioned in the first clause of the great charter as one of those by whose advice it was granted, and in the list given by Matthew Paris of the lords who upheld the twenty-five conservators of the charter. He first appears as justiciar in June 1215, the month in which the charter was signed by the king. On the landing of Louis in 1216, John committed Dover Castle to his keeping. He vigorously defended it against the assault of the French, and slew so many of the enemy that Louis determined to reduce it by blockade. Hubert is said to have roughly repulsed the messengers of Louis, who offered him Norfolk and Suffolk to hold in fee if he would join his party. The siege began 22 July, and by 14 Oct. the castle had suffered so severely that Hubert made a truce with Louis as far as the siege was concerned, in order that he might see whether the king would send him help. Louis seems now to have broken up the blockade (RALPH COGGESH. 182; WILL. COV. i. 232; WENDOVER, iv. 4).

Although the Earl of Pembroke was made regent on the accession of Henry III, Hubert continued to hold the office of justiciar. In the summer of 1217 any chance of success which Louis still had depended on the arrival of the reinforcements sent by his wife, and despatched in a fleet commanded by Eustace the Monk. Hubert, believing that if these troops effected a landing the kingdom would be undone, urged William Marshall and the bishop of Winchester to join him in attacking the fleet. They refused on the ground of their ignorance of nautical matters. He then gathered the ships of the Cinque Ports, and picked out the stoutest men of his garrison at Dover. After receiving the sacrament from his chaplain Luke, he charged the men he left in Dover Castle, adjuring them by Christ's blood that, if he should be taken, they should rather let him be hanged than give up the castle; 'for,' said he, 'it is the key of England.' The fleet was blessed by the bishop of Salisbury, and set sail 24 Aug. The number of Hubert's ships is somewhat differently stated; at the highest computation he had no more than sixteen large and twenty small vessels, while the French fleet consisted of eighty large and many smaller ships. While the French running before a fresh breeze made straight for the North Foreland, the English steered a slanting course, holding their luff, as though making for Calais ('obliquando tamen dracenam, id est *loof*'). Eustace therefore kept a straight course, not thinking that he should be attacked by so small a force. As soon, however, as the English ships had got well to windward, the French running to leeward all the time, they bore down on the enemy, and so came into collision with their rear. The rest of the French fleet being dead to leeward was unable to come to the help of the ships attacked, and was overpowered in separate detachments. Only fifteen or seventeen ships escaped, fifty-five were taken, and the rest were sunk. Eustace the Monk was beheaded, and no quarter was given save to nobles and knights, who were spared for the sake of ransom. The fight lasted a whole day. As the commander of our fleet in this, the first of our great naval victories, Hubert de Burgh is entitled to the credit of the masterly movement which enabled our few ships to overpower the vastly superior force of the enemy (MATT. PARIS, iii. 29; *Ann. de Waverleia, Ann. de Wigornia, Ann. Monast.* ii. 288, iv. 408; explanation supplied by Prof. J. K. LAUGHTON). Hubert on his landing was met by a triumphal procession of ministers of state,

nobles, soldiery, and people, headed by five bishops in their robes, with crosses and banners, chanting and praising God for a victory that men deemed nothing less than miraculous. A French version of this battle is that a single French ship carrying Eustace the Monk left the main body of the fleet to attack a few English vessels that were crossing the channel; and that this ship was attacked by four English ones, and, being unsupported by the rest, was destroyed. Eustace was slain, and the French fleet then put back to their own shore (Gul. Armoric. *Recueil*, xvii. 111). Hubert's victory led to the treaty of Lambeth, 11 Sept. 1217, to which he was a party, and to the evacuation of England by the French.

The death of the regent in 1219 gave Hubert the first place in the kingdom after the legate. His special work was 'to replace the working of the administrative system in English hands' (Stubbs, *Const. Hist.* ii. 32). In this work he had to contend against a powerful foreign interest. The real head of the foreign party, which aimed at appropriating all administrative offices, was Peter des Roches, the Poitevin bishop of Winchester, upheld for a while by the legate Pandulf; the ostensible leaders were William of Aumale, the Earl of Chester, and Falkes de Breauté. In his struggle with this party Hubert upheld the right of Englishmen to all offices in their own administrative system; he was thus 'the first of our statesmen to convert the emotion of nationality into a principle of political action' (Shirley, *Introd. Royal Letters of Hen. III*). The first sign of the coming struggle was a dispute about the appointment of a seneschal for Poitou. Pandulf and the bishop of Winchester were in favour of giving the office to a Poitevin, while Hubert wished for an Englishman. The efforts of Archbishop Langton and Hubert brought about the resignation of Pandulf, and the justiciar thus gained the supreme power. He had many enemies, and their number was increased by his imprudent severity. When, in 1222, a riot broke out in London, he seized and hanged the ringleader, Constantine, one of the chief men of the city, with his nephew, and one of his principal abettors, and took a large number of prisoners, whom he caused to be mutilated before they were released. These severe measures were not forgotten by the Londoners. Some part of the hatred of the nobles against Hubert arose from jealousy. The young king trusted him implicitly. He had great wealth, partly derived from royal grants, and partly from his marriages. His first wife was Joan, daughter of William, earl of Devon, lord of the Isle of Wight, and widow of William Brewer, the younger; his second was Beatrice, daughter of William of Warenne, and widow of Lord Bardulf; his third, Isabella, daughter and heiress of William, second earl of Gloucester, the repudiated wife of King John, and at the time of her marriage with Hubert the widow of Geoffrey Mandeville, fifth earl of Essex. All these marriages greatly enriched him. In 1221 he made a yet higher match; for when the marriage of Alexander II of Scotland and Joan, King Henry's sister, was celebrated at York, Hubert married Margaret, Alexander's sister, in the same city. The anger of the nobles against Hubert was aggravated by the demand that the royal castles which had been committed by John into the keeping of different lords should be surrendered to the crown, a measure highly needful for the maintenance of orderly government, and for the attainment of the national policy of which Hubert was the representative. An attempt was made by William of Aumale in 1221 to resist this demand, and its utter failure served for a while to strengthen Hubert's position. The discontent, however, was too deep to be easily quelled, and the Earl of Chester next came forward as the mouthpiece of the foreign party which desired to disturb the peace of the kingdom. In January 1222 the archbishop held a council at London to compose the disputes that had arisen between the Earl of Chester on the one side and the Earl of Salisbury and the justiciar who are called regents ('regis rectores et regni,' Will. Cov. ii. 251) on the other. A threat of excommunication kept matters quiet for a time. In order to make the position of the discontented lords completely untenable, Hubert in 1223 procured a letter from Honorius III, declaring Henry competent to govern, and commanding the barons to obey him. Towards the end of the year he conducted a successful campaign in Wales. On his return he found the discontented lords engaged in a conspiracy to seize the Tower of London, in order to force the king to dismiss him. He prevented their design. Then the archbishop and bishops persuaded the leaders of the party to come to the king. They laid their complaints before him, declaring, according to one writer unfavourable to Hubert, that he was a waster of the royal treasure and an oppressor of the people. Hubert turned fiercely on the Bishop of Winchester, accused him of being at the bottom of the disturbance, and called him a traitor. The bishop in answer vowed that he would get the justiciar turned out of office if it cost him every penny he had, and left the council in a rage (*Ann. de Dunstap.* iii. 84). Peace was made between the parties by the archbishop. The overthrow of Falkes

de Breauté [q. v.] the next year destroyed the power of the party to which he belonged. The national policy of Hubert was crowned with success, and for the time his position was secured (*Const. Hist.* ii. 34–6).

The depression of the alien party left Hubert virtual master of the king and kingdom. He used his power to strengthen the throne, and to keep England at peace at home and abroad. At the same time he lost no opportunity of enriching himself and his relations. Little or nothing is known of his descent, and there are indications that his family was at least not held to be equal with those of the great nobles of England, who saw with disgust the riches and honours that were heaped upon him. It was, however, no part of his policy to depress the barons, and indeed the marriages between members of the royal family and the house of the Earls Marshall are evidence (as Dr. Stubbs has pointed out, *Const. Hist.* ii. 43) that he sought to enlist them for the support of the throne. On the death of William, earl of Arundel, in 1224, Hubert was made guardian of the earldom and of the young heir, Hugh, and the next year he was made guardian of the lands and of the heir of Hugh Bigod, earl of Norfolk. These and such like grants must have caused some anger among the nobles, who thus saw themselves shut out from opportunities of considerable power and profit. At the Christmas council of 1224 Hubert demanded a grant on behalf of the king. In answer the barons asked for a renewal of the great charter. A confirmation was granted, 11 Feb. 1225, and was signed by the justiciar. In 1226 a report was raised that William Longsword, earl of Salisbury, the king's uncle, had been lost at sea. Hubert at once asked the king to allow his nephew, Reimund, to marry the Countess Ela. The king agreed, subject to the consent of the lady. When Reimund went wooing, he was received with much indignation. The countess told him that she had heard of her lord's safety, and that, even had it been otherwise, she was too noble to marry a man of his rank. On the earl's return he complained bitterly to the king of the justiciar's conduct in sending a base fellow ('degenerem virum quendam') to woo his wife while he was alive, and vowed that if Henry would not do him right, he would seek his revenge himself, whatever evil he might bring on the kingdom. The justiciar made up the quarrel by giving him valuable presents, and invited him to eat at his house. The earl accepted the invitation, and soon afterwards fell sick and died. Among the special characteristics of the age is to be reckoned the prevalence of poisoning. Men were suspected of this crime on the most frivolous grounds (Matt. Paris, *Introd.* vii. ed. Luard). When Hubert's enemies were at last able to make their voices heard, they accused him of causing the deaths of the earl and of Falkes de Breauté, which both happened in 1226, though Falkes died at St. Cyriac, and there seems no ground for supposing that either of them met with foul play. Before long Hubert obtained the widow of William Mandeville, earl of Essex, as wife for Reimund, and another of his nephews, Thomas of Blundville, a clerk of the exchequer, was at his instance made bishop of Norwich. His brother Geoffrey already held the bishopric of Ely (1225–8).

Hubert was now strong enough to adopt a decisive policy. At a council held at Oxford in February 1227, the king by his advice declared himself of full age, and dismissed his governor, the Bishop of Winchester, who left England, and remained abroad for nearly five years. A new seal was made; the forest charters were declared obsolete, and notice was given to the religious houses that, if they wished to retain their privileges, they must sue for a renewal of their charters—a process entailing payment. These measures were put down to the justiciar, who, it is said, arbitrarily fixed the sum each convent had to pay. Harsh as these measures seem, it must be remembered that the state was greatly prejudiced by the existence of private rights and privileges, and that of those then existing many had been granted in a wasteful spirit, and many had doubtless been assumed without any grant (*Ann. Dunstap.* iii. 105). In the advice the justiciar gave on these matters he followed out that policy of resumption which he had before applied to the royal castles, and wisely laboured to secure the crown the means needed for the purposes of government, without burdening the people at large. At the Oxford council Hubert was made earl of Kent. In the course of a quarrel that arose about this time between the king and his brother Richard, earl of Cornwall, he is said to have advised Henry to seize the earl and imprison him. The ready support the earl received at this crisis from the other nobles is a sign of their dislike of the justiciar's administration. When, in 1228, war broke out with the Welsh, and the castle of Montgomery was besieged, Henry granted the honour and castle to the justiciar, and went with him to raise the siege. The expedition was on the whole disastrous, many of the king's men were in alliance with Llewelyn, and the army was badly provisioned. The failure was put down to the justiciar (*Ann. Dunstap.* iii. 110. Some legal proceedings, in which the men of Dunstaple

came off badly, are to be noticed in connection with the life of Hubert, as they doubtless afford the key to the unfavourable notices given of him in the Dunstaple annals). In spite of the ill success of the king in this war, he longed to undertake a more serious expedition. Envoys from the nobles of Gascony, Aquitaine, and Poitou, and from the chief men of Normandy, urged him to war with the French king. Hubert, who knew the emptiness of the treasury, and the need of peace, succeeded in staving off the matter for a season. But the king, no less headstrong than fickle and incapable, was set on a French expedition, and overruled the justiciar. At Michaelmas 1229 a large force was gathered at Portsmouth ready to embark. At the last moment it was found that there were not half enough ships for the transport of the army. The king fell into a violent rage, and laid the whole blame on the justiciar. In the hearing of all, he called him an 'old traitor,' and declared that this was the second time he had brought failure on him, and that he had been bribed by the French queen. Utterly carried away by his anger, he drew his sword, and would have slain the justiciar, had not the Earl of Chester and other bystanders interposed. Hubert withdrew himself for a while until the king's wrath had cooled (Wendover, iv. 204). In spite of this violent scene, he still remained at the head of affairs. He kept the king from sending a body of knights to join the discontented nobles of Britanny. 'It would,' he said, 'be simply sending them to die.' He went with the army in 1330 on the expedition the king made to Poitou and Gascony. The result showed the wisdom of the advice he had vainly given; no good was done, and much money was wasted. On his return he was sent to quell a rising of the Welsh, who were laying waste the country about Montgomery; he beheaded all his prisoners, and sent their heads to the king. Instead of intimidating the Welsh, this severe measure only made them fiercer.

Although Hubert had crushed the alien lords, another and more subtle attack was made by aliens on the rights of Englishmen, on the side of the church. Papal collectors drew vast sums out of the country, and English benefices were made the spoil of Italian priests. A widespread confederacy was secretly made to resist this foreign aggression, and many acts of violence were committed on papal officers and alien clergy. The justiciar was believed to have abetted these disturbances. Nothing could have more surely turned the king away from him than this belief, for Henry delighted in subjecting himself to Rome. In 1231 Hubert had a dispute with the Archbishop of Canterbury. As guardian of the lands of the young Earl of Gloucester, he held the castle and town of Tonbridge. Archbishop Richard claimed them as held of the see. The king declared that the earl held of him in chief, and that the wardship of his lands pertained to the crown. The archbishop carried his cause to Rome. When he came there he said what evil he could against the justiciar. He declared that Hubert's wife Margaret was too near akin to his former wife Isabella, and also, as it seems, that he had neglected to fulfil a vow of pilgrimage. He complained that he was the king's one counsellor, all others were as nothing, and that he had invaded the rights of the church of Canterbury. The king's proctors spoke in vain on behalf of their master and the justiciar. Hubert had, however, been absolved from his vow of pilgrimage, and as to his marriage he managed, so it is said (*Ann. Dunstap.* iii. 128), to obstruct the hearing of the case by legal hindrances. In the course of this year the Bishop of Winchester returned to England. His return decided the downfall of the justiciar. Renewed incursions of the Welsh gave him an opportunity of bringing matters to a crisis. In company with other counsellors he represented to the king the scandal of these constant forays. Henry replied by complaining that his treasury was empty. The counsellors answered that his poverty arose from his grants. Acting on the bishop's suggestion, the king took away the treasurership from Hubert's friend Ranulf Brito, and gave it to the bishop's nephew, Peter of Rievaulx. The bishop was now all-powerful with Henry, yet even as late as June 1232 Hubert received a grant for life of the justiciarship of Ireland. On 29 July, however, acting on the advice of the Bishop of Winchester, the king turned him out of office, and demanded an account of all receipts and payments during his own reign and the reign of his father, together with an account of his proceedings in the matter of the Italian priests. Hubert pleaded a charter of quittance granted by John, but the bishop declared that the charter had lost all force by the death of the grantor. The next move against him was a series of distinct charges, viz. that he had prevented the marriage of Henry III and Margaret of Austria; that he had prevented the recovery of Normandy; that he seduced Margaret of Scotland, [illegible] married her in the hope of gaining th[illegible] of that kingdom, and the like. H[illegible] and offices were taken from hi[illegible] he had to give up to the n[illegible] the wardship of the E[illegible]

the bishop. A large number of additional charges, founded on hearsay and some of the wildest character, were next brought. He had poisoned, it was said, William, earl of Salisbury, William Marshall, earl of Pembroke, Falkes de Breauté, and Archbishop Richard, and had gained the king's favour by sorcery. The Londoners complained that he had put Constantine to death unjustly, and without trial, and the king caused a proclamation to be made through the city that he was ready to receive complaints against him.

A day was fixed for hearing the charges against Hubert, but he knew that his cause was prejudged, and fled for sanctuary to Merton Priory. When the king heard this, he sent a letter to the mayor of London, bidding him instantly summon the citizens and bring Hubert before him by force, alive or dead. Late as it was in the evening, the mayor caused the city bell to be rung out. The citizens came together and rejoiced greatly when they heard what was required of them (WENDOVER, iv. 250). Two of the wiser among them, however, perplexed at this order to violate sanctuary, and alarmed at the possible consequences of this tumultuary proceeding, roused the Bishop of Winchester from sleep and asked his advice. He recommended them to obey the king's orders. Before it was light a vast host, reckoned at 20,000 men, marched like an army towards Merton. The Earl of Chester, however, warned the king of the danger of raising the mob, and Henry forbade the citizens to proceed. The only one among the royal counsellors who spoke for Hubert was his former chaplain Luke, for whom in the days of his prosperity he had procured the archbishopric of Dublin (MATT. PARIS, v. 531). At his request some little time was allowed the fallen minister to prepare his answers to the charges brought against him. Hubert left Merton, having, it was believed, a safe-conduct from the king. He joined his wife at St. Edmunds, and thence went to Brentwood, which belonged to his nephew, the bishop of Norwich. The king believed that he intended to flee the kingdom, and sent armed men to take him. Hubert took refuge in the Boisars chapel, hard by the bishop's house. The king's men took him thence by force. A smith was called to fetter him. He asked for whose legs the fetters were intended, and when he was told that they were to bind ...bert de Burgh, he swore that he would ...thing to do with the job. The men ...d Hubert with cords, placed him ... him to London, and lodged ... When the Bishop of Lon... ...tened to the king, and declared that unless he sent Hubert back again he would excommunicate all concerned in this breach of the peace of holy church. Hubert was accordingly taken back to the chapel, which was strictly watched by the sheriffs of Hertford and Essex. No one, not even his son, was allowed to go to him. Two servants brought him food. While he was thus besieged he heard of the death of his enemy the Earl of Chester. 'May the Lord be merciful to him,' he said, and, taking the psalter, he read the service for his soul. Although the king forbade any one to mention his name, the Archbishop of Dublin did not cease to plead for him. The king said that he might either leave England, swearing never to return, or suffer imprisonment for life, or own himself a traitor. Hubert refused to accept any of these proposals, but promised, if the king wished it, to leave England for a while. At last his supplies of food were cut off, and rather than die of hunger he delivered himself up to the sheriffs. He was taken to London fettered, and again imprisoned in the Tower. It was told the king that he had a large treasure deposited at the new Temple. The master refused to give it up without authority. Hubert, however, declared that he would submit to the king's pleasure. The royal messengers found a vast amount of plate, money, and jewels, and transferred them to the treasury. Hubert's enemies declared that his dishonesty was now proved, and pressed the king to put him to death. Henry had, however, by this time 'come a little to himself' (MATT. PARIS, iii. 233). 'I have heard,' he said, 'that from his boyhood he was a faithful servant, first to my uncle Richard and afterwards to King John my father, and if he has done me ill I will never slay him unjustly.' He allowed Hubert all the lands he had inherited or bought for his maintenance, and gave him in charge to four earls, who lodged him in Devizes Castle, and who, on 28 Feb. 1233, released him from his chains (*Ann. de Theok.* i. 88). Soon after this both the king and the Bishop of Winchester received letters from Gregory IX urging his release. The bishop, however, eagerly desired his death, and prayed the king that he would give him the custody of Devizes Castle, in order, it was believed, that he might thus be able to slay him. Hubert heard this from his friends at the court, and accordingly, one night about Michaelmas, he made his escape from the castle with the help of the two servants who attended on him, and took refuge in Devizes church. In the morning, when the warders missed him, they went in a body to the

church, and with fists and sticks drove him and his two servants back to the castle, where they placed him in stricter confinement. The Bishop of Salisbury, however, came in haste to Devizes and bade the men take Hubert back to the church. They refused, saying that they would rather see their prisoner hanged than be hanged themselves, and he thereupon excommunicated them. Then he and the Bishop of London went to the king and compelled him to restore Hubert to the church. In anger at this, Henry bade the sheriff of Wiltshire blockade the church and starve him out. On 30 Oct. Richard Siward and Gilbert Basset, who were wasting the lands of the Bishop of Winchester and of other evil counsellors, rode up to the church, carried him off either willing (*Ann. Dunst.* iii. 138) or unwilling (WYKES, iv. 76) to Aust, where they took ship and so crossed to the castle of Richard Marshall at Chepstow. There Hubert stayed, and when Earl Richard went to Ireland in the following year he took charge of his household and castles.

In 1234 Archbishop Edmund succeeded in overthrowing the Bishop of Winchester, and shortly afterwards brought about a reconciliation between the king and Hubert, who expressed his thankfulness to God in a prayer which has been recorded by the chronicler (MATT. PARIS, iii. 291). Hubert's outlawry was annulled as unjust and unlawful, his honours and earldom were restored, and he was again made one of the king's counsellors. The marriage of his daughter Margaret to Richard of Clare, the young Earl of Gloucester, brought him into some trouble in 1236, for the earl was as yet a minor and in the king's wardship, and the marriage had been celebrated without the royal license. Hubert, however, protested that the match was not of his making, and promised to pay the king some money, so the matter passed by for the time. His name is among the witnesses to the confirmation of the charter granted in this year. In a kind of general pacification of the feuds of the nobles brought about by the legate Otho in 1237, Hubert was reconciled to his old enemy the Bishop of Winchester and others of the same party. When, in the next year, the king was threatened by a general insurrection of the nobles, headed by the Earl of Cornwall, Hubert was the only one who upheld him. Of him the barons now had little fear, for they knew that he had vowed never to bear arms again. His old age tempted Henry to persecute him once more. In 1239 the king revived a great many of the old charges against him, for he considered that if Hubert died while the case was still pending all his goods would be at his mercy. The charges were read in the presence of the king, and perhaps by the king himself: they ended with a ridiculous story of an attempt on the king's life. Hubert reminded Henry that he had never been a traitor to him or his father. 'Had I wished to betray you,' he said, 'you would never have obtained the kingdom.' He committed the task of drawing up his defence to Laurence, a clerk of St. Albans, who had been his faithful friend in all his troubles and had acted as his steward during his imprisonment. The hearing of the case was fixed for 30 Aug. Laurence did his work so well that, in spite of the efforts of the king and the pleaders of the royal court, the earl's innocence was thoroughly established. (For the charges and Laurence's defence see MATT. PARIS, vi. 63–74, Addit.) In order, however, to satisfy the king, judgment was given that he should surrender four castles. 'The earl,' we are told, 'whose long-tried faithfulness had so often saved England for the English, bore all the king's ungrateful persecution and all his unworthy insults, nay even all the assaults of fortune, with calm patience' (MATT. PARIS, iii. 620). Before long he made his peace with Henry and recovered his castles (*Ann. de Theok.* i. 112). He died 'full of days' at Banstead on 12 May 1243, and was buried in the house of the Black Friars in London, a convent he had enriched with many gifts, and above all with that of his noble palace, standing not far from Westminster. This palace was bought of the Black Friars by Walter Gray, archbishop of York, and so bore the name of York Place until it became the king's and was called Whitehall (RAINE, *Fasti Eboracenses*, 291). Hubert had two sons: John, who inherited his estates, but probably not his title, and Hubert. His daughter Margaret, who married Richard, earl of Gloucester, died before her father. He is said (DUGDALE, *Baronage*) to have had a second daughter. His elder son John, knighted in 1229, could scarcely, as has been supposed, have been the child of his last wife, married in 1221. This wife, Margaret, daughter of William the Lion, outlived him and married Gilbert Marshall.

[Roger of Wendover (Eng. Hist. Soc.); Matthew Paris's Chron. Maj., ed. Luard (Rolls Ser.); Annales de Theokesberia, &c., Annales Monastici, ed. Luard (Rolls Ser.); Walter of Coventry, ed. Stubbs (Rolls Ser.); Ralph of Coggeshall, ed. Stevenson (Rolls Ser.); Royal Letters, Hen. III, ed. Shirley (Rolls Ser.); Gulielmus Armoricus, Recueil des Historiens, xvii.; Dugdale's Baronage, i. 693; Stubbs's Constitutional History, ii. 1–50.] W. H.

BURGH, JAMES (1714–1775), political writer, was born at Madderty, Perthshire, where his father was minister of the parish. His mother, Margaret, was sister of William Robertson, father of the historian. James was educated at St. Andrews, with a view to the ministry, but gave it up on account of ill-health, and went into business. Failing in this, he went to London, where he corrected the press for Bowyer, and made indexes. He then became usher in a school at Great Marlow, where he published a pamphlet called 'Britain's Remembrancer,' in honour of the suppression of the rebellion of 1745. It went through several editions, and was highly praised. After being usher for a short time at Enfield, he set up an academy at Stoke Newington in 1747. Here he remained till 1771, publishing many works, and making money. He then retired to devote himself to his chief work, 'Political Disquisitions.' He suffered severely from stone, and died on 26 Aug. 1775. He had married a widow, Mrs. Harding, in 1751, who survived till 1788.

Burgh's works are: 1. 'Thoughts on Education,' 1747. 2. 'Hymn to the Creator of the World, with a Prose Idea of the Creator from his Works,' 2nd edition, 1750. 3. 'A Warning to Dram-drinkers,' 1751. 4. 'The Dignity of Human Nature,' 1754, 1767, 1794 (four books upon prudence, knowledge, virtue, and revealed religion). 5. 'The Art of Speaking,' 1762, 7th edition, 1792 (a schoolbook, with passages for recitation). 6. 'Proposals . . . for an Association against the iniquitous Practices of Engrossers, Forestallers, Jobbers, &c., and for reducing the Price of Provisions, especially Butchers' Meat,' 1764. 7. 'An Account of the . . . Cessares, a people of South America,' in nine letters from Mr. Vander Neck, 1764 (a political utopia after Sir T. More's fashion). 8. 'Crito, or Essays on various Subjects,' 1766 (written to expound his political and educational views, and to explain the origin of evil, after an interview with the Princess Dowager of Wales, Dr. Hales, her clerk of the closet, and apparently Lord Waldegrave, who thought that the world might be improved by an association for a supply of good periodical writing. A second volume appeared in 1767, with more political remarks, and a further explanation of the origin of evil). 9. 'Political Disquisitions;' two volumes in 1774, and a third in 1775. This is an inquiry into public errors, defects, and abuses, and contains a good many statistics as to the state of the representation, taxation, and so forth, which show that Burgh was a strong reformer for his time, in spite of his relations with the princess. When Dr. Parr was asked whether he had read this book, he said in reply, 'Have I read my bible, sir?' (Nichols, *Illustrations*, vi. 61). Burgh also published various papers in the newspapers in defence of annual parliaments, a place-bill, and the claims of the American colonists. A little book printed for his pupils was pirated by a bookseller in 1754 as 'Youth's Friendly Monitor.'

[Biog. Brit. art. by Kippis, from personal knowledge and Burgh's widow's information; Nichols's Lit. Anecd. ii. 263, 430.] L. S.

BURGH, Sir JOHN (1562–1594), military and naval commander, a lineal descendant of Hubert de Burgh, was a younger son of William, fourth lord Burgh of Gainsborough, and brother of Thomas, fifth lord Burgh, lord-deputy in Ireland. The first mention of him that has been preserved is in 1585, when he raised a body of men in Lincolnshire for service beyond the sea, embarked with them at Hull on 25 Aug., and commanded them in the campaigns in the Netherlands, under the Earl of Leicester, and afterwards under Lord Willoughby. He was knighted by Leicester and appointed governor of Doesburg; in the early months of 1588 he was for some little time governor of the Briel, possibly as his brother's deputy (Brit. Mus. *Egerton MS.* 1943, f. 1), at which time he wrote to Lord Willoughby, imploring his favourable consideration, as he had had no pay for nineteen months, and was in extreme need. In September 1589 he commanded one of the regiments which went to France with Lord Willoughby to the support of Henry IV, from whom, although already knighted, he received the honour of knighthood on the field of Ivry, in recognition of his distinguished conduct in the battle.

On his return to England he became associated with Sir Walter Raleigh, and was in 1592 appointed by him to command his ship the Roebuck, one of a squadron fitted out by the queen, Raleigh, the Earl of Cumberland, and others, to intercept the Spanish treasure ships. The little squadron put to sea under the command of Burgh, another squadron being detached under Sir Martin Frobisher. On 3 Aug. Burgh (near the Azores) fell in with the Madre de Dios, or, as she was then called, the Great Carrack, and captured her after a running fight of some sixteen hours' duration. Her value, with her freight, was estimated at something like 500,000*l.*, and after a great deal of irregular plundering it did actually amount to more than 140,000*l.* The disputes as to the shares of what remained ran exceedingly high. Of irregular plunder Sir John's share was but small, and was de-

clared by the commissioners to be within reason; but the disappointed men refused to accept this decision, and much recrimination followed. Out of this probably arose a quarrel with Mr. John Gilbert, whose name suggests some relationship to Raleigh. The quarrel resulted in a challenge sent by Burgh, in which he desired his antagonist not to use boyish excuses, or he would beat him like a boy (March 1593–4; *Cal. S. P.* Dom. 1591–4, p. 477). Gilbert accepted the challenge, claiming the choice of weapons and choosing single rapiers. In default of exact evidence the agreement of dates leads to the conclusion that the duel took place, and that Burgh was killed. He was buried in St. Andrew's Chapel in Westminster Abbey, where, in the following year, a tablet was erected to his memory. This has now disappeared; but, according to a copy of the inscription preserved by Croll (*The Antiquities of St. Peter's or the Abbey Church of Westminster*, by J. C. 1711, p. 198), Burgh is said to have been taken away 'morte immaturâ,' in the thirty-second year of his age, on 7 March 1594. The inscription seems to imply, and—by Croll and others, including the late Dean Stanley—has been understood to imply, that Burgh was slain in boarding the Great Carrack. It distinctly states, however, that he brought the Carrack to England, and was most honourably received. The bold and crafty enemy whom Burgh despised, and at whose hands he fell, may very well have been Mr. Gilbert. Burke (*Extinct and Dormant Peerages*, 1846), giving an English version of this inscription, renders it 'he fell by an untimely death in the fifty-third year of his age;' and it is so repeated in later editions. This evidently is a mistake. The age of fifty-three seems incompatible with the 'morte immaturâ præreptus,' as well as with the known age of William, lord Burgh, born in or about 1525 (Nicolas, *Historic Peerage*), of whom Sir John was the third son. Burgh's name has been spelt in different ways. Mr. Edwards, who in most points is scrupulously accurate, gives it as Borough, and that while immediately referring to a holograph letter with a clear and legible signature, Jo. Burgh. It may therefore be well to say that Sir John Burgh was a distinct person from that William Burroughs, the comptroller of the navy, who commanded the Lion in Drake's expedition to Cadiz in 1587.

[Calendars of State Papers, Domestic, 1585–1594; Brit. Mus. Lansdowne MS. 70, many of the papers of which are abstracted in Edwards's Life of Raleigh, ii. 59 et seq.] J. K. L.

BURGH, RICHARD DE (*d.* 1243), Irish settler, is said to have been the son of William FitzAldelm, one of the early invaders of Ireland (Dugdale, *Baronage*, 'Burgh;' Lodge, *Peerage of Ireland*, 'Clanricarde;' Benedictus, i. 25); he is, however, described in the Close Rolls (*Calendar*, p. 551) as the son of William de Burgh, who received a large grant in Connaught from John, and was afterwards disseised by him. Richard appears to have made a pilgrimage to the shrine of St. James at Compostella in 1222 (*Close Rolls*). The order of St. James had been founded about fifty years before; the saint was held in high estimation by the chivalry of England, and pilgrimages to his shrine were popular, for they had the character of military adventures, as well as of acts of devotion. On Richard's return he received grants of all the lands in Connaught, of which he and his father had been disseised by John, and thus became lord of a great part of the province. In 1223 the king sent him a Bristol ship laden with supplies, to help him in his war there (*Close Rolls*, 1223–5; *Excerpt. Rot. Fin.* p. 128). In the war with Aedh of Connaught in 1230 he led one of the divisions of the army under the command of Geoffrey de Marisco, and took part in a battle in which the Irish were defeated and Aedh was taken prisoner. When Peter des Roches succeeded in driving Richard, the Earl Marshall, into rebellion by his unjust treatment of him, he determined to draw him into Ireland that he might destroy him there. Accordingly he and his party wrote to the lords in Ireland, and excited them against him. This letter, which was sealed by the king, came, among others, to Richard, who joined the conspiracy made against the earl, and invaded his lands. The earl went over to Ireland to defend his lands, and Richard went with Geoffrey de Marisco and the rest to meet him. They offered to be his allies, and incited him to make war against the king's possessions that they might destroy him and divide his inheritance. None sought his life more eagerly than Richard. When the conspirators openly turned against him and prepared to give him battle (1 April 1234), Richard armed one of his Irish followers, a man of great strength, with his own armour, and charged him to slay the earl. The Irishman failed in his attempt, but the earl was mortally wounded somewhat later in the battle. During the expedition of Henry III to Poitou Richard and other Irish lords were persuaded by Maurice Fitzgerald to fit out a fleet and sail to join the king. They were met by the ships that guarded the coast of France. A storm separated the fleets, but the barons evidently had the worst of the engagement. Frightened alike by the rough weather and the attack of the French, they landed on a

part of the coast that was unknown to them. Many perished of the hardships they had to undergo. Among them Richard died in the early part of 1243. He married Egidia, daughter of Walter de Laci, and left an heir, Walter [q. v.], and other children. He is the ancestor of the house of Clanricarde [see BURGH, ULICK DE].

[Calendar of Close Rolls; Roger of Wendover, iv. 213; Matt. Paris, iii. 197, 265, 273, iv. 198, ed. Luard, Rolls Ser.; Ann. Buell. Rer. Hibern. Script. (O'Conor), II. iv. 39; Annales de Dunstaplia, Oseneia, Ann. Monast. iii. 137, iv. 78, Rolls Ser.; Lodge's Peerage of Ireland, ed. Archdall.]

W. H.

BURGH, RICHARD DE, second EARL OF ULSTER and fourth EARL OF CONNAUGHT (1259?–1326), was the eldest son of Walter de Burgh [q. v.], first earl of Ulster, by his wife Avelina, sister of Richard FitzJohn, baron of the Isles of Thomond (*Cal. Genealog.* ii. 540). He succeeded to his father in 1271, but, being at that time a minor, was brought over to the king at Woodstock before the end of 1274, while his lands were entrusted to the custody of William Fitzwarenne in 1 Edward I (SWEETMAN, ii. 941, 1077, 1520, 1629). It may be inferred that he came of age about 1280; for though he had not taken seisin of his Ulster estates by 4 Nov. 1279, he had already been at open war with his former guardian before July 1282. Hence it is probable that he was born in 1259 (*ib.* 1601, 1918, with which cf. 1629). He had married before the end of February 1281 (*ib.* 1794), Margaret, said to be a daughter of John de Burgh, baron of Lanville, and great-grandson of Hubert de Burgh [q. v.]

De Burgh was constantly embroiled with the native Irish kings, especially of Connaught, his own lordship. Thus in 1286, when he makes his first great appearance in Irish history, he deposed Brian O'Neill from the supreme sovereignty of the natives of Ireland, and conferred the office on Niall Culanach O'Neill. Five years later he had to restore Niall, who had been in the meanwhile driven out by his rival, whom the earl in the course of a few months expelled from the country (*Annals of Loch Cé* sub annis). On Niall's death he placed another nominee of his own on the throne (*ib.*) In Connaught he played a similar part. In 1286 he burst into the province, plundering monasteries and churches, and receiving hostages everywhere, and before the year was out used the army of Connaught to reduce the septs of Cenet Eogtain and Cenel-Connaill. In 1292 he attacked Magnus O'Conor, king of Connaught, the representative of that branch of the house of the last great Irish king before the conquest, which his ancestor, William de Burgh, had driven from the throne, and forced him to do submission at his castle of Milic. In the same manner De Burgh and his brothers William and Theobald are found supporting the claims of Aedh O'Conor, the descendant of their great-grandfather's nominee, Cathal Crobdherg (1296). Many years later (1309–10) the De Burghs were instrumental in securing the accession of Aedh's son, Felim O'Conor, who, however, did not scruple in the Scotch invasion of 1315 to negotiate with Edward Bruce, till the success of his rival, Roderic O'Conor, forced him to supplicate the earl's assistance. The Irish chronicles mention by name three castles that were built by De Burgh, viz. Ballimote in co. Sligo (1300), Greencastle in Galway (1305), and Sligo Castle (1310). In 1316 Felim O'Conor destroyed Milic Castle, the great Connaught fortress that had been founded in the early days of the English conquest (1203) by William de Burgh (*Annals of Loch Cé*).

De Burgh was summoned to serve against the king of France in 1294, and again in 1297, on the understanding that he should attend the king in person (SWEETMAN, iv. 396, 399, 452). All through the latter years of Edward I's reign, and the earlier years of Edward II, till 1322, he received summons regularly for the Scotch expeditions (*Parl. Writs*, i. passim). Thus he led more than sixteen hundred men from Ireland for the Balliol campaign of 1296; and at the second conquest of 1304 it was he who received (February) the submission of the Scotch governor, John Comyn (*Hist. Doc. of Scotland*, ii. 124; *Excheq. Rolls of Scotland*, No. 1451; PALGRAVE, i. 282). Before setting out on this expedition he is said to have made thirty-three knights in Dublin Castle (*Bodley MS.* Laud 526, ap. GILBERT, ii. 321). In these campaigns he spent his money so lavishly on the king's behalf, that in 1308 more than 2,000*l.* was still owing to him by the crown, out of an original debt of 4,000*l.* (*Irish Close Rolls*, 7 *b*).

A great part of De Burgh's life was occupied with his hereditary feud with the Geraldines. In 1294 this feud reached a climax, when Lord John FitzThomas of Kildare suddenly made the Earl of Ulster a prisoner, and detained him in his castle from 6 Dec. to 12 March, when he was released by order of a parliament at Kilkenny. Edward declared that he would decide between them (October 1295), and summoned both nobles to attend him abroad (May 1297), their dispute being for the time postponed. In the interim the earl took the matter into his own hands, and the quarrel was not settled till 1302 (30 Ed-

ward I), when John FitzThomas was sentenced to forfeit 120 librates in Connaught (SWEETMAN, iv. 268, 399, 514; GILBERT, *Chartularies*, ii. 323; *Book of Howth*, 53). Ten years later (1312) the two families were still further reconciled by the marriage of Thomas, the son and heir of Lord John FitzThomas, with a daughter of De Burgh; and of another daughter, Catherine, with Maurice FitzThomas of Desmond (*Book of Howth*, 129, 133, 363). In 1311 the earl seems to have been at war in Thomond with Thomas de Clare, who in this year took William de Burgh a prisoner (*ib.* 128, with which cf. *Fifteenth Century Chron.* and *Loch Cé* sub ann.) About the same time, according to Mr. Gilbert, he attempted to dislodge the De Verduns and De Mortimers from Meath (*Viceroys*, 133).

When Edward Bruce invaded Ireland in May 1315, and having gained possession of Ulster was proclaimed king, De Burgh raised an army to oppose him, and followed his retreat towards the Bann. When Felim O'Conor, his ally, began to waver, he fell back into Connaught with the loss of his brother William, who was taken prisoner by the Scotch (10 Sept.), but released in the course of the next year. In July 1316 the earl and the other Irish lords took an oath to defend their country; but notwithstanding this, on the approach of Bruce towards Dublin, he was apprehended by the mayor and confined in the castle (February 1317), while two ambassadors were despatched to Edward II to consult as to his fate. This imprisonment was probably due to a fear lest he should prove only half loyal in the contest that was about to ensue with his son-in-law Robert Bruce. He was released by Ascension day, but not before the son of his old rival, Thomas FitzJohn, had led the Ultonians against the Scots (*Fourteenth Cent. Chron.* and *Fifteenth Cent. Chron.*, ap. GILBERT'S *Chartularies*; *Annals of Loch Cé*).

De Burgh was the most powerful of the English nobles in Ireland, in which country, according to Mr. Gilbert, his name preceded that of the viceroy in the royal writs. Besides the lordship of Connaught and the earldom of Ulster he inherited estates in Munster by right of his mother, Avelina, one of the heiresses of Richard FitzJohn (SWEETMAN, iv. 638). Earlier in his life he appears to have held the Isle of Man, which, however, he had restored to the king by 1290 (*Hist. Doc. of Scotl.* i. 156). Towards the close of his career he was occasionally summoned to attend the English parliaments, as, for example, those of Westminster in Lent 1308, and Lincoln in 1318. He was appointed lieutenant of Ireland 15 June 1308, but his commission was next day cancelled in favour of Piers Gaveston. Early in 1310 he was present at the great Kilkenny parliament for the pacification of the Irish barons. Sixteen years later, after attending a parliament at the same place, he gave a farewell banquet, and retired to the monastery of Athassil, near Cashel, where he died almost immediately, before Midsummer day 1326 (*Fourteenth* and *Fifteenth Cent. Chron.*; cf. *Irish Rolls*, 35, &c.)

Richard de Burgh was the father of a large family. His eldest son, Walter, died in 1304 (*Loch Cé*), and the great De Burgh estates devolved on the issue of a younger son, John (*d.* 1313), who in 1308 married Elizabeth, sister of Gilbert de Clare, last earl of Gloucester (*Cal. Pat. Rolls*, 81 *b*, 99 *b*; *Ann. Lond. et Paul.* i. 156, 264). Another son, Thomas, died in 1316 (*Fourteenth Cent. Chron.*) To these may be added Edmund (*Irish Rolls*, 40), and, according to Lodge, William. Of his daughters, one, Elizabeth by name, married Robert Bruce, then earl of Carrick (*Fifteenth Cent. Chron.*, cf. sub an. 1302); a second, Matilda, married Gilbert de Clare, earl of Gloucester (*Escheat Rolls*, i. 271); and a third, Joan, married first Lord Thomas FitzJohn, and secondly Sir John d'Arcy, the justiciar (*Fifteenth Cent. Chron. Book of Howth*, 155). Katherine de Burgh, a fourth daughter, married Lord Maurice FitzThomas (*ib.*; cf., however, LODGE, i., who adds Margaret and Eleanor).

[Lodge's Peerage of Ireland, i., which must, however, be used with caution; Irish Close and Patent Rolls; Escheat Rolls, i. ii.; Parliamentary Writs, i. ii.; Calendar of Patent Rolls from John to Edward IV; Fine Rolls (ed. Roberts), i. ii.; Calendar of Documents relating to Ireland (ed. Sweetman), ii. iii. iv.; Calendarium Genealogicum, i. ii.; Report on the Dignity of a Peer, ii.; Annals of Loch Cé (ed. Henessey); Trokelowe (ed. Riley); Annales Londin. et Paulin. ap. Chronicles of Ed. I and II (ed. Stubbs); Documents relating to Scotland (ed. Palgrave), i.; Gilbert's Viceroys of Ireland; Exchequer Rolls of Scotland (ed. Stuart and Burnett), i.; Hist. Documents of Scotland (ed. Stevenson), i. ii. The Chartularies of St. Mary's, Dublin (ed. Gilbert), ii., contain copies of two manuscripts (Add. MS. 4792 and Bodley MS. Laud 526), which are assigned from their handwriting to the fourteenth and fifteenth centuries respectively. The Book of Howth and Bodley MS. Laud 613 contain many transcripts of documents relating to early Irish history.] T. A. A.

BURGH, ULICK DE (1604–1657), fifth EARL and MARQUIS OF CLANRICARDE, born at London in 1604, was the only son of Richard, fourth earl of Clanricarde, by his wife Frances, daughter and heir of Sir Francis Walsingham, and relict of Sir Philip

Sidney and of Robert Devereux, earl of Essex, who was executed in 1601. Richard de Burgh, fourth earl of Clanricarde, actively served Queen Elizabeth against the hostile Irish and their Spanish allies. He was appointed governor of Connaught, member of the privy council in Ireland, and, in 1624, created Viscount Tunbridge and Baron of Somerhill, a manor which he owned in Kent. The titles of Viscount Galway and Earl of St. Albans were conferred on him in 1628. The treatment which he experienced from the lord deputy, Wentworth, was said to have accelerated his death in November 1635. Richard de Burgh was succeeded by his son, Ulick de Burgh, as fifth earl of Clanricarde, who in 1622 had married Lady Anne Compton, only daughter of William, earl of Northampton. Clanricarde sat in the parliament of 1639–40, and accompanied Charles I in his expedition against the Scots. By patent from the crown Clanricarde was governor of the town and county of Galway, and, as owner of vast estates in that district, he exercised great influence there. During the movements which commenced in Ireland in 1641, Clanricarde resided chiefly at his castle at Portumna in the county of Galway, and maintained communication with the administrators of the government at Dublin, some of whom were believed by the Irish to be in the interests of those in England adverse to Charles I. Clanricarde did not join the Irish confederation, of which his heir and several of his relatives were members. Many of the Irish confederates doubted the sincerity of Clanricarde's professions of loyalty to the crown. His estates in England were at that time under the control of the parliament, which employed his uterine brother, Robert, earl of Essex, to act as captain-general, after he had been proclaimed traitor by Charles I. Notices of Clanricarde's proceedings from 1641 to 1644 will be found in the 'History of the Irish Confederation and War in Ireland,' by his contemporary Richard Bellings [q. v.], which was published in 1882. Under authority from Charles I, Clanricarde was in January 1642–3 nominated a commissioner to meet the representatives of the Irish confederates and receive a statement in writing from them. At this interview, which took place at Trim in Meath on 17 March 1642–3, the 'Remonstrance of Grievances' of the Irish Roman catholics was received by Clanricarde as the chief commissioner, and subsequently transmitted to the king. Clanricarde was appointed by the viceroy, Ormonde, to command the English army in Connaught in July 1644. The title of marquis was conferred on Clanricarde in February 1644–5, and he was made a member of the privy councils in England and Ireland. He aided in promoting the treaty of peace between the confederates and Charles I in 1646, and, after its rejection by the Irish, endeavoured to have negotiations reopened. Clanricarde, influenced mainly by Ormonde, opposed the views of Rinuccini, nuncio to Ireland from Pope Innocent X. Rinuccini and his adherents believed that Clanricarde's professed neutrality was but assumed, and considered that his proceedings had been productive of disastrous results to the cause of the Irish catholics. A cessation of arms with Lord Inchiquin, president of Munster, concluded in 1648, was repudiated by the people of Galway, under the advice of Rinuccini. Clanricarde, in conjunction with Inchiquin, laid siege to Galway, and, having cut off its supplies of provisions, enforced the proclamation of the cessation and exacted a considerable sum of money from the town. Ormonde, previously to quitting Ireland, executed a commission on 6 Dec. 1650, by which he appointed Clanricarde to act as his deputy in the government there on behalf of Charles II. Clanricarde accepted the office on Lord Castlehaven's representations. His efforts against the parliamentarians were ineffective, owing mainly to the distrust with which he and his associates were regarded by a large section of the Irish royalists. They condemned his action in relation to Galway, the last Irish town which held out for Charles II. The surrender of Galway to the parliamentarians in May 1652 was followed by the dissolution of the chief military organisations of the royalists in Ireland. Clanricarde, having communicated with Charles II at St. Germains through the Earl of Castlehaven, received the king's directions to accept the best conditions he could obtain from the parliamentarians for himself and his adherents. On 28 June 1652 articles, by which Clanricarde was permitted to leave Ireland, were concluded between him and the commissioners authorised by the parliament of England. Clanricarde's rental in Ireland at this time is stated to have been 29,000*l.* per annum. He was included among the persons 'excepted from pardon for life and estate,' under the 'Act for the settling of Ireland,' passed in the parliament at London on 12 Aug. 1652. After his withdrawal from Ireland, Clanricarde resided at his seat at Somerhill, Kent, where he died in July 1657, and was buried at Tunbridge. Having left no direct male heir, Clanricarde's title devolved upon his cousin Richard, eldest son of his uncle William, who became sixth

earl of Clanricarde under Charles II. Clanricarde was eulogised for his loyalty by his contemporary Clarendon, and by Carte. A different estimate of the acts and character of Clanricarde was entertained by a large proportion of the Irish royalists. In their view he was largely actuated by a regard for his own interests. Some of Clanricarde's letters and papers, relative to Irish affairs from 1650 to 1652, were printed in octavo at London in 1722, under the title of 'Memoirs of the Right Honourable the Marquis of Clanricarde, Lord Deputy-general of Ireland . . . published from his Lordship's original MSS.' This, which Bishop Nicholson styled a 'lean, loose, and incoherent' collection, was reprinted at Dublin in 1744. John, eleventh earl of Clanricarde, published at London in 1757 a large folio volume, which he entitled 'Memoirs and Letters of Ulick, Marquis of Clanricarde, Earl of St. Albans, Lord-Lieutenant of Ireland . . . ,' printed, for the first time, from 'an authentic manuscript.' In a dedication to the king, the Earl of Clanricarde stated that the volume contained the 'genuine memoirs' of his ancestor. The letters in the first part of the volume date from October 1641 to the end of August 1643. The second part, consisting of sixty-five pages, is composed of letters and papers which commence in February 1650–1 and terminate in August 1652. A manuscript volume of the seventeenth century, containing matter similar to that thus printed in 1757, was for a time in the possession of the Library Company of Philadelphia, which in 1866, at the suggestion of the late Hepworth Dixon, presented it to the British government. Other collections, which Clanricarde is stated to have left, in relation to his public transactions, are not now known to exist. Many original documents in connection with Clanricarde and his career were published for the first time in 1881 in the work entitled 'A Contemporary History of Affairs in Ireland, 1641–52.'

[Carte and Clarendon MSS., 1641–52 (Bodleian Library, Oxford); Ormonde Archives (Kilkenny Castle); Manuscripts of Royal Irish Academy and Trinity College, Dublin; Rinuccini MSS. (Holkham, Norfolk); State Papers, Ireland (Public Record Office, London); Vindiciæ Catholicorum Hiberniæ, 1650; Vindiciæ Eversæ, 1653; Alithinologia, 1666–7; Memoirs of Earl of Castlehaven, 1680; Clarendon's Hist. of Rebellion and Civil Wars in England and Ireland, 1720, 1843; Carte's Life of Ormonde, 1736; Collins's Letters and Memorials of State, 1746; Peerage of Ireland, 1789; Nunziatura in Irlanda, 1844; Genealogies of Hy-Fiachrach, 1844; Description of West Connacht, 1846; Annals of Kingdom of Ireland, 1851; Hist. of Viceroys of Ireland, 1865; Documents illustrative of Hist. of Scotland, 1870; Hist. of Irish Confederation and War in Ireland, 1641–3, 1882; Reports of Royal Commission on Hist. MSS.] J. T. G.

BURGH, Sir ULYSSES BAGENAL, Lord Downes (1788–1863), general, the only son of Thomas Burgh, comptroller-general and commissioner of the revenue of Ireland, was born at Dublin on 15 Aug. 1788. Thomas Burgh was grandson of Ulysses Burgh, bishop of Ardagh, and second cousin of William Downes, who was lord chief justice of Ireland from 1803 to 1822, and his two sisters had married respectively the chancellor of the exchequer and the lord chief baron of Ireland. With such influence the rapid promotion of Ulysses Burgh, when he decided to enter the army, was certain. He was gazetted ensign in the 54th regiment on 31 March 1804, and was promoted lieutenant on 12 Nov. 1804, and captain on 4 Sept. 1806. He was employed in ordinary garrison duty with his regiment at Gibraltar and in the West Indies till 1808, when he exchanged into the 92nd and accompanied Sir John Cradock, afterwards Lord Howden, to Portugal as aide-de-camp. When Sir Arthur Wellesley succeeded Cradock, he in his turn took Burgh, whose father was his intimate friend, as an aide-de-camp. Burgh was present at Talavera, where he was slightly wounded (*Wellington Despatches*, iii. 380). He brought home the despatch announcing the victory of Busaco on 29 Sept. 1810, was promoted major for the news, and was back again in Portugal by January 1811. He was then present at the battle of Fuentes d'Onor, at the combat of El Bodon, at the storming of Ciudad Rodrigo and Badajoz, and the battle of Salamanca, and again took home the news of Wellington's triumphal entry into Madrid. He was promoted lieutenant-colonel on 25 Sept. 1812. He quickly returned to the Peninsula, and was present at the battles of Vittoria and the Pyrenees, at the storm of San Sebastian, at the battle of the Nivelle, where his horse was killed under him; at the battle of the Nive, and the battle of Toulouse, where he was again wounded. At the conclusion of the war in 1814 he was made K.C.B. and K.T.S., and was given a company in the 1st or Grenadier guards, and in the following year he married a great Irish heiress, Miss Maria Bagenal of Athy.

Burgh's service in the field was now over, but Wellington did not neglect his old aide-de-camp. He became surveyor-general of the ordnance in March 1820, and colonel in May 1825, and in March 1826 he succeeded to the title of Lord Downes, which had been

conferred on his father's second cousin, the lord chief justice, in 1822, with special remainder to himself. He was in the following year elected an Irish representative peer, and during the Duke of Wellington's ministry from 1828 to 1830 held office as clerk of the ordnance. On the retirement of his chief from political life, Lord Downes also retired, and occupied himself with the ordinary life of a country gentleman. He became in due course major-general on 10 Jan. 1837, lieutenant-general on 9 Nov. 1846, colonel of the 29th regiment on 15 Aug. 1850, full general on 20 June 1854, and was made G.C.B. in 1869. He died at Bert House, Athy, county Kildare, on 26 July 1863, and as he left no male issue his peerage became extinct.

[Royal Military Calendar; Times obituary notice, 30 July 1863.] H. M. S.

BURGH, WALTER DE, called **EARL OF ULSTER** (*d.* 1271), was the second son of Richard de Burgh (*d.* 1243), perhaps by his wife, Egidia, daughter of Walter de Laci, second lord of Meath (SWEETMAN, *Cal. of Irish Doc.* i. Nos. 2700, 3012; ROBERTS, *Fine Rolls*, 128). He succeeded to the lordship of Connaught on the death of his brother Richard about 1248 (SWEETMAN, 2865, 3062; *Annals of Loch Cé*, 383 sub hoc anno). According to later genealogists he was the grandson of Henry II's Irish justiciar, William FitzAldelm, who, in his turn, is said to have been brother or cousin of Hubert de Burgh; but there does not seem to be any contemporary evidence to support either of these statements. It is, however, certain that his father, Richard de Burgh, was nephew to his great English namesake Hubert [q. v.], who was himself justiciar of Ireland in 1232; and that his grandfather, William, is surnamed De Burgh in documents of 4 Henry III. and 7 Ed. I. (*Pat. Rolls*, ap. *Book of Howth*, 422–3; SWEETMAN, i. 954, ii. 1548). This William, who is reported to have died in 1205 (*Loch Cé*, i. 235; *Bodley MS.* Laud 613, p. 65) was Lord of Connaught; and his son, Richard de Burgh, was confirmed in the seignory of the same province by more than one charter of John and Henry III (SWEETMAN, 653, 1518, &c.)

In November 1249 all the Irish lands of De Burgh were committed to the custody of Peter de Bermingham. Next year, however, the young heir was permitted to pay a fine of three hundred marks apparently for the right of immediate possession. This payment was to be made by half-yearly instalments, and De Burgh had to give security that he would not marry without the king's consent (*Fine Rolls*, 44, 78). He does not, however, seem to have come of age before 1253, in which year (6 April) part of his lands were still in the king's hands. A month earlier he had been excused his father's debt of 600*l.* due to the Dublin exchequer for a fine of 11½ marks of gold (SWEETMAN, ii. Nos. 157, 175). From the year 1255 he was engaged in constant expeditions against the natives of Connaught. The chief king of Connaught at this time was Felim O'Conor, whose father, Cathal Crobdherg, had been established on the throne mainly by the aid of De Burgh's grandfather William, to the detriment of Cathal Carrach, who represented the elder branch of the descendants of Roderic O'Conor (*Loch Cé*, sub anno 1202). Both William and Richard de Burgh had had large possessions in Connaught. The latter in especial held the forfeited lands of 'Oethus, late king of Connaught,' for a yearly payment of 500 marks, and the service of ten or twenty knights to the king of England (SWEETMAN, i. Nos. 954, 1518; *Cal. Pat. Rolls*, 16*b*). These estates, and perhaps something of the regal claim involved in such a title, descended to De Burgh, and help to explain his constant interference in Irish matters.

In 1255 De Burgh made a short-lived treaty with Aedh, the son of Felim O'Conor, and the favourable terms accorded to the Irish prince on this occasion may have been partly due to the effects of the embassy that Felim had sent earlier in the same year to Henry III (*Loch Cé*, 407–8). Next year he led a host of twenty thousand men to ravage Connaught, having for his allies on this occasion the sept of Muinter-Raighilligh (the O'Reillys of Breigne-O'Reilly); and afterwards plundered parts of the same province. A second peace followed (Athlone, 1257). This again may have been due to Henry III's influence, as we read that in this year the 'king of the Saxons' gave Felim O'Conor a charter for 'the king's five cantreds,' probably the five cantreds near Athlone, which were specially excluded from the early grants of Connaught to the De Burghs (cf. SWEETMAN, i. 2217–19). In 1260 De Burgh plundered Roscommon, and in 1262 took part in the great English expedition, when a site was marked out for the castle at the same place. Peace was again concluded, and Aedh O'Conor chivalrously trusted his person to the English, and as a mark of his confidence slept in the same bed with De Burgh. This year also saw an expedition against the Macarthys of Desmond. Similar friendly meetings or hostile expeditions characterised the years 1263, 1264, 1266, 1267, and 1270. In the last year a general war broke out between the English and the Irish of Connaught, owing to the dissensions of De Burgh and

Aedh O'Conor, who had succeeded his father in 1265. On this occasion De Burgh, who was then styled Earl of Ulster, was induced to give his brother William as a hostage to O'Conor. On his retreat he slew Turlough O'Brian with his own hands, in return for which the king of Connaught put William de Burgh to death (*ib.*) Next year (1271) De Burgh died in his castle of Galway, after a week's illness (*ib.* 479; cf. SWEETMAN, ii. 929).

Besides his vast possessions in Connaught, De Burgh seems to have had other estates in Ireland. His father had received a grant of Desmond manor in 11 Henry III (ap. *Book of Howth*), and from a document dated 3 Aug. 1253 we learn that the same Richard had held lands of Maurice Fitzgerald (SWEETMAN, ii. 282). It was probably from some dispute as to these estates that the quarrel between De Burgh and the latter noble arose in 1264, on which occasion the 'Earl of Ulster' seized all Fitzgerald's castles in Connaught, and 'the major part of Erin was destroyed between them' (*Loch Cé*, 449; cf. SWEETMAN, 776). Peace seems to have been restored by 10 June 1265, if we may trust the terms of a letter of Henry III, exhorting De Burgh not to lend assistance to the rebellion of Prince Edward (*ib.*)

In the latter years of his life De Burgh appears to have been styled Earl of Ulster (*Loch Cé*, 449; SWEETMAN, ii. 929). According to the generally accepted account, he inherited this earldom in right of his wife, Maud, who is said to have been daughter and heiress of Hugh de Laci, earl of Ulster, who died in 1242 (MATT. PARIS, iv. 232). There does not seem to be any evidence in support of this theory, which makes its first appearance in certain 'Fragmenta Historiæ Hibernicæ,' preserved in a fifteenth-century manuscript (Bodley MS. Laud 526, ap. GILBERT, *Chartularies of St. Mary's, Dublin*, ii.), further back than which date no allusion to this Maud de Laci can be traced. Her name is not to be found in contemporary documents, which show that Walter de Laci's wife—the mother of Richard, his son and successor in the earldom of Ulster—was Avelina or Amelina, third sister and coheiress of Richard FitzJohn (*Cal. Geneal.* ii. 540–1, 563; SWEETMAN, iv. 638, 950, &c.) It is possible that he may have put forward some vague claim in virtue of his maternal descent from Walter de Laci, who held Ulster for a few years by the gift of King Henry (*ib.* i. 1371–2). But it is more likely that this dignity, which had passed through so many hands in the course of fifty years, lapsed to the crown on the death of Hugh de Laci in 1242 or 1243; for there is abundance of evidence to prove that in the reign of Henry III Prince Edward, whom his father had created lord of Ireland in 1254, enfeoffed De Burgh with the 'county of Ulster,' in exchange for the manor of Kilsilau. This event is expressly said to have occurred when William de Rochelle was justiciar. i.e. between the years 1254 and 1256 (SWEETMAN, ii. 860, 1520; *Cal. Geneal.* 288). It is this enfeoffment probably that Lodge refers to 1264; and it is to this direct grant of Prince Edward that we must trace the foundation of the De Burgh Ulster earldom rather than to a marriage with a fictitious daughter of Hugh de Laci.

De Burgh is said to have been buried in Athassel Abbey, the favourite foundation of his race (LODGE). He was succeeded by his son Richard, a minor. According to Lodge, his other children were Theobald (*d.* 1303), William, and Thomas (*d.* 1315), 'to whom some add Hubert and Gibbon.' To these may be added Egidia, who married James Stuart of Scotland (STEVENSON, *Documents*, ii. 102).

[Lodge's Peerage of Ireland (ed. Archdall) and Dugdale's Baronage are full of uncritical assertions, and all their statements require to be checked by constant reference to contemporary documents. Calendar of Irish Documents (ed. Sweetman), vols. i. ii.; Calendar of Patent Rolls (Record Office); Fine Rolls (ed. Roberts); Calendarium Genealogicum, i. ii.; Annals of Loch Cé (ed. Hennessey, Rolls Series); Matthew Paris (ed. Luard); Matthew of Westminster (ed. 1601); Gilbert's Viceroys of Ireland and Chartularies of St. Mary's, Dublin (Rolls Series). The Book of Howth (ed. Brewer and Butler) and Bodley MS. Laud 613 contain a large collection of copies of documents relating to the history of Ireland in the thirteenth century.] T. A. A.

BURGH, WALTER HUSSEY (1742–1783), Irish statesman and orator, was the son of Ignatius Hussey of Donore, co. Kildare, and Elizabeth, daughter of Thomas de Burgh of Oldtown, in the same county, and was born on 23 Aug. 1742. After attending the school of a Mr. Young in Abbey Street, Dublin, he entered the university, where he graduated B.A. in 1762. At the university he showed considerable proficiency in classics, and also distinguished himself by a poem written on the occasion of the marriage of George III. He adopted the additional name of Burgh on inheriting one half of the property of his maternal cousin, Richard Burgh of Drumkeen, who died in 1762. After entering the Temple, London, he was called to the Irish bar in 1769, and in November of that year he was elected member for Athy in the Irish parliament, through the influence

of the Duke of Leinster. In 1776 he was chosen for Dublin University. His success as a barrister was almost unprecedentedly rapid, as within little more than a twelvemonth he occupied a place in the very first rank. Among his more intimate friends in his early years at the bar was Henry Grattan, with whom he afterwards became closely associated as a politician. As early as 1777 he was made prime serjeant, then the most important office open to a barrister in Ireland. But though both amiable and prudent, his patriotism was much stronger than his love of peace or his love of office. A letter of his in reference to his candidature to represent Dublin University, published in 'Anthologia Hibernica,' vol. i., indicates the firmness and independence of his political views, and the high sense he entertained of the duties of a representative in parliament. He declined on principle to pledge himself to the particular course of action desired by some of his constituents, but his subsequent conduct in parliament did not belie the lofty principles which he enunciated. Equally with Grattan, if not even in preference to him, he shares the chief honour of effecting the removal of Ireland's commercial disabilities. In concert with him he moved in 1779 the resolution 'that it is not by temporary expedients, but by free trade alone, that this nation is to be saved from impending ruin.' As the government gave no sign of compliance with the national demand for unrestricted free trade, he took up an attitude antagonistic to them by supporting the resolution that the 'appropriated duties should be granted for six months only.' It was in this speech that he described the political situation in memorable words. 'Talk not to me,' he said, 'of peace. Ireland is not at peace. It is smothered war. England has sown her laws as dragon's teeth, and they have sprung up as armed men.' The tumultuous applause provoked by this imagery was taken up by the gallery, from which it was thundered to the crowd at the door, and as the import of the words passed from mouth to mouth, they caused a thrill of excitement through the whole city. After concluding his speech, he again rose and resigned the office he held under the crown. When shortly afterwards the restrictive acts on the Irish trade were totally repealed, Burgh advised Grattan, in view of the power of England, to adopt a more conciliatory attitude, and not to press measures insistence upon which might tend to widen the breach between the two countries. As soon, however, as the question of Ireland's independence was raised, he strenuously supported the resolutions of Grattan that 'the king, with the consent of the parliament of Ireland, is alone competent to enact laws to bind Ireland, and that Great Britain and Ireland are inseparably united, but only under a common sovereign.' In supporting the resolutions he believed that he was cutting off all hopes of future promotion under the government, and after recording his vote he said to a friend sitting near, 'I have now sacrificed the greatest honour an Irishman can aim at.' After the adoption of the declaration of rights in 1782, he again accepted his old office, and shortly afterwards was appointed chief baron of the exchequer. While on circuit at Armagh he caught a cold which developed into fever, of which he died on 29 Sept. 1783. He was buried in the cemetery of St. Peter's Church, Dublin. By his wife Anne, daughter of Thomas Burgh of Bert, co. Kildare, whom he married in 1767, and who died in 1782, he had one son and four daughters. On the motion of Grattan a grant of 2,000*l.* a year was voted to the children, with the benefit of survivorship.

Great as were the oratorical triumphs of Burgh, only fragmentary sentences of his speeches have been handed down to us. These, and a few instances of his witty remarks in conversation, are the only authentic remains of his rare and brilliant mental gifts. But if his fame is thus almost wholly traditional, the tradition is both considerable and unanimous. According to Lord Plunket, 'no modern speaker approached him in power of stirring the passions,' and at times he is said to have excelled even Grattan in the splendour and graphic power of his imagery; his eloquence was moreover only the adornment of a solid framework of argument and masterly exposition. His parliamentary tact was equal to his oratory; he possessed an extraordinary ability for gauging the feeling of the house, and framing a motion which would gather and concentrate the prevailing opinion; as he said of himself in reference to the members of the house, he 'could suck out their brains.' His voice was of great range and power, his chief defect in the use of it being that his tones were too uniformly loud; his action was graceful and strikingly effective, though it was said to have tended slightly towards attitudinising. But whatever minor defects belonged to his manner, his eloquence won universal recognition. Both as a man and an orator he was equally popular at the bar, in the House of Commons, and among the great mass of the people. As a politician, his noble and unselfish aims place him on a level with Grattan, and fully justify the eulogy of Flood: 'He did not live to be ennobled by patent; he was ennobled by nature.' His chief weaknesses were a tendency to extrava-

gance and a love of parade. He was accustomed to drive to court with six horses and three outriders, and although he both possessed a large professional income and inherited a considerable estate, he was latterly deeply involved in money difficulties.

[Burke's Landed Gentry; Gent. Mag. liii. pt. ii. 893, 903; Life of Grattan, i. 402–7; Barrington's Historic Memoirs of Ireland, i. 36 (containing portrait); Phillips's Curran and his Contemporaries, 38–44; O'Flanagan's The Irish Bar, 30–42; Froude's English in Ireland.] T. F. H.

BURGH, WILLIAM DE, sixth LORD OF CONNAUGHT and third EARL OF ULSTER (1312–1332), was the son of John de Burgh, by his wife Elizabeth, sister of Gilbert de Clare, the last earl of Gloucester. He was born on 13 Sept. 1312, and hence was a minor of some fourteen years old when he succeeded to the title and estates of his grandfather, Richard de Burgh [q. v.] (*Fifteenth Cent. Chron.*) His uncle Edmund and his cousin Walter, son of William de Burgh, were appointed his guardians, with the custody of his Irish lands (*Irish Rolls*, 33 *b*, 34 *b*). Edward III dubbed him knight on Whit Sunday 1328, and at the same time gave him possession of his estates. In the same year he was present at Northampton when the truce between England and Scotland was confirmed. From Northampton he went to Berwick for the betrothal of his cousins, David Bruce to the English princess Joan; after which Robert Bruce crossed over to Carrickfergus in company with the young earl, but returned to Scotland almost immediately (*Fifteenth Cent. Chron.*)

About Lady day 1329 he was present at the great Dublin parliament when it was decreed that each baron should punish his own servants if they broke the peace. In honour of this law he gave a great feast in Dublin Castle. In 1330 the old feud between the De Burghs and the Geraldines broke out again, and Roger Utlawe, the justiciar, committed both Lord Maurice Fitzthomas and the Earl of Ulster to the custody of the marshal at Limerick. They cannot have been confined long, as De Burgh was in England in 1331; while in October of the same year Lord Maurice Fitzthomas was once more a prisoner in Dublin Castle, whence he was not released till 1333 (*Fifteenth Cent. Chron.; Book of Howth*). His release is probably to be connected with the murder of the Earl of Ulster, who was slain by Robert de Mandeville, between Newtown and Carrickfergus, on 6 June 1333 (*ib.*; GILBERT'S *Viceroys*, 183).

Like his father and his other ancestors for many generations, De Burgh was constantly at war with the native Irish. He came to Ireland in 1328, and in the same year led an expedition against Brian O'Brian. In this campaign he was assisted by Turlough O'Conor, king of Connaught, and Murtough O'Brian, king of Thomond. True to the policy of his race, the Earl of Ulster supported the claims of the descendants of Cathal Crobdherg, and thus was brought into conflict with his cousin, Walter de Burgh, who, bent on securing the throne of Connaught for himself, was constantly attacking Turlough. On the death of this king (1330) the earl seems to have been at open war with Sir Walter, whom he took prisoner, and starved to death in Greencastle in Galway (1332). Two years previously he had led a second expedition against Brian O'Brian, for the purpose of expelling him from the district of Thurles, near Cashel (*Loch Cé; Fifteenth Cent. Chron.*)

At the time of his death De Burgh was still a minor (*Irish Rolls*, 38 *b*), and, according to a later account, in his twentieth year (*Fifteenth Cent. Chron.*) His wife was the daughter of Henry Plantagenet, third earl of Lancaster (LODGE; *Book of Howth*, 327). By her he left a daughter and heir, Elizabeth, who was entrusted to the custody of her great-uncle, Edmund de Burgh (*Irish Rolls*, 40). This lady married Lionel, third son of Edward III, who thus, by right of his wife, became nominal lord of the immense Irish estates of the De Burghs (*Fifteenth Cent. Chron.*) De Burgh's widow married Ralph Ufford, justiciar of Ireland (*d.* 1346), whom she survived (*ib.*)

[For authorities see BURGH, RICHARD DE and WALTER DE.] T. A. A.

BURGH, WILLIAM (1741–1808), controversialist and politician, was intimately connected with the Irish church, as his father, Thomas Burgh, M.P., of Bert, co. Kildare, was the son of Ulysses Burgh, bishop of Ardagh, and his mother was the only daughter of Dive Downs, bishop of Cork and Ross. His sister, Margaret Amelia, married in 1764 John Foster, speaker of the Irish House of Commons, and was created Baroness Oriel in 1790 and Viscountess Ferrard in 1821. A second sister, Anne Burgh, married Walter Hussey Burgh, lord chief baron of the Irish court of exchequer. Burgh was born in Ireland in 1741, and was the owner of considerable estates there, but lived for the chief part of his life in England. He represented the borough of Athy, Kildare, in the Irish parliament of 1769–76, and at that time gave his support to the whig cause. At a somewhat later period in his life he was

numbered among the principal patrons of the York association for parliamentary reform, but on the outbreak of the French revolution he joined the ranks of the tories. With Wilberforce he was on the closest terms of intimacy, and advocated with enthusiasm the abolition of the slave trade, but he opposed with equal ardour the union of Great Britain and Ireland. William Mason was another of his friends, and Burgh edited at York in 1783 a new edition of Mason's poem, the 'English Garden,' to which he added a commentary and notes. The poet desired Burgh to see through the press a complete edition of this work, but the wish was never gratified. After having lived at York for nearly forty years, Burgh died there in his house on the north side of Bootham Street on 26 Dec. 1808, aged 66, and was buried in the lady chapel of the minster, where there is still standing a monument, by Richard Westmacott, to his memory, representing a woman holding in her left hand a book and in her right a cross, with a poetical inscription by J. B. S. Morritt of Rokeby. His wife, Mary Warburton, daughter and heiress of George Warburton, an Irish gentleman, outlived her husband and was buried in the same vault with him, when his sisters became the principal legatees. In compliance with her husband's wish, several hundred volumes from his library were added to the collections of York Minster Library. The fine miniature of Milton by Samuel Cooper passed by successive bequests from Sir Joshua Reynolds to Mason, then to Burgh, and next to Morritt.

Burgh's name leaped into notoriety on the publication, in 1774, of 'A Scriptural Confutation of the Arguments against the one Godhead of the Father, Son, and Holy Ghost produced by the Rev. Mr. Lindsey in his late Apology.' The first edition was issued under the disguise of 'A Layman,' but the authorship was soon known, and was formally acknowledged on the appearance of the second edition in 1775 in the words 'By William Burgh' on the title-page. This issue was dedicated to Edmund Burke, and in Burke's 'Works and Correspondence' (1852, i. 265–7) there is included a long letter, dated February 1775, returning the proofs of a 'most ingenious and most obliging dedication,' and setting out Burke's views on toleration. Some 'Remarks' on this work 'by a member of the church of Christ' were published at York in 1775 and republished with 'addenda' in the same year. A sequel to the 'Scriptural Confutation' was thereupon written by Burgh and printed at York in 1778 under the title of 'An Inquiry into the Belief of the Christians of the first three centuries respecting the one Godhead.' His publications provoked the criticism of the unitarians, but he was rewarded for his efforts on behalf of the trinitarian system of religion with the degree of D.C.L. by the university of Oxford, 9 April 1788. Burgh is referred to in the preface to Dr. Alexander Hunter's edition of Evelyn's 'Silva,' and one of its illustrations, a 'Winter View of Cowthorpe Oak,' was engraved from a drawing by Burgh.

[Gent. Mag. (July 1809), pp. 611–15; Davies's York Press, 271–7, 282–3, 299–301, 337, 340; Corresp. of Walpole and Mason, i. 186, 431, ii. 233; Lindsey's Sequel to Apology (1776), pp. vi–xii; Wilberforce's Life, passim.]

W. P. C.

BURGHALL, EDWARD (*d.* 1665), puritan, left behind him a diary, called 'Providence improved,' which throws much light on the state of Cheshire throughout the period of the great rebellion. From this diary the main facts of Burghall's life can also be gathered. Before the civil war he was schoolmaster at Bunbury in Cheshire, and was probably appointed to the post about 1632 (*Diary*, 12 May 1632, 'Mr. Cole, schoolmaster of Bunbury, departed this life'). As early as 1556 the name of Burghall is connected with Bunbury, a William Burghall being on the list of pensioners of the chauntry of Bunbury dissolved in 1546 (Ormerod, *Cheshire*, ii. 140). The parish school at Bunbury, of which Burghall was master, was founded in 1594, and was endowed with '£20 per annum, one house and some land' (*ib.* 141). The vicar of Bunbury till the year 1629 was William Hinde, a celebrated puritan and biographer of John Bruen of Stapleford. Barlow, who has inserted Burghall's 'Diary' in his 'Cheshire,' states that Burghall was the author of Bruen's life (Barlow, *Cheshire*, p. 150). But there is no mention of Burghall either on the title-page of Bruen's life or in the work itself. It was undoubtedly written by William Hinde, and edited after his death by his son Stephen Hinde, as indeed Barlow in a subsequent note points out (p. 151, n.; see also Wood, *Athenæ*, ii. 431; Raine, *Introd. to Nicholas Assheton*, vol. xv. of Chetham Society). In 1643, during the siege of Nantwich, Burghall says that his goods were seized and himself driven from his home by Colonel Marrow; he thereupon went to Haslington in Cheshire, 'where he had a call,' and tarried there from 1 May 1644 till 1646 (*Diary* for 18 March 1644). In the latter year he became vicar of Acton in Cheshire, taking the place of Hunt, who was sequestered (Ormerod, iii. 187).

In company with fifty-eight Cheshire ministers he signed the attestation to the solemn league and covenant in 1648 (CALAMY, *Continuation*, i. 171). In this document his name is spelt Burghah, and by Calamy Burgal. In 1650 he preached and published a sermon at the dedication of the free school at Acton (*ib.*) From the year 1655 he complains that he was much molested by the quakers, and speaks of their opinions with great asperity (*Diary* for 1655, 1660; CALAMY, *Abridgement of Baxter's Life and Times*, ii. 128).

When the Act of Uniformity was passed, Burghall, after preaching farewell sermons at his churches of Wrenbury and Acton, was on 3 Oct. 1662 suspended from the vicarage of Acton, and on the 28th his successor Kirks was appointed. The diary ends in the year 1663. When expelled from the vicarage he was reduced to poverty; the last note in the diary complains that he was defrauded of his right to the tithes. A school was formed by public subscription for his maintenance (ORMEROD, iii. 185, n.; LYSONS, *Magna Brit.* vol. ii. pt. ii. p. 471, from answers to the queries of Bishop Porteus in the bishops' registry, 1778). Burghall died 8 Dec. 1665, steadfast in his religious faith (CALAMY, *Continuation*, i. 171). His diary was left in manuscript. It was printed in 1778 in an anonymous 'History of Cheshire,' in two vols., which incorporated King's 'Vale Royal' with this and similar narratives (LYSONS, *Magna Brit.* II. ii. 466; ORMEROD, iii. 222–8). It is more accessible in Barlow's 'Cheshire' (1855). Its title is 'Providence improved;' and it begins with the year 1628. Before the civil war the entries only record what the author regarded as the special interventions of Providence in the neighbourhood of Bunbury. In the year 1641 Burghall first notices political events, and afterwards gives a very detailed account of the military operations in Cheshire. The reason was that Byron took his church at Acton and made it a basis for the siege of Nantwich. The narrative throws additional light on some disputed points in the history of the war. Barlow in one of his notes to the diary (many of these notes, he says, were furnished by Mr. Aspland) states that Burghall married a sister of John Bruen, but he does not give any authority for the statement; and all the marriages of Bruen's sisters are shown in Ormerod's pedigree of the Bruen family (ORMEROD, *Cheshire*, ii. 175).

[Burghall's Diary; Ormerod's Cheshire; Lysons's Magna Brit. vol. ii. pt. ii. pp. 466–71; Calamy's Abridgement, ii. 128, Continuation, i. 171; Palmer's Nonconf. Memorial, i. 255; Chetham Society's publications, vols. viii. and xv.; Account of the Siege of Nantwich (1774).]

A. G–N.

BURGHERS, MICHAEL (*d.* 1727), a Dutch engraver and draughtsman, came to England when young, and settled at Oxford. He engraved the print in the 'University Almanac' for 1676, and most of those which followed it up to 1720. He made many small views of buildings at Queen's College and Christ Church. He also engraved the following portraits: William Sommer, the antiquary; Francis Junius, after A. van Dyck; John Barefoot, letter-doctor to the university, 1681; head of James II in an almanac, 1686; William Penderill of Boscobel in Salop; Robert Eglesfield, founder of Queen's College; Sir W. Read, chemical physician; and the Visage of Christ, engraved in the manner of Claude Mellan. In mezzotinto Burghers executed a portrait of Anthony à Wood, the antiquary. On several of his plates he added to his name 'Academiæ Oxon. chalcographus,' but sometimes marked them with the initials M.B. only. He died, according to Hearne's 'Reliquiæ,' on 10 Jan. 1726–7.

[Redgrave's Dictionary of Artists (1878); MS. notes in British Museum.] L. F.

BURGHERSH, BARTHOLOMEW, LORD, the elder (*d.* 1355), was the second (or perhaps the third) son of Robert, lord Burghersh, and succeeded to his father's title and estates on the death of his elder brother Stephen. He was the nephew on the mother's side and namesake of Bartholomew, lord Badlesmere, one of the most powerful of the barons. He married Elizabeth, one of the three coheiresses of Theobald, lord Verdon, an alliance by which his wealth and power were increased. Lord Badlesmere was a bitter enemy of Thomas, earl of Lancaster, and we find Burghersh taking an active part in the unhappy contests of parties in Edward II's reign as an adherent of his uncle, whom in 1317 he accompanied in an expedition to Scotland. In October 1321, when Leeds Castle, Kent—the gates of which had been shut against Queen Isabella by Lady Badlesmere—surrendered to Edward, who had with unwonted spirit raised a force of thirty thousand men to avenge the insult offered to his wife, Burghersh, who was one of the garrison, was taken prisoner and incarcerated in the Tower of London. This imprisonment was probably the means of saving him from the fate of his uncle after the disastrous battle of Boroughbridge. He was spared to aid in the overthrow of his unfortunate sovereign. On the landing of Isabella, on 24 Sept. 1326, his brother Henry

[q. v.], the bishop of Lincoln, hastened to join her, and with Orlton, bishop of Hereford, took the initiative in the measures which speedily led to Edward's deposition and murder. The important posts of constable of Dover Castle and warden of the Cinque Ports, which had been held by his father, were given to Burghersh, and he held both offices, with but slight intermission, to his death. In the unsettled relations between England and France, which lasted through the greater part of Edward III's reign, the responsibility devolving on the holder of these offices, which implied the command of the chief channel of communication between the two countries, was of the highest moment, and it evidences the confidence reposed in Burghersh that he should have held them almost continuously during so important an epoch. The commission, given originally in the name of Edward II, but really proceeding from the party conspiring only too successfully against him, was renewed by his son in the first year of his reign. The first royal missive to him in this capacity, contained in Rymer, is an order to have sixty does taken from the king's park of Brabourne, and salted for the use of the parliament about to meet at Westminster. This is followed by an order to use his authority to put a stop to predatory incursions on the French coast. Burghersh evidently very speedily obtained the complete confidence of the young king, which he retained uninterruptedly to the end of his life. His services were rewarded by large grants of land and manorial privileges, escheated to the crown, or in some other way falling to the sovereign to dispose of. The king despatched him repeatedly on diplomatic errands. In 1329 he was sent to Philip of France to explain the reasons for the delay in the rendering of his homage, and in the same year as an ambassador to the pope, to plead for pecuniary aid from the revenues of the English church, a tenth of which was granted to the king for four years (*Chronicles Edward II, III*, Rolls Series, i. 348). Rymer contains a series of royal orders issued to him in his capacity of constable of Dover relating to prohibitions or licenses to cross the sea when the peace of the country was threatened, and to make arrangements for the passage of the king and other distinguished persons. He was entrusted with other offices calling for vigour of action and practical wisdom. In 1337, on the assumption by Edward of the title of king of France, he was made admiral of the fleet from the mouth of the Thames westward. He was also appointed seneschal of Ponthieu, warden of the Tower, and chamberlain of the king, in which capacity his presence is often recorded at the delivery of the great seal. In one of Edward's grievous straits for money he was entrusted with the pawning of the crown and other jewels. As keeper of the king's forest to the south of the Trent in 1341 he was commissioned to provide timber for the construction of engines of war and 'hourdes' or wooden stages for the defenders of castle walls. As a good and experienced soldier he was continually in attendance on the king in his Scotch and French wars, taking part in the great victory of Crecy, 26 Aug. 1346. The confidence reposed in Burghersh as a diplomatic agent was equally great. He was frequently sent, as may be seen in Rymer—often in company with Bishop Bateman of Norwich [q. v.]—to treat with the pope at Avignon, with Philip of Valois, with the counts of Brabant and Flanders, and other leading powers, on the truces and armistices so repeatedly made and broken, and to arrange the often promised but long deferred final peace between the two contending nations. As characteristic of the age, it is curious to find that, under an excess of religious zeal, Burghersh, before the breaking out of the war with France, when the realm was comparatively quiet, had laid aside his arms and assumed the cross. Edward, unable to dispense with the services of so valuable a helper, when starting for Gascony in 1377, petitioned the pope to release him from his vow. Two years after Crecy we find him again taking part in the French wars, and despatched to Avignon to treat with the pope for a firm and lasting peace between the two countries. The next year (1349) he accompanied the earl of Lancaster to Gascony, to suppress the rebellion there. In 1355, when Edward was leaving England for a fresh invasion of France, Burghersh was appointed one of the guardians of the realm, but died at the beginning of August of that year. He was buried in the chantry of St. Catherine, which he had founded in Lincoln minster for the soul of his brother Henry, bishop of Lincoln, and their father, Robert Burghersh. Monuments to all three, with effigies of the two brothers, are still to be seen.

[Authorities as under Burghersh, Henry.]

E. V.

BURGHERSH, BARTHOLOMEW, Lord, the younger (*d.* 1369), the son of Bartholomew Burghersh the elder, adopted his father's profession of arms and rivalled him in military distinction. His recorded career begins in 1339, when he accompanied Edward III in his expedition to Flanders and took part in the first invasion of French terri-

tory. We find his name also as attending the king on his third inglorious and unprofitable campaign in Brittany in 1342–3. In 1346 he was one of the retinue of the Black Prince, then in his fifteenth year, in the ever memorable campaign of Crecy, and in the following year was present at the siege of Calais, being rewarded for his distinguished services there by a rich wardship. In 1349 he was in the campaign in Gascony. On the institution of the order of the Garter in 1350 he was chosen to be one of the first knights companions. In 1354 he fulfilled a religious vow by taking a journey to the Holy Land. On his return home he joined the Black Prince in the expedition—the largest and most formidable yet directed against France—in 1355. He was one of the most eminent of the commanders of the invading army, and had a leading share in the events of the campaign, especially in the battle of Poitiers, 19 Sept. 1356 (Froissart, bk. i. c. 161). A daring exploit of Burghersh is recorded by Froissart shortly before the battle. In company with Sir John Chandos and Sir James Audley, and attended by only four-and-twenty horsemen, he made an excursion from the main body of the army, and, falling on the rear of the French army, took thirty-two knights and gentlemen prisoners (*ib.* c. 157). His prowess and skill were again tried about the same time, when, on his return with a small foraging party near Berry, he was attacked from an ambuscade by a much more formidable force, which, however, he managed to keep at bay till relieved by the Black Prince (*ib.* c. 219). During this campaign his father, Lord Burghersh, died, and he received livery of his lands as his heir. In 1359 he again accompanied Edward III on his last and most formidable invasion of France, ending in the decisive treaty of Bretigny, 8 May 1360. He was deputed to aid in the negotiation of this treaty between 'the firstborn sons of the kings of England and France' at Chartres, for which letters of protection were given him. He and his brother commissioners were taken prisoners in violation of the bond, and Edward had to interpose to obtain their liberation (Rymer, sub ann.) During this campaign Knighton records his successful siege of the castle of Sourmussy in Gascony, in which he appears to have evidenced no common skill (Knighton, 2622). In 1362 he was appointed one of the commissioners on the state of Ireland. When, in 1364, King John of France, to make atonement for the Duke of Anjou's breach of faith, determined to yield himself back to captivity, to die three months after his landing at the Savoy Palace, Burghersh was one of the nobles deputed to receive him at Dover and conduct him by Canterbury to Edward's presence at Eltham (Froissart, bk. i. c. 219). In 1366 he was one of the commissioners sent to Urban V, who had rashly demanded the payment of the arrears of the tribute granted by King John. His death took place in 1369. By his desire he was buried in the lady chapel of Walsingham Abbey. He was twice married: first to Cecilia, heiress of Richard Weyland, and secondly to his cousin Margaret, sister of Bartholomew, lord Badlesmere. He left an only daughter, Elizabeth, married to Edward, lord Despenser.

[Authorities as under Burghersh, Henry.]
E. V.

BURGHERSH, HENRY (1292–1340), bishop of Lincoln, was third son of Sir Robert Burghersh, lord Burghersh, whose family took their name from Burghersh or Burwash in Sussex. His mother was the sister of the powerful noble, Bartholomew, lord Badlesmere. Having chosen an ecclesiastical career, the young man devoted himself to the study of civil and canon law in the foreign universities. When only twenty-five years of age, 17 Nov. 1316, he was appointed to the prebendal stall of Riccall in York Minster (Le Neve, iii. 209). On the death of John Sendale, bishop of Winchester, in 1319, the young man's all-powerful uncle, Badlesmere, sought the dignity for him. Badlesmere was the main bulwark of Edward against Thomas of Lancaster, and his influence is illustrated by the urgency with which Edward assailed the pope (John XXII) on behalf of Burghersh, who was still studying law at Angers. On 2 and 9 Nov. and 15 Dec. 1319 the king made three distinct applications to the pope in favour of Burghersh, accompanying his letters to the pope with others to the cardinals of the curia and his own nuncios calling upon them to use their influence on his behalf. The letters rise in earnestness of entreaty and in commendation of Burghersh, whom he declares, contrary to the fact, to be of legitimate age for consecration, and to be endowed with all necessary learning, especially of a legal character, and every suitable virtue. The king's urgency failed. The rich see of Winchester was bestowed on a foreigner, Rigaud Asser. The correspondence, which is curious and painfully instructive, as showing the complete subjugation of the church of England to the papal see, may be found in Rymer, II. i. 405, 406, 407, 411. The bishop of Lincoln, John of Dalderby, universally revered for his sanctity, died on 12 Jan. 1320. The dean and chapter, in pursuance of their

undoubted rights, elected their dean, Henry of Mansfield, to the vacant see. Mansfield, however, declined the episcopate. The second choice of the chapter fell on Antony Bek (1279–1343) [q. v.], the chancellor of this church, who was not indisposed to accept the office. Again the electors were baulked. Lord Badlesmere was then at the papal court at Avignon on a mission from Edward (Adam Murimuth, p. 31). He availed himself of the opportunity to plead the cause of his nephew, in whose behalf, only three days after Bishop Dalderby's decease, and probably on the very day of its notification to him, 16 Jan. 1320, his royal master had already addressed a fourth letter to the pope, followed by a fifth letter on 6 March (Rymer, II. i. 414 ff. 814 ff.) His application was warmly supported, and the large bribes offered, 'pecuniæ non modicæ interventionem' (*Gesta Edw. de Carnarvon*, Rolls Series, ii. 60), furnished a powerful inducement. The election of Antony Bek was shamelessly annulled, and the dean and chapter of Lincoln were informed that the pope had reserved the appointment to himself by way of provision, and had selected Henry Burghersh, though not of canonical age, being only in his twenty-ninth year; this 'defect of age,' in the words of the papal letter to Edward, 'being compensated by the abundance of the young man's merits and virtues, as he was well furnished with knowledge of letters, illustrious by nobility of family, remarkable for moral and virtuous living, and adorned with other manifold gifts' (Rymer, *Fœd.* II. i. 425). The scandal of such an appointment called forth unmeasured reprobation from those to whom the independence of the church and realm was dear. Perhaps to avoid public offence the consecration was performed at Boulogne, 20 July, in the presence of Edward II. His consecrator was Salmon, bishop of Norwich, Adam of Orlton, bishop of Hereford, the infamous conspirator against Edward II, being one of the assistant prelates. Burghersh did not rise above the average moral standard of the English episcopate when it was almost at its lowest. Walsingham charges him with avarice beyond his fellows, and a bold contempt of the rights of others. He was, in common with the leading prelates of his time, far more of a statesman than a bishop. The utmost that John of Schalby, his registrar, can say in his favour is that he bore the 'royal persecutions' patiently, and obtained the right of sanctuary for the bishop's palace and canons' houses at Lincoln, already granted to the cathedral church.

The Bishop of Lincoln's court favour was not of long duration. His uncle, Lord Badlesmere, joined in the attack of the barons on the Despensers, and with his old enemy, the Earl of Lancaster, and the rebel lords made war upon the king. After the battle of Boroughbridge, 16 March 1322, in which Lancaster and his allies were defeated, Badlesmere took refuge in his nephew the Bishop of Lincoln's manor of Stow Park. Here he was captured and taken to Canterbury, where he was beheaded (Leland, *Collect.* ii. 465; Adam Murimuth, p. 37). The bishop's temporalities were seized by the king, who, in a series of letters to the pope, called upon his holiness to deprive Burghersh of his see. Similar letters were addressed to the college of cardinals and to Philip of France, and able theologians were despatched to plead the king's cause against the bishop at the papal court (Rymer, II. i. 464, 500, 504, 510, 515). The pope at last replied that he would be ready to attend to any charges for canonical offences, but it was most unreasonable to ask him to visit unproved offences with severe penalties (u. s. p. 536). Meanwhile Edward was as usual in great want of money, and the Bishop of Lincoln, by way of reprisal, used his authority to thwart his demands for subsidies from the clergy. A convocation of the clergy of the province of Canterbury, held at Lincoln 14 Jan. 1323, to confirm the subsidy already voted at York, resolutely refused to accede to the demand. Burghersh's name is not definitely mentioned, but there can be no doubt that the violent opposition of the clergy was actively supported by the bishop, in whose cathedral the convocation was held (W. de Dene, *Anglia Sacra*, i. 362). The vigorous measures taken by the king against the arch-traitor, Adam de Orlton [q. v.], bishop of Hereford, would seem to have alarmed the Bishop of Lincoln into an outward profession of loyalty and obedience. Edward rewarded his insincere professions by taking him again into his royal favour and giving him restitution of his temporalities. This generosity was recompensed by the basest duplicity. When Queen Isabella landed in Suffolk, 24 Sept. 1326, 'proclaiming herself,' as Bishop Stubbs writes, 'the avenger of Earl Thomas and the enemy of the Despensers,' one of the earliest and most zealous of her adherents was Burghersh. He, with his brethren of Norwich and Hereford, styled in the vigorous language of a contemporary chronicler, with allusion to the queen's name, 'Baal sacerdotes, alumni Jesabellæ,' obtained for her supplies of money from the other bishops, who were all either avowedly hostile or coldly indifferent to their royal master. Burghersh was among the guests at the Christmas banquet held at Wallingford by the leaders of

the queen's party after Edward's capture and imprisonment at Kenilworth. He also accompanied Orlton to that fortress in January 1327, after the deposition of Edward by the parliament, being sent in advance of the other commissioners to procure his resignation of the crown in favour of his son. In February 1328 he was commissioned by the parliament at York, in conjunction with the queen's tool, Ayreminne, bishop of Norwich, to conclude peace with the Scots, and to negotiate the marriage of the king's young sister Joan with David, the son and heir of Robert Bruce, which was carried into effect the next year. In the following March he succeeded his fellow-conspirator Orlton as treasurer, on the latter going to the papal court at Avignon, where he obtained for himself a papal provision to the see of Worcester, and in May 1328 he received the great seal as chancellor on the resignation of John Hotham, bishop of Ely; thus at the early age of thirty-seven attaining the highest office in the state. Two months after the murder of the king, Reynolds, archbishop of Canterbury, died, and an unsuccessful attempt was made by the queen's party to secure the primacy for Burghersh, to which Simon Mepham was appointed. When Edward proceeded to France to do homage for his continental possessions, Burghersh, the confidential friend of Isabella and of Mortimer, accompanied him as his guardian, and, according to Knighton (Twysden, *Decem Script.* col. 2555), by a timely retreat rescued the young king from the treacherous designs of Philip, who was purposing to make him his prisoner.

Edward's first child, the future Black Prince, was born at Woodstock 15 June 1330, and Burghersh, the bishop of the diocese, which then included the county of Oxford, baptised him. The following autumn saw the fall of Isabella and Mortimer. Burghersh was too completely identified with them to escape altogether. He was actually with Mortimer and the queen at Nottingham when the former was apprehended, and was sent to the Tower on St. Luke's day, 18 Oct. 1330. He was deprived on 28 Nov. of his office as chancellor in which he was succeeded by Stratford, bishop of Winchester, afterwards primate, who as archdeacon of Lincoln had proved one of his most unremitting opponents, and had been employed by Edward II to convey the charges against him to the papal curia and to prosecute the cause. Burghersh, however, speedily regained a considerable amount of power and influence, and played a conspicuous part in the early years of the reign of Edward III as the spokesman of the court party (Stubbs, *Const. Hist.* ii. 367, 384). In 1333 he supported the Oxford authorities in suppressing the attempt on the part of the northern students at Oxford, who had been defeated in an affray with the southern students, to establish a new rival university at Stamford (Oxf. Hist. Soc. *Collectanea*, i. 9). Having been out of office four years, he once more became treasurer in 1334, but was again dismissed in 1337. In the January of the preceding year he had formed one of a commission, with the archbishop of Canterbury and the bishops of Durham and Carlisle, for negotiating the short peace with Scotland, speedily nullified by the massacre by the Scots of the English governors appointed by Edward (*Gest. Edw. Tert.* Rolls Series, ii. 127). Burghersh's removal from the treasurership does not appear to indicate any decided breach between him and the king, for the following year, the half of the wool of England having been granted to Edward for the expenses of the projected war with Philip of Valois, he was sent into Flanders, with Sir Walter Manny and a large force, to protect the fleet which was conveying the wool to be sold to the Flemish clothiers at the king's own price. A large quantity of wool, valued at 150,000*l.*, having been discovered in the hands of the English merchants at Dordrecht, the whole was seized by the bishop and Manny and the proceeds devoted to purchasing the support of the dukes of Gueldres, Hainault, and Brabant in the contemplated French war (*ib.* ii. 133; Knighton ap. Twysden, 2570). Edward evidently found Burghersh an efficient and capable minister, whom he was glad to employ in any state matter calling for businesslike capacity unfettered by overscrupulosity. He was in England again in the early part of 1340, and was despatched by the king to the south to hurry forward the equipment of vessels for the fleet with which on 24 June Edward gained the great naval victory of Sluys (Walsingham, *Hist. Angl.* i. 226, Rolls Series). In his capacity of 'principal adviser of the king in foreign affairs,' the character given him by the continuator of Adam of Murimuth (p. 114), he accompanied his royal master to Flanders, where he seems to have remained till his premature death at Ghent, 4 Dec. 1340. His body was brought to England, and was buried in his cathedral church, at the east end of the north aisle of the retrochoir, where his brother, Sir Bartholomew, had founded a chantry at the altar of St. Catherine's. His monument, with his effigy in episcopal habit, still remains, but much mutilated and deprived of its lofty canopy. According to a curious tale recorded by Walsingham (*ib.* i. 254), his unquiet spirit was doomed to walk as the ghostly keeper of

the park at his manor of Tynghurst in Buckinghamshire, which he had enlarged at the expense of his neighbours, until their wrongs should be redressed by the restoration of their lands. Knighton gives Burghersh a high character as regards business capacity and his power of influencing others: 'He was a man noble and wise in counsel, of great boldness, yet of polished manners; singularly endowed with personal strength, and very remarkable for his power of getting brave men about him' (TWYSDEN, col. 2577). Of his work as bishop we know but little. His registers show, however, that he was not inactive in the discharge of his episcopal functions, when not otherwise engaged in diplomacy or state affairs, and that during his earlier years he was generally resident in his diocese. The number of letters dimissory given by him to candidates for holy orders leads to the conclusion that he was somewhat remiss in the duty of ordination. His frequent absences from the realm on state affairs compelled him to leave the management of his diocese for a long time together to suffragans or commissaries. He secured the gratitude of the vicars choral of his cathedral by a vigorous interference for the recovery of neglected payments to their body. We are told also that he regulated the consistorial court of his diocese and issued a code of statutes for its guidance. Burghersh's career as a bishop is far from edifying, but few are more instructive as to the character of the church of England and its rulers in the first half of the fourteenth century. An able administrator, an acute statesman, a practical man of business, usually carrying to a successful issue any task he undertook, he was destitute of political morality, and shamelessly intrigued for political or ecclesiastical advancement. He exhibited little or no religious feeling.

[Dugdale's Baronage, ii. 34–7; Rymer's Fœdera, vol. i. pt. ii., vol. ii. pts. i. and ii., iii. 1 passim; Adam of Murimuth's Chronicon; Walsingham's Hist. Angl.; Knighton ap. Twysden; Chronicles of the Reigns of Edward I and II (Rolls Series); William of Dene, Anglia Sacra, vol. i.; Stow's Annals; Froissart, bk. i. c. 146, 157, 249; Canon Perry's manuscript History of Bishop Burghersh.] E. V.

BURGHERSH, LORD. [See FANE.]

BURGIS, EDWARD (1673?–1747), catholic divine, was the son of a clergyman of the church of England. On becoming a Dominican friar he assumed the christian name of Ambrose. He passed through the highest offices of his order with distinguished credit, and died at Brussels on 27 April 1747. He wrote: 1. 'The Annals of the Church' (down to A.D. 300), 1712. 2. 'The Annals of the Church' (for five centuries), 5 vols., London, 1738.

[Oliver's Catholic Religion in Cornwall, 451; Palmer's Obit. Notices of the Friar-Preachers, (1884), 13.] T. C.

BURGHLEY, LORD WILLIAM (1520–1598). [See CECIL.]

BURGO, DR. [See BURKE, THOMAS (1710?–1776).]

BURGOYNE, HUGH TALBOT (1833–1870), captain in the royal navy, only son of Sir John Fox Burgoyne [q. v.], entered the navy in 1847. On the completion of his time as midshipman, he was promoted to the rank of lieutenant on 11 Jan. 1854; and shortly afterwards (20 March) appointed to the Boscawen, in which he served for a few months in the Baltic. When the Boscawen, with the other sailing ships, returned to England, he was appointed on 16 Sept. to the Swallow, in which he went out to the Mediterranean. The Swallow was attached to the fleet before Sebastopol, and on 29 May 1855, after Genitchi had been shelled, Burgoyne volunteered to land, in company with Lieutenant Buckley and Mr. Roberts, and set fire to a quantity of Russian stores. It was a dangerous piece of service gallantly performed, and was rewarded with the Victoria cross when that order was instituted in the following year [see BUCKLEY, CECIL WILLIAM]. Burgoyne's want of seniority prevented his being promoted at once, but he was appointed to the command of the Wrangler, despatch gunboat, in which he continued actively employed during the rest of the war. He was made commander on 10 May 1856, and on 16 July 1857 was appointed to the Ganges, bearing the flag of Rear-admiral Baynes in the Pacific. He continued in her during the whole commission, and when she paid off was advanced to be captain on 15 May 1861. In 1863 he accompanied Captain Osborn to China, as second in command of the Anglo-Chinese flotilla, and when Osborn threw up the appointment [see OSBORN, SHERARD] on a disagreement with the Chinese government, they immediately offered the vacant appointment to Burgoyne, with an unusually liberal pay. Burgoyne, however, declined it, being no more disposed than Osborn had been to submit himself to the local authorities. The junior officers followed his example, and the flotilla was broken up. Shortly after his return to England, Burgoyne was appointed, on 27 Sept. 1865, to command the Wivern, a small turret-

ship, in which he continued for the next two years, when he was appointed, 22 Oct. 1867, to the Constance frigate, on the North American station. Towards the close of the following year the Constance was paid off, and Burgoyne was appointed to superintend the building and fitting out of the Captain, an experiment of a full-rigged ship, with turrets and a low freeboard, which the admiralty had decided to try on a very large scale [see COLES, COWPER PHIPPS]. The Captain was put in commission on 30 April 1870, and in a first cruise in the Channel, and as far as Vigo, during the month of July, appeared to those on board to be a remarkably easy and comfortable sea-boat, and was currently spoken of as being the steadiest platform for guns that had ever been afloat. It was not then understood that this unusual steadiness was really a sign of the most serious danger; and Burgoyne reported officially that the ship had 'proved herself a most efficient vessel both under sail and steam, as well as easy and comfortable.' In August she accompanied the Channel fleet as far as Gibraltar. On 6 Sept. the fleet, on its return voyage, was broad off Cape Finisterre; Sir Alexander Milne, the commander-in-chief, visited the ship, and was much struck by her extreme lowness in the water, so that with a pleasant royal breeze 'the water was washing over the lee side of the deck fore and aft, and striking the after turret to a depth of about 18 inches to 2 feet.' He said to Captain Coles, who, as the designer of the ship, had come in her in a private capacity, 'I cannot reconcile myself to this state of things so very unusual in all my experience.' Still there was no thought of danger, and Sir Alexander went back to his ship puzzled rather than alarmed at the novel appearances on board the Captain. During the evening the weather changed for the worse; it came on thick with a drizzling rain, and the wind got up. The ships were screened from each other's sight, but there had been plenty of warning, and the gale was of no alarming strength. It was about twenty minutes after midnight on the morning of the 7th that a fresh squall struck the ships. Under any other circumstances it would have passed with a bare notice, but it proved fatal to the Captain. As the squall struck her she heeled over, had no power of recovery, turned completely over bottom upwards, and sank. The greater number of her officers and men were below, and went down with her; but of those who were on deck only eighteen managed to scramble into the launch, which had been thrown out when the ship was on her beam ends, and were saved. Burgoyne, with some few men, had got on to the bottom of the pinnace; and as the launch drifted near, the men jumped and were picked up. Whether from exhaustion, or from a determination not to survive the loss of the ship, Burgoyne refused to jump, and he was never seen again.

Two brass mural tablets, commemorating by name the officers and ship's company of the ill-fated Captain, have been placed in St. Paul's Cathedral.

[Wrottesley's Life of Sir John Fox Burgoyne, ii. 445; O'Byrne's Victoria Cross, 45; Minutes of the Proceedings of the Court-martial on the loss of H.M.S. Captain, published by order of the Lords Commissioners of the Admiralty.]

J. K. L.

BURGOYNE, SIR JOHN (1739–1785), general, seventh baronet, of Sutton, Bedfordshire, and cousin of Lieutenant-general the Right Hon. John Burgoyne, was born in 1739, and entered the army at an early age. After serving in the 7th fusiliers and other corps, he obtained the lieutenant-colonelcy of the 58th foot in Ireland in 1764. Some years later he was transferred to that of the 14th light dragoons, then on the Irish establishment. The 'Calendar of Home Office Papers,' 1770–2, pars. 224, 639, shows these appointments to have been dictated by political as well as professional considerations. In 1781 Burgoyne was commissioned to raise a regiment of light dragoons for service in India, the first European cavalry sent out to that country. This corps, originally known as the 23rd light dragoons, was formed out of drafts from other regiments, and had its rendezvous at Bedford. Standards, now in possession of the 19th hussars, were presented to it by George III, and early in 1782 it embarked, with other reinforcements, on board the East India fleet under convoy of Admiral Sir R. Bickerton, and landed at Madras towards the end of the year. Under its changed name of the 19th light dragoons it subsequently won great renown on Indian battle-fields. Burgoyne was promoted to the rank of major-general on the Madras staff in 1783. He married Charlotte, daughter of General Johnstone of Overston, Northamptonshire, and by this lady, who afterwards married, secondly, Lieutenant-general Eyre Power Trench, he left several children. He died at Madras in 1785.

Burgoyne's eldest son, SIR MONTAGUE ROGER BURGOYNE, eighth baronet, was also a cavalry officer, and like his father ultimately became a major-general. He entered the army as cornet in the Scots Greys in 1789, and in 1795 became lieutenant-colonel of the short-

lived 32nd light dragoons. He was afterwards for some years one of the inspecting field-officers of yeomanry and volunteer corps. He died at his mother's residence in Oxford Street, London, on 11 Aug. 1817. Shortly before his death Burgoyne was the object of a curious and vexatious prosecution, in which the vicar of his parish sued him for penalties under an old law for not having attended divine service during a period exceeding twelve months. The proceedings fell through.

[Burke's Baronetage; De Fonblanque's Life of Right Hon. John Burgoyne, p. 6; Annual Army Lists; War Office Military Entry Books and Marching Orders (Regulars); Gent. Mag. (lxxxvii.) i. 189, ii. 368.] H. M. C.

BURGOYNE, JOHN (1722–1792), dramatist and general, was the only son of Captain John Burgoyne, a man of fashion, who died in the rules of the king's bench, and grandson of Sir John Burgoyne, bart., of Sutton Park, Bedfordshire. He was educated at Westminster School, where he made friends with Lord Strange, eldest son of the Earl of Derby, who at every important crisis in his life was his faithful friend. Burgoyne became a cornet in the 13th light dragoons in 1740, and purchased a lieutenancy in 1741, when the regiment was stationed at Preston. From Preston he frequently went over to Knowsley to see his old schoolfellow, and his intimacy there culminated in his elopement with Lady Charlotte Stanley, the sister of Lord Strange, in 1743. The lady's brother was quite content with the match, but her father was so angry that he only gave her a small sum of money, and declared he would never see her again. With this money Burgoyne bought a captaincy in the 13th dragoons, and for three years Captain and Lady Charlotte Burgoyne spent a very pleasant life in London. At the end of that period, however, they were so overwhelmed with debt that he sold his commission, and they retired to live quietly in France on the proceeds of the sale. They settled down in a little cottage near Chanteloup, the seat of Choiseul, and during seven years of exile Captain Burgoyne made himself a master of the French language and literature, and obtained a good insight into contemporary politics and the condition of continental armies. He was meanwhile reconciled to his father-in-law, the eleventh earl of Derby, who subsequently left Lady Charlotte Burgoyne 25,000*l.* and an annuity of 400*l.* He returned to England, and by Lord Derby's interest obtained in 1756, on the outbreak of the seven years' war, a captaincy in the 11th dragoons, which he exchanged in May 1758 for a captaincy and lieutenant-colonelcy in the Coldstream guards. He now first saw service in the expeditions to Cherbourg and St. Malo in 1758 and 1759, and in the latter year he proposed to the Horse Guards to raise a regiment of light horse. Light cavalry were really unknown in England at this time. Burgoyne had heard much on the continent of the famous Pandours and Cossacks and of the Prussian hussars, and he propounded a scheme for raising two regiments of light horse. They were raised in August 1759 by Lieutenant-colonel Eliott, afterwards Lord Heathfield, and Burgoyne, were approved, and were named the King's Light Dragoons and the Queen's Light Dragoons respectively. After this success he was elected M.P. for Midhurst in 1761, and in 1762 was sent to Portugal as brigadier-general under Count la Lippe Buckeburg, to assist the Portuguese against Spain. The transports anchored in the Tagus on 6 May 1762, and Burgoyne received the command of the outposts. He stormed the town of Valencia d'Alcantara in July, taking three standards and a general, and on 5 Oct. stormed the entrenched camp of Villa Velha, which closed the campaign.

In 1768 he was elected M.P. for Preston, through the Derby influence, with free leave to say what he liked, and began as a candid friend of the ministry. His chief subjects were foreign policy and the war office, and his most successful speeches were against the government on the Falkland Isles in 1771, and on the government of India in 1772. This India motion is the most striking proof of his ability as a statesman, and in his motion for a select committee, on 13 April 1772, he proposed the principle, afterwards incorporated into the India bills of Pitt and Fox, that some government control should be instituted over the proceedings of the East India Company. When the report of the committee was brought up, on 3 May 1773, he made a violent attack on Lord Clive, and brought about his condemnation by the House of Commons, though Wedderburn managed to keep off an impeachment. Burgoyne was a member of all the fashionable clubs, a friend of Sir Joshua Reynolds, an amateur actor, and a reckless gambler. In 1774 he wrote a play, the 'Maid of the Oaks,' which was acted at his seat, the Oaks, near Epsom, on the occasion of the marriage of his wife's nephew, then Lord Stanley, to Lady Betty Hamilton. In 1775 Garrick brought it out at Drury Lane, with Mrs. Abington in the chief rôle. Like Burgoyne's other efforts, the play is rather tedious to read. His political career, though it brought down the anger of

Junius, won him favour at court, in spite of occasional flashes of independence, and he was made colonel-commandant of the 16th light dragoons in 1763, governor of Fort William in Scotland in 1768, and major-general in 1772, when his income from these military appointments amounted to 3,500*l.* a year, on the strength of which he spent considerably more.

In September 1774 Burgoyne was sent out to America to reinforce General Gage. It was with the utmost reluctance that Burgoyne consented to leave his invalid wife (see his curious private memorandum on his appointment in Fonblanque's *Political and Military Episodes*, 120–35). He arrived at Boston in May 1775, and at once heard the news of the skirmish at Lexington. From the moment of his arrival Burgoyne was chafed by his forced inaction, and he bitterly complains that, owing to the number of generals and brigadiers, he had nothing to do. He occupied himself in a correspondence with the American general Lee, who had served with him in Portugal, and in writing home letters of bitter complaint. He witnessed the battle of Bunker's Hill, and returned home in disgust in November 1775. It was then determined to attack the colonists at once in the south, in New England, and in Canada. Burgoyne was attached to Sir Guy Carleton, the commander-in-chief in Canada, as second in command. He reached Canada in June 1776, the very month in which Lady Charlotte Burgoyne died, and found Carleton in command of 12,000 men. With him Burgoyne advanced, and, after a naval battle with a newly built flotilla on Lake Champlain, occupied Crown Point and reconnoitred Ticonderoga. Disgusted at Carleton's inaction, Burgoyne returned home, and at the request of the prime minister drew up a plan of campaign for the next year. He proposed that an army of 12,000 men, accompanied by 2,000 Canadians as guides and pioneers, and 1,000 Indians as scouts, should advance from Canada, take Ticonderoga, and then advance for two hundred miles through the forests to Albany in the state of New York, where a junction should be formed with a division from the army of Sir William Howe. His energy impressed the king and the ministry, and he returned to America in the spring of 1777 with supreme command of a force to make this march. On his arrival he soon found that his army would not consist of the 12,000 soldiers he had expected, and he eventually started, after issuing a bombastic proclamation, with only 6,400 soldiers and 649 Indians, from the Three Rivers in May 1777. The army was far too small, and not well found in stores and ammunition; but it was full of enthusiasm, and he was well supported by his officers. His advance was at first successful, and after reoccupying Crown Point he took Ticonderoga on 6 July, after six days' siege. The king wished to confer the order of the Bath on Burgoyne; and when Lord Derby refused this on his behalf, he insisted on promoting him lieutenant-general on 29 Aug. 1777. Burgoyne slowly moved forward after too much delay. He failed in his attack on a small American force at Bennington, and then crossed the Hudson. But difficulties accumulated; Arnold cut off his retreat, and Schuyler, with 16,000 men, blocked his advance. He was disheartened by the news that the force under Clinton had not stirred; yet he determined to keep on advancing. Schuyler continued to retreat before him, until he was superseded by Gates, who believed the time was come to stand at bay. Accordingly, on 24 Sept., Burgoyne found the American army, of nearly 20,000 men, strongly entrenched on Behmus' Heights, and immediately attacked it, though his own troops were reduced to 5,000 men. The attack was futile, and he had to attempt to retreat. But the American general would not allow him to escape; he harassed every mile of his retreat, and at last surrounded him at Saratoga. All Burgoyne's provisions and ammunition were expended, and he found himself obliged to surrender to Gates on 17 Oct. 1777.

Burgoyne at once obtained leave from General Washington in a most courteous letter (Fonblanque, p. 214) to return to England, and had to face a storm of disapprobation. In the House of Commons he found no friends but Charles James Fox and his immediate supporters, and on 26 May 1778 had to answer a motion by Mr. Vyner, 'to condemn the state and condition of the army which surrendered at Saratoga,' in which he asked why Burgoyne had been allowed to return to England. He defended himself in an able speech, which he afterwards published; but a select committee to examine the state of the army was appointed by a large majority. He had also to meet the anonymous attacks of the public press, and published his 'State of the Expedition from Canada, as laid before the House of Commons by Lieutenant-general Burgoyne and verified by Evidence,' in which he proved that his army was one-half the size he had demanded, and in every way badly provided. The attacks on him continued; and after pretending to order him to return to America as a prisoner of war, which he refused to do,

the king deprived him of the command of the 16th light dragoons and of his government of Fort William, and he was thus left with only his pay as a general officer. This conduct threw him more and more into the hands of the opposition. His support was warmly received. Fox and Sheridan insisted that he was an ill-used man, whose defeat was due to the incapacity of the ministry; and when the whigs returned to power under Lord Rockingham, Burgoyne, on 7 June 1782, was made commander-in-chief in Ireland, and a privy councillor there, and colonel of the 4th regiment. He went out of power with Fox on the fall of the coalition ministry in December 1783, and helped with his pen to turn Pitt's administration into ridicule. He contributed to the 'Rolliad' and the 'Probationary Odes,' and wrote nearly the whole of the witty but bitter and scurrilous 'Westminster Guide.' But the friends of Fox had commenced a long period of exclusion from office, and Burgoyne withdrew more and more from politics and confined himself to the literary and social life, in which he shone, and made practically his last political appearance as a manager of the impeachment of Warren Hastings in 1787.

His love for the stage and his success with the 'Maid of the Oaks' turned his mind especially to dramatic writing, and in 1780 was produced the comic opera, 'The Lord of the Manor,' for which he wrote the libretto, founded on Marmontel's 'Sylvain,' Jackson of Exeter writing the music. This was followed by his translation of Sédaine's libretto to Grétry's opera, 'Richard Cœur-de-Lion,' in 1785, and by his comedy, 'The Heiress,' in 1786. In this play, which was written at Knowsley and dedicated to Lord Derby, Miss Farren made her great success and charmed the heart of Lord Derby, who afterwards married her. Burgoyne himself had formed a connection with Susan Caulfield, a popular singer, by whom he had four children between 1782 and 1788, who were brought up by Lord Derby. 'The Heiress' had a marvellous success, went through ten editions in a year, was translated into French, German, Italian, and Spanish, and is to be found in Villemain's 'Chefs d'œuvres du Théâtre Étranger.' Of it Horace Walpole says, 'Burgoyne's battles and speeches will be forgotten; but his delicious comedy of the "Heiress" still continues the delight of the stage, and one of the most pleasing domestic compositions.' The idea of the 'Heiress' was taken from Mrs. Lennox's novel 'Henrietta' (Fonblanque, pp. 401–6). Burgoyne did not long survive this last success; and after being present at the Haymarket Theatre in good health on 3 June 1792, he died suddenly next day at his house in Halford Street, Mayfair, and was buried in Westminster Abbey on 13 Aug.

[For life: Political and Military Episodes derived from the Life and Correspondence of the Right Hon. John Burgoyne, General, Statesman, and Dramatist, by E. B. de Fonblanque, 1875. For works: The Dramatic and Poetical Works of the late Lieutenant-general John Burgoyne, 2 vols. 1808. For American campaigns: Ordinary histories of the United States; Creasy's Decisive Battles of the World; Max von Eelking's Das Leben des Generals Reidesel, Leipzig, 1856; the Orderly Book of Lieutenant-general John Burgoyne, edited by E. B. O'Callaghan, M.D., Albany, N.Y., 1860; Lieutenant-general John Burgoyne and the Convention of Saratoga, by Charles Deane, Worcester, N.Y., 1878; also the following contemporary tracts: The Substance of General Burgoyne's Speeches on Mr. Vyner's Motion, 26 May, and Mr. Hutt's, 28 May 1778, with an Appendix containing General Washington's Letter to General Burgoyne, 1778; A Letter from Lieutenant-general Burgoyne to his Constituents, upon his late Resignation, with Correspondence between him and the Secretaries of War relative to his Return to America, 1779; A State of the Expedition from Canada, as laid before the House of Commons and verified by Evidence, 1779; Remarks on General Burgoyne's State of the Expedition from Canada, 1780.]

H. M. S.

BURGOYNE, Sir JOHN FOX (1782–1871), engineer officer, was the eldest of the four illegitimate children of Lieutenant-general the Right Hon. John Burgoyne [q. v.], by Miss Susan Caulfield. He was born on 24 July 1782. On General Burgoyne's death in 1792, his nephew, Edward, twelfth earl of Derby, took charge of the children. In 1793 Burgoyne was sent to Eton, where he was the fag of Hallam, the historian, and on 19 Oct. 1796 he entered the Royal Military Academy at Woolwich. On 29 Aug. 1798 he was gazetted to the royal engineers.

In April 1800 he was ordered to join Sir Ralph Abercromby's army in the Mediterranean, but was left behind at Malta to assist in the reduction of Valetta. He was promoted first lieutenant in July 1800. From Malta he was ordered to Sicily, where General Fox made him his aide-de-camp, and he was promoted second captain in March 1805. He was sent as commanding engineer with General Mackenzie Fraser's force to Egypt in February 1807, and was present in that capacity at Rosetta. On his return to Sicily, Sir John Moore chose him to accompany his expedition to Portugal as commanding royal engineer. The expedition led to nothing;

but Moore took him in his former capacity in the expedition to Sweden in the summer of 1808, and finally to Portugal. He was too junior to fill the post of commanding royal engineer; but Moore appointed him commanding engineer with the light or reserve division. This division had to cover the retreat of the general to Corunna. Burgoyne blew up the bridges of Benevente and Castro Gonzalo at the last possible minute, and thus twice delayed the pursuit for several hours. With the reserve division he marched to Vigo, and there embarked for England. He joined Wellesley in Portugal in February 1809, and was present at the passage of the Douro and the taking of Oporto, and was promoted captain in July 1809. During the advance into Spain he was left behind in Portugal to fortify the lines of Torres Vedras; but in 1810 he again joined the army as commanding royal engineer with the 3rd or Picton's division. In this capacity he was present at the battle of Busaco and in the retreat to the lines of Torres Vedras; but his greatest service this year was in blowing up Fort Concepcion on 20 July. In the year 1811 his only command was as director of the right attack in the first futile siege of Badajoz. In January 1812 he commanded in the trenches before Ciudad Rodrigo on alternate days, led the 3rd division on the day of the storm, and was for his services gazetted major by brevet. In March he performed the same duties at the siege of Badajoz, again leading the 3rd division to the storm. For this service Burgoyne was promoted lieutenant-colonel by brevet. He was present at the battle of Salamanca, and directed the reduction of the forts at Salamanca and of the Retiro at Madrid. In 1813 he was present at Vittoria, and succeeded to the post of commanding royal engineer at the siege of San Sebastian, which he conducted to a successful close. He superintended the passage of the Bidassoa, and was present at the battle of the Nivelle. Colonel Elphinstone, a senior officer to Burgoyne, accompanied the main army in the advance, while Burgoyne, to his great disgust, was left behind to superintend the siege of Bayonne by Sir John Hope. For his various services he was only gazetted a C.B. at the end of the war, while Colonel Elphinstone was made a baronet [see ELPHINSTONE, SIR HOWARD]. He refused a civil knighthood, as a slight to his corps, but cheerfully accepted the order of the Tower and Sword conferred upon him by the Portuguese government. He was sent to America as commanding royal engineer, and was present in that capacity at the attack on New Orleans and at the reduction of Fort Bowyer. On his return to England in 1815 he offered himself for service in the coming campaign, but had the mortification to be absent from Waterloo.

In the first few years of peace Burgoyne commanded the royal engineers in the army of occupation in France from 1815 to 1818, at Chatham from 1821 to 1826, with Sir William Clinton's force in Portugal in 1826, and at Portsmouth from 1828 to 1831. In 1831 he was offered by Mr. Stanley, then Irish secretary, the chairmanship of the board of public works in Ireland, and he filled this post for fifteen years. He was promoted major-general in due course on 28 June 1838, and was in the same year given the K.C.B., which he had won fairly in 1814. In 1845 he accepted the appointment of inspector-general of fortifications, which he held for twenty-three years. His opinion was eagerly sought on every sort of question, and he sat on innumerable commissions, from one on the penny post to one on the proposed site of Waterloo Bridge. He served as Irish relief commissioner in the famine of 1847, and as a juror in the military section in the Great Exhibition of 1851. He was gazetted lieutenant-general in 1850, and made a G.C.B. in 1852.

Burgoyne was sent to Turkey in 1853 to examine the ground before the coming war in the East; and when the English army sailed under Lord Raglan's command, he accompanied it in a sort of nondescript capacity. He superintended the disembarkation of the army on the Crimean peninsula, chose the spot, and advised the flank march after the battle of the Alma to the south side of Sebastopol. Once in camp before Sebastopol, Burgoyne insisted on the necessity of reducing the Malakoff in order to take the city, and became more than ever the second man in the English army (HEAD, *Sketch of the Life and Death of Sir J. Burgoyne*, p. 34). His value was not appreciated in England. It was obvious that Sebastopol would not be quickly taken, and the British public made a scapegoat of the gallant old engineer officer who had advised the march to the southern side of the fortress. He was recalled in February 1855, and reached England in April to find himself virulently assailed by the press. He waited quietly for the tide to turn, and in the next year became very popular. He was made a baronet in 1856, created a grand officer of the Legion of Honour, and a knight of the first class of the order of the Medjidie, appointed a colonel-commandant of the royal engineers, and gazetted a full general, presented with the freedom of the city of London, and received the honorary degree of D.C.L. from the university of

Oxford. In 1858 he represented the queen at the second interment of the great Napoleon in the Hôtel des Invalides at Paris; in 1865 he was appointed constable of the Tower of London; and in 1868, when he resigned his post of inspector-general of fortifications, he was made a field-marshal, and granted a pension of 1,500*l.* a year by parliament. All his hopes were centred in his only son, Captain Hugh Burgoyne, R.N. [q. v.], who had been one of the first recipients of the Victoria cross; and when that son was lost in the Captain, in the Bay of Biscay, in September 1870, he felt that he had little left to live for. He himself died a year afterwards, at 5 Pembridge Square, on 7 Oct. 1871.

[The chief authority for Burgoyne's life is the Life and Correspondence of Field-marshal Sir John Fox Burgoyne, Bart., by his son-in-law, Lieut.-col. the Hon. George Wrottesley, R.E., 2 vols. 1873; see also A Sketch of the Life and Death of Field-marshal Sir John Burgoyne, by Major the Rt. Hon. Sir Francis Head, bart., R.E., 1872. Many of his published articles are reprinted in the Military Opinions of Gen. Sir J. F. Burgoyne, collected and edited by Capt. the Hon. G. Wrottesley, R.E., A.D.C., 1859; see also a curious article on the Courtesies of War in Blackwood's Mag. Nov. 1860, and a pamphlet, Our Defensive Forces, 1870, in which he recommended the short service system. For his services in the field see the Sieges of the Peninsula, by Major-gen. Sir J. T. Jones, bart., G.C.B., and Kinglake's Invasion of the Crimea.] H. M. S.

BURGOYNE, MONTAGU (1750–1836), politician younger son of Sir Roger Burgoyne of Sutton, Bedfordshire, was a member of Trinity Hall, Cambridge. Lord North gave him the sinecure office of chamberlain of the till office in the exchequer, worth 1,600*l.* per annum. He was for many years verderer of Epping Forest, and resided at Mark Hall, Harlow. He was candidate for Essex in 1810, but was defeated by John Archer Houblon. He was author of: 1. 'A Letter . . . on the Necessity of a Reform in Parliament,' 1809. 2. 'Account of Proceedings at the late Election for Essex,' 1810. 3. 'Speech to the Freeholders of Essex on the last day of the Election,' 1812. 4. 'A Collection of Psalms and Hymns.' 5. 'An Address to the Governors of Public Charity Schools . . . and a particular account of the Potton School of Industry, connected with allotments of land for the labouring poor in the counties of Bedford, Huntingdon, and Cambridge,' 1830. Burgoyne was a warm friend of the allotment system. He married Elizabeth, daughter and heiress of Eliab Harvey. It is said that Mr. and Mrs. Burgoyne were entitled to receive, if they did not actually receive, the flitch of bacon at Dunmow.

[Gent. Mag. May 1836, p. 550.]

BURGSTED, WALTER DE. [See BERSTEDE.]

BURGUNDY, MARGARET, DUCHESS OF (1503). [See MARGARET.]

BURHRED or BURGRÆD (reigned 852–874), king of the Mercians, succeeded Beorhtwulf [q. v.] in 852. Encouraged probably by the descents of the northern pirates, the Welsh, under Roderic Mawr, revolted from Mercia in 853. Burhred and his witan asked help of his over-lord Æthelwulf, the West-Saxon king. His request was readily granted, and the two kings devastated North Wales, conquered Anglesey, and brought the land again under the dominion of the Mercian king. The next year Burhred married Æthelswyth, the daughter of Æthelwulf, at Chippenham. When in 868 the Danes established themselves in Nottingham and threatened Mercia, Burhred and his witan sought the help of Æthelred and Ælfred. The West Saxons and Mercians joined forces and marched to Nottingham. The Danes refused to give battle, and the English laid siege to the town; they were unable to take it, and Burhred made peace with the invaders. Overawed, as it seems, by this united action, the Danes were for a while forced to remain inactive. Before long, however, the Mercian kingdom owned the Danish supremacy. When Ecgberht, the Northumbrian king, was turned out of his kingdom in 872, he and Archbishop Wulfhere are said to have been received by Burhred (compiler in *Chron. Maj.* i. 407). In 874 the Danes conquered Mercia. Burhred fled before them; he went over sea and dwelt at Rome. Before long he died there, and was buried in St. Mary's Church in the English school.

[Anglo-Saxon Chron. i. 122-5, 132, 142, Rolls Ser.; Asser, 469, 470, 475, 478, Mon. Hist. Brit.; Æthelweard's Chron. 511, 513, Mon. Hist. Brit.; Florence of Worcester, i. 74, 92, Eng. Hist. Soc.; Matt. Paris, Chronica Majora, i. 407, Rolls Ser.; Green's Conquest of England, 80, 101, 106.]
W. H.

BURHILL or BURGHILL, ROBERT (1572–1641), divine, born at Dymock, Gloucestershire, was descended from the Burghills of Thinghill, Herefordshire. He entered Corpus Christi College, Oxford, on 13 Jan. 1587–8, and proceeded B.A. on 5 Feb. 1590–1, M.A. on 12 Dec. 1594, B.D. on 7 July 1603, and D.D. on 2 June 1632. He became a probationer fellow of his college on 20 March 1584–5, obtained the rectories of Northwold,

near Thetford, Norfolk, and of Snailwell, Cambridgeshire, and a prebend in Hereford Cathedral on 20 Jan. 1603–4. His wide learning, which embraced a knowledge of Greek and Hebrew, attracted the attention of Sir Walter Raleigh, who received assistance from him in the composition of his 'History of the World' (Oldys, *Life of Walter Raleigh*). He died at Northwold in October 1641, and was buried in the chancel of the church there. A monument was erected to his memory by Samuel Knight, archdeacon of Berkshire, about 1740. He was a voluminous contributor to controversial divinity. He intervened in 1606 in a controversy between John Howson (bishop of Oxford, 1619–28) and Dr. Thomas Pye as to the marriage of divorced persons. In a Latin tractate (Oxford, 1606) Burhill supported Howson's contention that marriage in such cases was unlawful, and refuted Pye's opposite arguments. His pamphlet was bound up with a second edition of Howson's 'Thesis.' To the controversy excited by Bishop Andrewes's 'Tortura Torti,' a reply to Cardinal Bellarmine, Burhill contributed 'Responsio pro Tortura Torti contra Martinum Beconum Jesuitam,' London, 1611; 'De Potestate regia et Usurpatione papali pro Tortura Torti contra Parellum Andr. Eudæmon,' Oxford, 1613; and 'Assertio pro Jure regio contra Martini Beconi Jesuitæ Controversiam Anglicanam,' London, 1613, together with a defence of John Buckeridge's answer to Cardinal Bellarmine's apology. Burhill's printed works also include a Latin panegyric on James I, inviting him to visit Oxford (Oxford, 1603), and a preface to a sermon (London, 1602) of Miles Smith, bishop of Gloucester, 1612–24. In Corpus Christi College Library at Oxford is a manuscript commentary by Burhill on the difficult passages in Job; in the Bodleian are another manuscript tractate in support of monarchy and episcopacy, and a manuscript Latin poem in ten books, entitled 'Britannia Scholastica, vel de Britanniæ rebus scholasticis.'

[Wood's Athenæ, ed. Bliss, iii. 18–19; Fasti, ed. Bliss, i. 250, 267, 299, 466; Edwards's Life of Raleigh, i. 543–4.] S. L. L.

BURKE, EDMUND (1729–1797), statesman, the second son of Richard Burke, an attorney resident in Dublin, appears to have been born—for the exact date is not absolutely certain—on 12 Jan. 1729, N. S. There is no ground for the often-repeated statement that his family belonged to Limerick. His father was a protestant; his mother, whose maiden name was Nagle, was a Roman catholic. Although brought up in his father's religion, Burke was accustomed to look on Roman catholicism as the religion of many he loved, and thus early learnt the lesson of toleration. This lesson must have been still further impressed on him when, in 1741, he was sent to a school at Ballitore, co. Kildare, kept by Abraham Shackleton, a member of the Society of Friends, from whom he declared that he gained all that was really valuable in his education. With Shackleton's son Richard he formed a friendship which lasted through life. In 1743 he entered Trinity College, Dublin, and remained there until 1748. He seems to have studied diligently, but in a desultory fashion, taking up various subjects with eagerness, and dropping each in turn for some new pursuit (*Works*, i. 12). He made himself familiar with Latin authors, and especially with Cicero, 'the model on which he laboured to form his own character, in eloquence, in policy, in ethics, and philosophy' (*Sir P. Francis to Lord Holland*, p. 17). Although it has been asserted that he knew little of Greek, a letter of C. J. Fox states that he knew as much of that language as men usually do who have neglected it since their school or college days, and that the writer had heard him quote Homer and Pindar (Dilke, *Papers of a Critic*, ii. 312). He gained a scholarship by examination in 1746. His letters to Richard Shackleton during this period are such as any earnestly minded and ambitious youth might have written, and the verses sent with them do not show any special power. As in after life, his favourite recreation was to be among trees and gardens. He took his B.A. degree in the spring commencements of 1748, having been entered at the Middle Temple the year before, and in 1750 came up to London to study law. He did not apply himself steadfastly to work. His health was weak, and he seems to have spent much time in travelling about in company with his kinsman William Burke [q. v.], staying at Monmouth, at Turley House, Wiltshire, more than once at Bristol, and at other places. We scarcely know anything of this period of his life; for with the exception of one rather obscure fragment (Prior, 41), there is not a letter of his extant between 1752 and 1757. He seems to have broken off all communication even with R. Shackleton, for writing to him, 10 Aug. 1757, he says that he sends him a copy of his 'Philosophical Inquiry' 'as a sort of offering in atonement,' and speaks of himself as having been 'sometimes in London, sometimes in remote parts of the country, sometimes in France, and shortly, please God, to be in America' (*Works*, i. 17).

In 1756 he was lodging over a bookseller's shop near Temple Bar. He appears to have frequented the theatres and one or two debating societies, and to have made the acquaintance of some famous men, such as Garrick, with whom he formed a warm and lasting friendship.

Literary work was more to Burke's taste than legal study. He was never called to the bar, and the rejection of the profession for which he was designed angered his father, who in 1755 withdrew either wholly or in part the allowance of 100*l.* a year he had hitherto made him. Burke was thus forced to depend on literature for his livelihood. He had probably already written his 'Hints for an Essay on the Drama,' a short piece which remained unpublished until after his death. In 1756 he produced two works which at once gained him a high place in literature. The first of these, his 'Vindication of Natural Society, in a Letter to Lord ——, by a late Noble Writer,' was called forth by the publication of Bolingbroke's works in 1754, and is a satirical imitation both of his philosophy and his style. Applying Bolingbroke's arguments against revealed religion to an examination of what is ironically called 'artificial society,' Burke exhibits the folly of demanding a reason for moral and social institutions, and, with a foresight which was one of the most remarkable traits of his genius, thus early distinguished the coming attack of rationalistic criticism on the established order, and marked it as his special foe. The lofty style and eloquent diction of Bolingbroke were so skilfully imitated in this little pamphlet, that even such critics as Warburton believed the satire to be a genuine work, and the careful study of the original left its mark on the style of the imitator (Morley, *Life of Burke*). 'The Philosophical Inquiry into the Origin of our Ideas on the Sublime and the Beautiful' had been begun before Burke was nineteen, and had been laid aside for some years. This treatise, strange as some of its dicta are, was held by Johnson to be 'an example of true criticism' (Boswell, *Life*, iii. 91), and seemed to Lessing well worthy of translation. Burke's father was so pleased with this book that he sent him 100*l.* (Bisset, 36). Burke never ceased to take a warm and discriminating interest in all artistic matters, and is said to have 'embraced the whole concerns of art, ancient as well as modern, foreign as well as domestic' (Barry, *Works*, ii. 538). He was still in weak health, and accepted an invitation to stay with his physician, Dr. Nugent, in order to escape from noisy lodgings. He married the doctor's daughter Jane in the winter of 1756–7. According to one account, Burke became an inmate of Dr. Nugent's house while on a visit to Bath, where the doctor lived before he removed to London. Up to the time of her marriage Mrs. Burke was a Roman catholic, but she conformed to her husband's religion. Burke's marriage was a happy one; his wife was a gentle-tempered woman, and he was noted among his friends for his 'orderly and amiable domestic habits' (Boswell, *Life*, vii. 250). They had two sons: Richard, born 1758, and Christopher, who died in childhood.

Early in 1757 Burke published 'An Account of the European Settlements in America.' As regards the authorship of this book, he told Boswell, 'I did not write it. I will not deny that a friend did, and I revised it.' 'Malone tells me,' adds Boswell, 'that it was written by William Burke, the cousin of Edmund, but it is everywhere evident that Burke himself has contributed a great deal to it' (Boswell, *Letters to Temple*, p. 318). The early sheets of 'The Abridgment of the History of England' were also printed in this year, though the book itself was not published until after Burke's death. The crisis of the war in 1758 probably moved Burke to undertake the production of the 'Annual Register,' the first volume of which appeared in 1759. For this work Dodsley paid him 100*l.* a year. He never acknowledged his connection with this publication, and the amount of his contributions to it has never been ascertained. He evidently continued to write the 'Survey of Events' for some years after he entered political life, and even after he ceased to write it, about 1788, probably inspired and directed its composition. His literary successes brought him into society. Mrs. Montagu, writing in 1759, describes him as free from 'pert pedantry, modest, and delicate' (*Letters of Mrs. E. Montagu*, iv. 211). He was now residing with his father-in-law in Wimpole Street. He was in want of money, and was anxious to obtain the appointment of consul at Madrid. His cause was espoused by Dr. Markham, head-master of Westminster (afterwards archbishop of York), who prevailed on the Duchess of Queensberry to write to Pitt on his behalf (Prior, 62). The application was rejected, and Pitt was thus the means of keeping his future antagonist from leaving the field of action.

Before the end of 1759 Burke was introduced by Lord Charlemont to William Gerard ('Single-speech') Hamilton (*Memoirs of Lord Charlemont*, i. 119). He engaged himself as a kind of private secretary to Hamilton, and the work his employer required of him shut him out from all authorship save in the

'Annual Register.' On the other hand, his intimacy with Hamilton made him known to many persons of importance. In 1761 Hamilton was made secretary to the Earl of Halifax, and Burke went with him to Ireland. It was the year of the first outbreak of Whiteboyism, a movement which he attributed to local grievances, and not to political discontent (*Works*, i. 21). The policy of repression pursued by the government led him, probably about this time, to draw up some reflections on the penal code which remained unfinished, and were published after his death (*ib.* vi. 1). After a year in Dublin he returned to England with Hamilton, who in the spring of 1763 obtained for him a pension of 300*l.* a year. Burke, however, felt that he was doing himself an injustice in giving up all his time to Hamilton's service, and wrote plainly to his patron that he must be allowed some time for literary work, and that he could only accept the pension on that condition. In the autumn he was again in Ireland, but in May 1764 Hamilton lost his office, and Burke returned to live with his father-in-law in Queen Anne Street. Before he left Ireland he drew up an address to the king setting forth the hardships suffered by the Irish catholics, and left it with a friend. Fourteen years afterwards this document was forwarded to George III, and, it is said, did much towards reconciling him to the first instalment of religious toleration in Ireland (*ib.* i. 376). On his return to England Burke became a member of the club founded in the spring of that year at the Turk's Head in Gerrard Street. His powers of conversation made him one of its chief ornaments. Johnson declared that if you met him for the first time in the street, after five minutes' talk 'you would say, This is an extraordinary man. He is never,' he said, 'humdrum, never unwilling to talk, nor in haste to leave off.' 'Burke's talk,' he remarked on another occasion, 'is the ebullition of his mind; he does not talk from a desire of distinction, but because his mind is full.' Partly perhaps because he thus spoke out of the abundance of his heart, he was not witty. 'No, sir,' Johnson said, 'he never succeeds there. 'Tis low, 'tis conceit' (Boswell, *Life*, iv. 23, 225). He had the power of making men love him. His friendship with Garrick, Reynolds, and Johnson was in each case only broken by death. To Garrick he looked in time of need. Reynolds made him one of his executors, and left him 2,000*l.* Johnson, when on his deathbed, said to him, 'I must be in a wretched state indeed when your company would not be a delight to me.' Anxious to have such a man as Burke at his disposal, Hamilton offered him a yearly sum on condition that he devoted himself wholly to his service. Burke refused to sell himself, and his jealous patron broke off his connection with him. Indignant at his imperious conduct, Burke, in April, threw up the pension he had received through his intercession. During the period of his poverty he had cared little for money. However small his means were, he was always ready to give to others. While still struggling unknown in London, he met Emin, the Armenian adventurer, then friendless and in distress, and took him to his lodgings. Offering him half a guinea, he said, 'Upon my honour, this is all I have at present; please accept it' (J. Emin, *Life and Adventures*, 90). By 1765, however, it is probable that his prospects were brighter. During his stay in Ireland in 1763 he befriended James Barry, the painter [q. v.], brought him back with him to London, and in 1765 undertook to defray the greater part of the expense of sending him abroad to study (Barry's *Works*, i. 9–26). This seems to show that he had by this time some command of money, and certain notices, which are given below, as to the means of his family in 1766, render it probable that his brother and cousin had already embarked in speculation. In after days Burke saved Crabbe from a debtors' prison, lodged him in his own house, treated him as an honoured guest, and used his interest to gain the poet a livelihood.

In July 1765 Lord Rockingham, who had just been appointed first lord of the treasury, made Burke his private secretary. This appointment he owed to the good offices of his kinsman William Burke; it was the signal for all who grudged the rise of a man unconnected with any of the great houses to spread evil reports of him, and it was not long before the old Duke of Newcastle hurried to Lord Rockingham primed with slanders. The minister had been deceived; his new secretary was not merely an Irish adventurer, but a papist and a jesuit from St. Omer. Rockingham frankly told Burke what he had heard, and the spirit with which the secretary behaved won his entire confidence (*Memoirs of Lord Charlemont*, ii. 231). From this time onwards he looked on Burke as a personal friend as well as a useful ally. He advanced him large sums of money, and at his death directed that his bonds should be destroyed (*Works*, i. 504). These bonds are said to have been for 30,000*l.* The report that Burke was a catholic was not allowed to die out. Utterly without foundation as it was, the accusation was too mischievous to be dropped by the pensioners of the powerful

cliques of nobles and place-men, who were soon to have cause to hate and fear him, and sometimes supported by idle tales and often in its simple falsity it was brought against him over and over again all through his life. Before the end of the year William Burke, then under-secretary to Conway, arranged with Lord Verney, with whom he was connected in business transactions, that Burke should be returned to parliament for Wendover, one of the earl's boroughs, while he himself was elected for another. Burke was returned on 23 Dec. (*Members of Parliament*, ii. 123), and took his seat 14 Jan. 1766. Johnson presaged his friend's successful career: 'Now we who know Mr. Burke,' he said, 'know that he will be one of the first men in the country' (Boswell, *Life*, vi. 80). His first speech was made on 27 Jan., on a motion that the petition sent from the American Congress should be received by parliament. Contrary to the opinion of the majority of the ministerial party to which he belonged, he argued that the petition should be received on the ground that it was in itself an acknowledgment of the right of the House (Walpole, *Memoirs of the Reign of George III*, ii. 272; Bancroft, *Hist. of U. States*, iii. 551). A week later he acted with his party by speaking in favour of the Declaratory Resolutions. While allowing the right of taxation, he recommended a temporising policy. Now, as ever, he refused to treat politics as an abstract science, and held duties rather than barren rights to be the true basis of political action. 'Principles,' he said, 'should be subordinate to government.' He had now established his position among the leading men of the house. 'He made,' Johnson wrote, 'two speeches on the repeal of the Stamp Act, which were publicly commended by Mr. Pitt, and have filled the town with wonder' (Boswell, *Life*, ii. 321). In the course of a debate held during the same session on the restriction on American trade Burke exhibited his attachment to the principle of commercial freedom, and bitterly jeered Grenville on his reverence for the Navigation Act (Walpole, *George III*, ii. 316).

Burke seems by this time to have overcome his former weakness of constitution, though he suffered from a sharp attack of illness during his first session. Tall and vigorous, of dignified deportment, with massive brow and stern expression, he had an air of command. His voice was of great compass; his words came fast, but his thoughts seemed almost to overcome even his powers of utterance. Invective, sarcasm, metaphor, and argument followed hard after one another; his powers of description were gorgeous, his scorn was sublime, and in the midst of a discussion of some matter of ephemeral importance came enunciations of political wisdom which are for all time, and which illustrate the opinion that he was, 'Bacon alone excepted, the greatest political thinker who has ever devoted himself to the practice of English politics' (Buckle, *Civilization in England*, c. vii.) Although he spoke with an Irish accent, with awkward action, and in a harsh tone, his 'imperial fancy' and commanding eloquence excited universal admiration. No parliamentary orator has ever moved his audience as he now and again did. His speech on the employment of the Indians in war, for example, is said at one time to have almost choked Lord North, against whom it was delivered, with laughter, and at another to have drawn 'iron tears down Barré's cheek' (*Walpole to Mason*, 12 Feb. 1778; *Letters*, vii. 29). Unfortunately, his power over the house did not last; his thoughts were too deep for the greater part of the members, and were rather exhaustive discussions than direct contributions to debate (Morley, *Life*, 209), while the sustained loftiness of his style and a certain lack of sympathy with his audience marred the effect of his oratory. His temper was naturally hasty, and he was deficient in political tact (*Correspondence of C. J. Fox*, i. 86). Jealously excluded from office, with narrow means and disappointed hopes, he became soured and violent, and as he encountered neglect and rudeness, lost his dignity while he retained his vehemence. He wrote as he spoke, not in any set literary fashion, but with ease and vigour, taking Dryden's prose for his model, while at the same time he was under the influence of Bolingbroke's rapid style (*Memoirs of F. Horner*, i. 348). Neither in speaking nor writing did he avoid using words of foreign origin, and he constantly heightened the effect of his appeals by a quick transition from the sonorous expression of lofty sentiments to a terse saying clothed in homely English. In some of these sayings, indeed, he overpassed the bounds of good taste, while his loftier flights were not always free from bombast. His utterances, however, were not all declamatory. When occasion demanded, he spoke with quiet dignity, and some of his writings, such as the Historical Surveys in the 'Annual Register,' his protests written for the lords, and even certain of his pamphlets, are models of statesmanlike expression.

On the resignation of the Duke of Grafton, one of the secretaries of state, it was evident that the Rockingham administration would shortly come to an end. Conscious of the

advantage he would gain by holding a high office even for a little while, Burke was ambitious and self-confident enough to imagine that he might be chosen to fill the duke's place for the short time of office that yet remained to his party. A seat at the board of trade was suggested, perhaps actually offered to him. That, however, was not his object, and he declined it (*Works*, i. 154; *Chatham Correspondence*, iii. 111). On 7 June 1766 Rockingham was summarily displaced; Grafton came into office, and Burke's hopes perished. Indignant at the treatment his leader had received, he set forth the services of the outgoing ministers in a little pamphlet called 'A Short History of a Short Administration,' and heightened its effect by a letter in the 'Public Advertiser' ironically purporting to answer it (*Ann. Reg.* 1766, 213).

In the summer of 1766 Burke visited Ireland, and spent a short time with his mother at the house of his sister Juliana, the wife of Mr. French of Loughrea. While there he received the freedom of the town of Galway. He also visited a small estate called Clohir on the Blackwater, which he had received the year before on the death of his brother Garrett, an attorney. It has not been satisfactorily ascertained how this estate came into the hands of Garrett Burke. It is stated that it was conveyed to him by *a catholic family* in order to evade the rigour of the penal laws, and that he claimed it for himself (DILKE). Burke in 1777 was threatened with a lawsuit to recover this property. His legal position was evidently safe. He declared in a letter addressed probably to the solicitor of the claimant, Robert Nagle, that he had no reason to think that there had been any original wrong in the matter, and that he could not, in justice to his brother's memory, admit the claim, but that he was willing to do what he could 'voluntarily and cheerfully' for the Nagle family (*New Monthly Mag.* 1826, xvi. 153). In 1790 he sold Clohir to Edmund Nagle for 3,000*l.*

On Burke's return from Ireland Lord Chatham wished to attach him to his administration. He insisted, however, on following Rockingham, though Grafton declared that 'he would not have been obdurate if his demands had not been too extravagant' (WALPOLE, *George III*, ii. 378). In the course of the next session Burke forwarded the interests of his native land by opposing a motion to forbid the importation of Irish wool, and his speech on this occasion was rewarded by the grant of the freedom of Dublin. An attack on the East India Company on 9 Dec. 1766 called forth what Walpole declared to be 'one of his finest speeches,' in which he ridiculed Chatham as 'a great Invisible Power' that left no minister in the House of Commons. It is scarcely too much to say that to the active opposition of Burke during this session is to be attributed the distinct position assumed by the Rockingham whigs. Yet while he was firmly attached to his party, and unsparingly mocked at the disorganisation which prevailed in Grafton's ministry, Goldsmith was mistaken, as far as this period of his career at least is concerned, in saying in 1773 that Burke by leaving literature for politics gave 'to party what was meant for mankind' (*Retaliation*). For though he held loyalty to his party to be the duty of every man 'who believes in his own politics' ('Present Discontents,' *Works*, iii. 170), he showed his independence by alone refusing to vote for Dowdeswell's proposition for reducing the land-tax (WALPOLE, *George III*, ii. 421). In May 1767, when the house lightly adopted Townshend's plan for laying duties on the American trade, Burke declared that the ministry would find out their mistake. 'You will never,' he said, 'see a shilling from America' (CAVENDISH, *Rep.* i. 39). By the acknowledgment of his opponents he was 'the readiest man on all points, perhaps, in the house,' and his pre-eminence shocked and disgusted them. It was grievous to them to find themselves helpless before the attacks of this 'Irish adventurer,' a man whom they would jealously exclude from the high offices of state. To the magnates of his own party Burke now made himself indispensable. He wrote 'protests' for them, and during the vacation discussed affairs at their country houses with an energy they could scarcely understand, but of which Rockingham and the dukes of Newcastle and Richmond were glad to avail themselves (*Works*, i. 73, 75). On the meeting of parliament on 24 Nov. he spoke on the address with great applause, pointing out the futility of the king's speech, and taunting the ministers with having no policy for the relief of the poor during the prevailing scarcity, though the distress was so severe that riot would follow the despair of the people, and 'the law, if enforced upon them, must be by the bloody assistance of a military hand' (*Parl. Hist.* xvi. 386).

On 1 May 1768 Burke wrote to Shackleton: 'I have made a push with all I could collect of my own, and the aid of my friends, to cast a little root in this country. I have purchased a house, with an estate of about six hundred acres of land, in Buckinghamshire, twenty-four miles from London, where I now am' (*Works*, i. 77). This estate was

Gregories, situated about a mile from Beaconsfield, and after 1770 generally called by its owner after that town. As Burke at the time of his marriage was certainly a poor man, this purchase is strange, and has given rise to much controversy. The purchase-money was about 20,600*l.*, of which 14,000*l.* was raised by two mortgages, which remained on the property until the reversion was sold by Burke's widow (Sir J. Napier, *Burke, a Lecture*, p. 61). How the remainder was raised, how Burke could have ventured on so large a purchase, and how he expected to meet the expenses of living in such a place, have never been satisfactorily explained. The explanation must be sought in the share he had in the profits derived from the speculations of certain members of his family. It has been satisfactorily proved that his brother Richard and his kinsman William, with whom he lived on terms of the closest intimacy, gambled desperately in stocks, and that Lord Verney was engaged with them (Dilke). All three were ruined by the fall of East India stock in June and July 1769. In the June of that year Burke was one of the proprietors of the East India Company, though in a letter written in 1772 he denied that he ever had 'any concern in the funds of the company' (*Works*, i. 199). It is also certain that he wrote the same month to Garrick asking for the loan of 1,000*l.*, and that from that time onwards he was always in the greatest need of money, on one occasion joining with W. Burke in a bond for so small a sum as 250*l.* For some time, however, the speculations of the Burkes prospered. In 1765 Burke was in a position to bear a large share in the expense of sending Barry to Italy. Writing to Barry in October 1766, W. Burke says: 'Whether Ned is employed or not is no matter of anxiety to us;' and again in December, when expecting the downfall of the Rockingham ministry: 'It suits my honour to be out of place, and so will our friend Mr. E. B.; but our affairs are so well arranged that, thank God, we have not a temptation to swerve from the straightest path of perfect honour' (Barry, *Works*, i. 24, 61, 77). Among the three Burkes there was the strictest alliance. Burke's house in London, and afterwards in the country, was the home of his brother and cousin, and at this time at least they all had one purse. In 1768 then, Burke, believing that the success that had hitherto attended the speculations of his brother and cousin would continue, was emboldened to buy Gregories, and to involve himself in the expenses which such a purchase naturally entailed. When in 1769 the crash came, it was too late to go back. As regards the 6,000*l.* which was necessary to complete the purchase, it has been assumed that this sum was lent by Lord Rockingham (Morley, *Life*, 35). On the other hand we find that in 1783 a suit in chancery was brought against Burke by Lord Verney to recover a sum of 6,000*l.*, stated to have been lent to him in the spring of 1769 on the solicitation of his cousin William. In his answer Burke admitted borrowing 6,000*l.* in that year, but denied that he had it of Lord Verney, declaring also that the only relationship between him and William, as far as his knowledge went, consisted in the fact that their fathers called each other cousins. The pleadings in this suit make it probable that this 6,000*l.* was some sum that had accrued to Burke from the stockjobbing transactions of his brother and cousin; that, not being personally liable for their defalcations, he saved this sum out of the fire; and that Lord Verney afterwards tried to prove that he had a right to it. The share Burke almost certainly had in the profits arising from the speculations of his kinsmen is perhaps the foundation of the amazing assertion that he received about 20,000*l.* from 'his family' (Prior). There is no direct evidence that he took part in these transactions, and there is no reason for supposing that they exercised any influence on his political conduct (on this matter see Dilke, *Papers of a Critic*, ii. 331–84). He certainly shared the good fortune of his kinsmen, and, though not ruined to the same extent that they were, shared also the consequences of their failure. From 1769 onwards he was never free from difficulties. He received help from some generous friends, such as Lord Rockingham, Garrick, and others. He was not a man to retrieve his losses by carefulness. He lived at Beaconsfield not extravagantly, but not frugally, driving four black horses, and spending 2,500*l.* a year, exclusive of his expenses in London during the sessions of parliament (Stanhope, *Life of Pitt*, ii. 250). His letters to the great agriculturist, Arthur Young, show that when he was in the country he was an eager farmer, intent on cultivating his land in the most scientific and profitable fashion (*Works*, i. 123–32).

On the opening of the session of 1768–9, Burke exposed the dangers into which the carelessness of Grafton's ministry was leading the country as regards both its American policy and its acquiescence in the annexation of Corsica by France, a power which he always regarded with suspicion. In reply to Grenville's manifesto against the Rockingham party, he published early in 1769 his 'Observations on a late Publication on the

Present State of the Nation.' In this pamphlet, after a brilliant criticism of Grenville's economic statements, he considers the proposed remedies; he rejects the idea of an enlarged franchise, on the ground 'that it would be more in the spirit of our constitution by lessening the number to add to the weight and independency of our voters,' and sets aside the proposal for American representation as 'contrary to nature' (*Works*, iii. 70). He always looked on any meddling with the constitution as a dangerous matter, and this reverence for the established order sometimes led him to speak and write as though its preservation were of greater moment than the liberty which was the very reason of its existence, while by his favourite metaphor of 'equipoise' he represented the risk attending the slightest change ('Present Discontents,' *Works*, iii. 164; Morley, *E. B., a Study*, 114). All his political wisdom was called for by the events of 1769. He strove vigorously, but unsuccessfully, against the action of the House of Commons with reference to Wilkes, condemning Lord Weymouth's letter to the Surrey magistrates, and pointing out that soldiers were not lawful executors of justice. In this debate and often during the session he was answered by the unblushing Rigby (Cavendish, *Rep.* i. 139–49). His arguments on this subject were received with clamour. On 15 April, when insisting that the house was engaging in a contest with the whole body of the freeholders of England by declaring Colonel Luttrell M.P. for Middlesex, he was interrupted 'by a great noise in the house,' some member meanwhile whispering with the speaker. His temper was aroused. 'I will be heard,' he exclaimed, 'I will throw open the doors' (the lobby and even the passages of the house were crowded) 'and tell the people of England that when a man is addressing the chair in their behalf the attention of the speaker is engaged' (*ib.* 378). During this session he opposed the bargain by which the government mulcted the East India Company of 400,000*l.* a year, and condemned the unconstitutional demand made upon the house for the payment of a debt on the civil list before the production of accounts. He also moved for an inquiry into the conduct of the government with reference to the riot in St. George's Fields, the fruit of Weymouth's 'bloody scroll,' denying that 'the military power might be employed to any constitutional purpose whatever' (*ib.* 310). The summer Burke spent at Beaconsfield, where, as he writes to Rockingham, the rain put him to much expense in getting in his clover and deluged his hay (*Works*, i. 82). His farming anxieties, however, did not long interrupt a new work he had on hand (*ib.* 91). This was his 'Thoughts on the Present Discontents,' which was published on 23 April 1770. To this pamphlet is to be attributed the regeneration of the whigs by the revival of the principles of 1688, which had been wellnigh forgotten by the intrigues of the Bedford faction (Morley, *E.B., a Study*, 15). Burke defended the popular discontent, declaring that 'in all disputes between the people and their rulers the presumption was at least upon a par in favour of the people' (*Works*, iii. 114). The fault lay with the administration; the power of the crown had revived under the name of influence, and the intrigues of the court cabal were taking the place of the interests of the people. Examining the popular remedies, he rejected the proposal for shortened parliaments, for frequent elections would, he believed, only increase the influence of the administration, nor would he shut all place-men out of parliament, for he held that corruption would thus be increased by concealment. The true remedies were to give weight to the opinion of the people by doing away with the secrecy of parliamentary proceedings, and to substitute loyal adherence to party for the influence of the court. The indignation with which the whig oligarchs received this pamphlet is depicted in the sneers of Walpole (*George III*, iv. 129–47). Chatham, who was aggrieved by the position it took with reference to reform, wrote to Rockingham that it would do great harm to the party, probably not expecting that Rockingham would show the letter to Burke. He did so, however, and twenty years after Burke was still indignant at it, though he warmly acknowledged 'the great splendid side' of his opponent's character (Albemarle, *Memoirs of Rockingham*, ii. 195). The anger of the advanced party was expressed by Mrs. Catherine Macaulay in a violent answer, entitled 'Thoughts on the Causes of the Present Discontents.'

Burke soon carried the principles of his pamphlet into action by struggling for the political rights of the people. He is said, though on very doubtful authority (*Anecd. of Junius*, p. 15), to have defended the character of Johnson when attacked on account of the publication of the 'False Alarm' (there seems to be a confusion between Burke and Fitzherbert, *Cav. Rep.* i. 516). In the spring of the next year he upheld a motion on the law of libel, with the view of protecting the right of private persons to criticise the actions of their rulers, and took a prominent part in opposing the proceedings taken by the house against certain printers for publishing debates. Referring to the twenty-three divisions by

which, on 14 March 1771, he and his friends hindered the business of the house, during the debate on the prohibition of printed reports, he declared that he took shame to himself that he never resorted to this expedient before as a means of hindering such measures. 'Posterity,' he said, 'would bless the pertinaciousness of that day' (*ib.* ii. 395). The freedom of the press and the publication of parliamentary proceedings were its results. Burke strongly urged the removal of restrictions on the exportation of corn, pointing out in committee, on 28 Feb. 1770, the identity of the interests of the consumer and the grower (*ib.* i. 476); and again when, on 15 April 1772, a bill was before the house to regulate the corn trade, he opposed the discontinuance of the bounty on exportation (*Parl. Hist.* xvii. 480). In the same session of 1772 he supported a bill to protect the holders of land against the dormant claims of the church (*Works*, vi. 155). He was constantly assailed by anonymous pamphleteers, whose virulence was increased by the belief that he was the author of the 'Letters of Junius,' a report which he expressly denied, and for which there was not the slightest ground (*ib.* i. 133–8). It was nevertheless widely spread, and was encouraged by the hints of Francis (*Memoirs of Sir Philip Francis*, i. 220, 243; *Grenville Papers*, iv. 381, 391). During the summer of 1770 his wife's health caused him some uneasiness; she regained her strength the next year, and Burke writes cheerfully to Shackleton (July 1771); his kinsman William was living with him, his brother Richard was expected from the West Indies, and his son was doing well at Westminster. Burke's home life was happy; he entered into all work with energy, and discussed the principles of deep ploughing as eagerly as the fate of empires.

In 1772 Burke opposed a petition from certain clergy to be relieved from subscription to the articles, arguing that the church as a voluntary society had a right to dictate her own terms of membership, and exposing the absurdity of the proposal to substitute a compulsory subscription to the Scriptures (*ib.* vi. 80–90). He gave his cordial support in 1773 to the bill for the relief of protestant dissenters from the test provided by the Act of Toleration. His love of religious freedom was, however, subordinate to his dislike of rationalistic criticism. 'Infidels,' he said, 'are outlaws of the constitution, not of this country, but of the human race. They are never, never to be supported, never to be tolerated' (*ib.* vi. 100). The special cause of this vehemence was a visit he paid to Paris in February 1773, whither he went after leaving his son Richard at Auxerre to acquire French. On this visit he saw the Dauphiness at Versailles, that 'delightful vision' which some sixteen or seventeen years after he described in memorable words (*ib.* iv. 212). He supped often with Mme. du Deffand, who wrote to Walpole that he spoke French with great difficulty but was most agreeable. At her house he met the Comte de Broglio, and at the house of the Duchesse de Luxembourg he heard the 'Barmécides' of La Harpe. In the *salon* of Mdlle. de l'Espinasse he found himself in the society of the Encyclopedists, and had an insight into French morals and philosophy (*Lettres de Mme. la Marquise du Deffand*, ii. 377–93; Morley, *Life*, 67). He came back in March strengthened in his conservative principles. About this time his brother Richard, who had been ruined in 1769, appears as a speculator in land in St. Vincent. His title was disputed by government, and Burke was suspected of having been concerned in his gambling transactions (Dilke; H. Walpole to Mason, 23 March 1774, *Letters*, vi. 68). In the autumn of 1771 Burke had been appointed agent to the province of New York, with a salary of 500*l.* a year (Bancroft, *Hist. of the U. States*, v. 215). A more lucrative offer was made to him the next year. The East India Company was in difficulties, and dreaded the seizure of its territory by government. The directors wished to send Burke, at the head of a supervisorship of three, to reform their administration. Burke took counsel with the Duke of Richmond, and refused the tempting offer for the sake of his party. That party was soon to receive an important addition. At least as early as 1766 Charles James Fox, then about seventeen, was intimate with Burke, admired his talents, and probably before long introduced him to Lord Holland (*Correspondence of C. J. Fox*, i. 26, 69). In February 1772 Fox left North's administration, and he and Burke united in opposing the Royal Marriage Act. The breach was patched up, but in 1774 Fox finally went into opposition and thus became an ally of Burke, whom he always looked up to as his master in politics. For the next eight years the two friends joined in violent opposition to North's administration. They led very different lives, for Burke neither drank nor played, and when, after a hard morning's work, he used to call for Fox on his way to the house, he would find him fresh and ready for work, for his day had then only just begun.

In the spring of 1774 Burke urged the repeal of the tea duty in a speech afterwards published ('On American Taxation,' *Works*, iii. 176), and vigorously opposed the penal bills for closing the port of Boston and an-

nulling the Massachusetts charter. The dissolution of parliament in September caused him some anxiety, for Lord Verney's affairs compelled him to have candidates stand for Wendover who could bear the charges of the borough (*ib.* i. 237). Rockingham, however, found him a seat at Malton. On his way to the election there he was robbed of 10*l.* by a highwayman (*ib.* 246). While he was at dinner on the day of his election, 11 Oct., a deputation from Bristol arrived at Malton and informed him that he had been nominated for that city. He set off at once, and, arriving at Bristol in the afternoon of the 13th, the sixth day of the poll, drove straight to the mayor's house, and, after a few minutes' rest, addressed the electors in the Guildhall (*ib.* iii. 227). At the close of the poll, 3 Nov., he was elected by a majority of 251. His colleague, Mr. Cruger, having declared himself willing to obey the instructions of his constituents, Burke explained the constitutional position of a parliamentary representative: 'He owes you,' he said, 'not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion' (*ib.* 236). His success afforded him great pleasure, and in a cheerful letter, dated 19 Nov., he describes how on his way home he visited his son Richard, then at Christ Church, Oxford, and 'drank a glass of wine with him and his young friends' (*ib.* 249). On 6 March 1775 he made an indignant protest against restraining the trade of the American colonies (*Parl. Hist.* xviii. 389), and on the 22nd brought forward his thirteen resolutions for conciliation (*ib.* 478; *Works*, iii. 241). He spoke for three hours. With the question of the right of taxation he would have nothing to do. 'It is not,' he said, 'what a lawyer tells me I may do, but what humanity, reason, and justice tell me I ought to do.' The resolutions were negatived by 270 to 78. Burke's health seems to have suffered from his unavailing exertions. On 15 May, in presenting a representation from the Assembly of New York, his American constituency, he said that he was too ill to make a long speech, and writing to Rockingham on 4 Aug. he spoke of an illness from which he had just recovered. 'My head and heart,' he said, 'are full of anxious thoughts.' Yet in spite of toil and sickness his spirits were elastic. Boswell, in a letter written at this time, thinks that 'he must be one of the few men that may hope for continual happiness in this life, he has so much knowledge, so much animation, and the consciousness of so much fame' (*Letters to Temple*, 212). He was the centre of attraction at one or two London *salons*, and especially at Mrs. Vesey's gatherings. There, and in other drawing-rooms where he was at ease, he would take a book, if he did not care for the company, and read aloud, sometimes choosing French poetry, which he read as though the words were to be sounded as in English (*Memoirs of Dr. Burney*, ii. 267, iii. 170).

On the occasion of presenting a petition setting forth the injury arising to the Wiltshire clothiers from the American troubles, Burke made another attempt to bring the government to a peace, and the rejection of his motion by 210 to 105 was considered a triumph by the minority (*Parl. Hist.* xviii. 963). In November of the next year (1776) he seconded a motion for the revision of all acts aggrieving the colonies. On the rejection of this motion he, in common with the party to which he belonged, withdrew himself from parliament on all questions relating to America (*ib.* 1434; *Ann. Reg.* 1777, 48). This partial secession called forth his 'Letter to the Sheriffs of Bristol,' which contains a defence of his opposition to the government measures. Although his attention was at this time chiefly directed to our colonial troubles, he joined with Sir W. Meredith in fighting against the brutality of the law and of general manners at home. He brought in a bill to hinder wrecking, and in 1779 made an earnest protest against the punishment of the pillory. On his return to full parliamentary attendance, he made a motion, 6 Feb. 1778, against the employment of Indians in the war with America, supporting it with a speech of three hours and a half, which excited such applause that the ministers, who as usual on these occasions had cleared the house of strangers, were congratulated on their prudence, for it was said that had the public heard Burke's speech their lives would have been in danger (*ib.* 1778; and see above). The government of Lord North, indeed, gave ample cause for the indignation Burke was not slow to express. A few days after this speech on the Indian question Lord Mulgrave, in a debate on the navy estimates, acknowledged that not a shilling had been laid out on the purposes for which the last vote had been made, and treated the appropriation as a mere matter of form. At this open defiance of the principles of the constitution Burke's anger blazed out. Snatching 'the fine gilt book of estimates' from the table, he flung it at the treasury bench, and, though the volume hit the candle and nearly hit Welbore Ellis, the treasurer of the navy, on the shins, no one seems to have dared to complain of this display of righteous wrath (*Parl. Hist.* xix. 730). On the motion for the trial of Sir Hugh Palliser for his conduct

in the action off Ushant, Burke warmly upheld the cause of Admiral Keppel (*ib.* xx. 54–71), and in January 1779, in company with Rockingham and other great men of his party, went down to Portsmouth to be present at his trial by court-martial. Some parts of Keppel's defence are in his handwriting, and he shared in the joy felt at the verdict, which at once absolved the admiral and abased the ministers.

Burke's resistance to any change in the form of the constitution he venerated was accompanied by a desire to amend its working. He saw that the constitution was paralysed by corruption, and, with the idea of securing political health by enforcing economic purity, he laid before the house, 11 Feb. 1780, a plan for the better security of the independence of parliament and the economical reformation of the civil and other establishments (*Works*, iii. 343). In a large and yet conservative spirit he sought to sweep away merely useless places and to destroy the accretions of jobbery which had grown round the court and had become at once a burden to the taxpayer and the food of ministerial corruption. He hoped to invigorate the constitution by sweeping away the useless places, the lavish pensions, and the ridiculous extravagance which enabled the court to keep a considerable number of members of parliament either in its immediate pay or bound to it by the expectation of future profit. North managed to defeat the bill by taking it in detail (Morley, *E. B., a Study*, 165).

Burke was too good an Irishman to be unmindful of the needs of Ireland. He saw clearly that the only means of bettering her condition was the admission of his countrymen to the privileges enjoyed by Englishmen, by the removal of trade restrictions, and by the relief of the catholics. Holding these views he naturally opposed the measure advocated in 1773 for imposing a tax on all absentee landlords, and in his 'Letter to Sir C. Bingham' pointed out that, among other evils, such a tax 'would go directly against the happy communion of the privileges' of the two kingdoms (*Works*, v. 502). In 1778 he joined Lord Nugent in obtaining some relief from the restrictions on trade, and finally, in 1779, succeeded in forcing Lord North to recognise the necessity of giving up the English monopolies (*Parl. Hist.* xx. 137, 1132, 1272). He also supported the slight relaxations of the penal laws made in 1778. On 18 May in the following year he advocated the relief of the Scotch catholics. Accordingly, on the outbreak of the Lord George Gordon riots in June 1780, his friends tried to persuade him to go out of town. He resolved, however, that the mob 'should see that he was not to be forced nor intimidated from the straight line of what was right,' and walked through the streets as usual, letting the people know who he was. He met with no annoyance. His house in Charles Street was occupied by a guard of soldiers, and he and his wife spent the week under the roof of General Burgoyne (*Works*, i. 432–5). Burke's advocacy of the commercial rights of Ireland deeply offended the Bristol merchants, and his religious toleration increased their discontent (*ib.* 442). Parliament having been dissolved on 1 Sept. 1780, he went down to Bristol and explained his views to his constituents. After a canvass of two days he found his election hopeless, and declined the poll (*ib.* iii. 407–47; *Gent. Mag.* l. 618). He stood by Fox during the Westminster election, and then went down to Beaconsfield, 'wearied with the business, the company, the joy, and the debauch.' Lord Rockingham having provided him with a seat for his borough of Malton, Burke, in February 1781, again brought forward his bill for economical reform, but was defeated on the second reading by 233 to 190. On this occasion he was delighted at the speech made in support of his motion by William Pitt, and declared that he 'was not a chip of the old block but the old block itself' (Sir N. Wraxall, *Hist. Mem.* ii. 342). On the opening of the November session of 1781 Burke commented severely on the folly of the king's speech, which, in spite of the surrender of Cornwallis, still dwelt on the maintenance of our rights in America. Right, he said, signified nothing without might, and he compared the ministry to a man who would shear a wolf (*Parl. Hist.* xxii. 717). During the spring of the next year he and Fox made a series of attacks on the conduct of the war, which at last forced North to retire.

On the accession of the Rockingham whigs to office Burke was not offered a seat in the cabinet, and the party thus threw away a 'real guarantee' against the preponderance of the Shelburne section in the administration (Russell, *Life and Times of C. J. Fox*, i. 284). The constant exclusion of Burke from cabinet office was to some extent due to the fact that he was a difficult man to work with. Fox once said that he was 'a most impracticable person, a most unmanageable colleague; that he never would support any measure, however convinced he might be in his heart of its utility, if it had been prepared by another' (S. Rogers, *Table-talk*, 81). This, however, was said after the rupture of their long alliance, and, though Burke evidently lost

his self-control at a later period, is only partially true of him in 1782. The most effectual cause of his exclusion was the narrow jealousy with which the whig oligarchs regarded the rise of the Irish adventurer. Burke was appointed paymaster of the forces. He actively forwarded the concession of self-government made to Ireland by the repeal of 6 Geo. I and other acts. 'Her cause,' he said on 16 April, 'was nearest to his heart, and nothing gave him so much satisfaction when he was first honoured with a seat in that house, as that it might be in his power to be of service to the country that gave him birth' (*Parl. Hist.* xxiii. 33). Burke's proposals for economical reform formed the chief subject of discussion in the cabinet. An attempt was made to place the matter in the hands of the crown. Burke drew up reasons to be urged by Rockingham on the king, showing that the reform ought to proceed from parliament (*Works*, i. 492). The king yielded. A compromise was effected; and though Burke was forced to give up a large part of his scheme, he was able to carry some substantial reforms affecting public offices. Among these was the regulation of the office he himself held. It had been the custom for the paymaster to keep the balances of public money in his own hands until the audit. Burke fixed the salary at 4,000*l.* a year, and paid in his balances to the Bank of England, thus increasing the income of the country by a large sum. He made his son Richard his deputy, with a salary of 500*l.*. At the same time he was given to understand that 'something considerable' would be secured for his wife and son (*ib.* i. 500). By the death of Rockingham on 1 July Burke lost not only a true friend, but a wise leader who directed and controlled his fervour (*Life of Fox*, i. 319). In his difficulties with Shelburne Fox took counsel with Burke, who, while advising him to refuse to act 'as a clerk in Lord Shelburne's administration,' urged him to put off his resignation until the next session (*Mem. and Corresp. of C. J. Fox*, i. 457). Fox, however, resigned at once, and Burke followed him out of office.

Having thus lost office before the promised provision had been made for his wife and son, Burke sought to secure for his son the reversion of the rich sinecure of the clerkship of the pells. He failed in his attempt. His conduct in this matter has been severely blamed (*ib.* i. 451). He had, however, been led to expect some reward; he had certainly a far stronger claim than the crowd of noble place-men and pensioners who enjoyed the wealth of the country in idleness, and, however objectionable such arrangements were, they formed the recognised mode of rewarding public services. Burke acquiesced in the extraordinary coalition between Fox and North, and on the overthrow of Shelburne's administration in February 1783 again accepted the office of paymaster in the Portland government. On his return to office he incurred considerable censure by reinstating two clerks, Powell and Bembridge, who had been dismissed by his predecessor for fraud. Powell was believed to have been mixed up with 'the Burkes' in their operations in India stock (Dilke), and his suicide and the conviction of Bembridge were held to be proofs of Burke's corrupt motives. He warmly defended his conduct, and in a debate on 2 May waxed so violently angry that Sheridan pulled him down on his seat from a motive of friendship. He declared that 'he acted upon his conscience and his judgment in protecting men he believed to be simply unfortunate' (*Parl. Hist.* xxiii. 801, 902). The ministers were pledged to take measures to promote the good government of India. Burke had for many years been deeply interested in the affairs of that country. He highly disapproved of North's Regulating Act, and as early as 1773 expressed his distrust of Hastings, the first governor-general appointed in accordance with it (Macknight, ii. 25). He served on the select committee on the affairs of the East India Company, and in 1783 drew up the 'Ninth Report,' 'one of the most luminous and exhaustive of English state papers' (Morley), on the trade of Bengal and the system pursued by Hastings, and the 'Eleventh Report,' dealing with the question of presents. He also prepared the draft of the famous East India Bill introduced by Fox in December (*Works*, i. 515), and supported it by a speech which Wraxall, who was no friend of his, declared to be the finest composition pronounced in the House of Commons while he was a member of it. On 18 Dec. the ministers were dismissed. Burke had been out of spirits during the continuance of the coalition ministry. Such reminders, indeed, as the 'Beauties of Fox, Burke, and North,' a collection of the bitter things he and Fox had said of their then colleague in past days, were scarcely needed to make him feel that he was out of place by the side of the minister whom he had so unmercifully assailed, and the lofty tone of the invectives he had uttered made the union seem especially unnatural. He found his influence weakened. On one occasion when he rose to speak, a number of members noisily left the house, and he resumed his seat in anger. His depression did not escape Miss Burney, who remarks upon it. Burke, who had lately made her acquaintance, greatly admired her.

He sat up all night reading 'Evelina,' and carried 'Cecilia' about with him, reading it at every leisure moment until he had finished it. His last official act was to procure Dr. Burney the appointment of organist at Chelsea College (Mme. d'Arblay, *Diary*, ii. 271; *Memoirs of Dr. Burney*, ii. 376; Macknight, iii. 58–60).

Burke's depression seems to have continued during the early months of 1784, and he took little part in politics. Having been elected lord rector of Glasgow, he visited the university in April, and was installed in his office. It is said that, on rising to deliver an address on this occasion, he for once found himself at fault, declaring that he had never before addressed so learned a body, though he afterwards made a speech which was received with much applause. The triumph of Pitt and the king, and the consciousness that public opinion was against him, led him, on the meeting of the new parliament, to move a representation to his majesty on the constitutional aspect of the late dissolution (*Works*, iii. 515). Two hours were occupied in reading this document; the house heard it with impatience, and negatived it without a division. He was now constantly greeted with rude interruptions when he rose to speak. 'I could teach a pack of hounds,' he said on one such occasion, 'to yelp with greater melody and more comprehension.' The anonymous attacks upon his character, 'the hunt of obloquy,' never ceased. One charge brought against him by the 'Public Advertiser' was so gross that he was forced to prosecute the printer, and obtained a verdict for 100*l.* damages and costs (*Ann. Reg.* 1784, p. 197). At Beaconsfield he found peace and happiness. There he entertained his old friends, with his own hands dispensed food and medicine to the poor, and now and then patronised a company of strolling players, and helped to replenish their wardrobe. He was a constant attendant at the parish church, and used to spend the time between morning and evening prayer in chatting with the parson.

Burke was now steadfastly set on making Hastings answer for his misdeeds. Great difficulties stood in his way; the house where Pitt was now supreme had ceased to treat him with respect, and his speech of 28 July on the ministers' India Bill, which certainly contained a passage at once vehement and ludicrous, was unfavourably received (*Parl. Hist.* xxiv. 1214). Pitt threw obstacles in his way, and Major Scott, the agent of Hastings, taunted him with the non-fulfilment of his threats. The opposition, however, took up the matter, and on 28 Feb. 1785 Fox moved for papers relating to the debts of the nabob of Arcot. On this occasion Burke made a speech full of eloquence and of surprising knowledge of this intricate subject (*Works*, iv. 1). Even while fully engaged in preparing for his great attack, he was alive to wrong in every shape, and effectually interfered to prevent the establishment of a penal settlement in the unhealthy district of the Gambia river (*Parl. Hist.* xxv. 391, 431). When, in July, Pitt brought forward his resolutions on Irish commerce, by which Ireland would have attained perfect equality in trade, subject to a contribution to certain imperial objects, Burke, contrary, as it seemed, to his former policy, opposed the minister. His conduct has been blamed as factious (Morley, *E. B., a Study*, 188). Allowance should, however, be made for his susceptibility on all matters affecting his native country, quickened as it was in this case by his remembrance of American disaster, for he based his opposition on the ground that the resolutions were imposing a 'tribute' on Ireland, and indicated a policy such as had led to the contest with America (*Parl. Hist.* xxv. 647). His re-election at Glasgow was the cause of another visit to Scotland in the autumn of this year, and of a very pleasant tour over a considerable part of that country (*Works*, i. 522). In the course of this tour, on which he was accompanied by his son and his friend Windham, he visited Minto, the seat of Sir G. Elliot, where he astonished Dr. Somerville of Jedburgh, who gives an interesting account of his conversations with him, by the richness of his language and the universality of his knowledge (T. Somerville, *Own Life and Times*, 220–3). The early part of 1786 was taken up with the preliminaries of the attack on Hastings, in which Burke found an eager ally in Philip Francis, with motions for papers and the like. On 1 June he moved the Rohilla charge, and, though ably supported by Fox, was defeated by 119 to 67. Pitt, however, unexpectedly agreed to an article of the impeachment moved by Fox, and Burke thus gained his object. Other charges were moved by Sheridan, Windham, and Francis, but Burke inspired every speaker, and took an active part in the debates. At length, 10 May 1787, attended by a majority of the commons, he appeared at the bar of the House of Peers, and solemnly impeached Hastings of high crimes and misdemeanours (*Parl. Hist.* xxvi. 1149).

Burke still had much opposition to contend with, and the refusal of the house to appoint Francis a manager of the impeachment, 'a blow he was not prepared to meet,' much dis-

couraged him (*Memoirs of Sir Philip Francis*, ii. 243). On 13 Feb. 1788, the first day of the trial, Westminster Hall presented the famous scene described by Lord Macaulay (*Essay on Warren Hastings*). Burke, as head of the managers for the impeachment, solemnly entered the hall. He walked alone, holding a scroll in his hand, his brow 'knit with deep labouring thought' (Mme. d'Arblay, *Diary*, iv. 59). On 15 Feb. he began his opening speech (*Works*, vii. 279), which formed an introduction to the whole body of charges. He spoke during four sittings. On the evening of the 17th, after describing the cruelties practised by Debi Sing on the natives of Bengal, he was overpowered by indignation, and seized with an attack which made it necessary for him to break off his speech. On the next day he concluded it with a stately peroration. The effects of his exertion do not seem to have passed away for some time, for on 1 May he wrote to the speaker excusing his absence from the house on the plea of illness and the necessity of a short rest (*ib.* i. 541). On 6 June, on a motion relating to the expenses of the trial, he eloquently complimented Sheridan on his speech on the princesses of Oude. In the course of this summer Burke was successful in a lawsuit with a neighbour, Mr. Waller of Hall Barn, who claimed some manorial rights over his estate. His constant need of money is proved by his grateful acceptance in July of a gift of 1,000*l.* from his friend Dr. Brocklesby (*ib.* 544).

When, in November 1788, Fox was called home from the continent by the news of the king's insanity, Burke expected to be summoned by his friend, who was now generally looked upon by his party as the future minister (*ib.* i. 545). Fox, however, did not send for him, and though Burke joined him in upholding the right of the Prince of Wales to the regency, and in opposing Pitt's restrictions, he was treated with neglect. Some difficulty arose as to finding a chancellor of the exchequer for the cabinet it was proposed to form in case the party succeeded in turning Pitt out of office, but Burke's name was not approved. At a private meeting of some of the leaders of the Portland party, held 9 Jan. 1789, it was determined to again appoint him to the insignificant post of paymaster, and to secure him a pension of 2,000*l.*, with the reversion of half to his son and half to Mrs. Burke, and to give office to his brother Richard. The Duke of Portland, Windham, and Elliot, who were his sincere friends, believed that this was 'acting in a manner equal to Burke's merits' (*Life and Letters of Sir G. Elliot*, i. 261–3). Several special difficulties stood in the way of his nomination to cabinet office at this crisis. With the Prince of Wales and his set he had nothing in common save the politics of the party. 'I know no more,' he said, in December 1788, 'of Carlton House than I do of Buckingham House.' Always irritable, even with friends so true as Windham, he seems when vexed by opposition to have lost all control over himself (Windham, *Diary*, 112, 167).. His vehemence in debate increased with neglect. On 6 Feb., for example, he declared the conduct of the ministers 'verging to treasons, for which the justice of their country would, he trusted, one day overtake them and bring them to trial' (*Parl. Hist.* xxvii. 1171). He was accused, not altogether unjustly, of outraging propriety in his speeches on the king's condition (Sir N. Wraxall, *Posth. Mem.* iii. 323, 346). His enemies, and indeed 'half the kingdom, considered him little better than an ingenious madman' (Windham, 213). These causes, combined with his poverty, the scandalous stories of his enemies, the constantly repeated accusation that he was 'Junius,' and above all the exclusiveness of the whig aristocrats, hindered the due recognition of his services and talents. The dignified letter he composed for the prince accepting the regency is a sufficient proof that when unchafed by the insults of Pitt's rank and file, unvexed by neglect, and unexcited by debate, his wisdom and judgment were not less than in earlier years. He longed to 'retire' for good and all, but the Indian business 'kept him bound' (*Works*, i. 549). He resumed this business in April. Public interest in the trial had now declined. Burke had become unpopular, and the friends of Hastings were strong in the house. A violent expression used by Burke respecting the death of Nuncomar was made the occasion of a vote of censure, passed 4 May. Contrary to Fox's wish, Burke continued the trial the next day, and the difference of opinion occasioned a slight soreness between them (*Corresp. of C. J. Fox*, ii. 355). Burke has been accused 'of surrendering himself at this period of his career to a systematic factiousness that fell little short of being downright unscrupulous' (Morley, *E. B., a Study*, 27). He certainly worked hard for his party, for he had not as yet seen reason to differ from its general policy, and in such circumstances he ever held loyalty to his party to be incumbent on a statesman. He wrote, it is true, to Fox, on 9 Sept. 1789, suggesting that he should conciliate Dr. Priestley and his followers, in view of a general election (*Corresp. of C. J. Fox*, ii. 360). There is, however, nothing in this letter

contrary to the principles he held in 1773. He disliked and distrusted the unitarians then, and he did so now, but that was no reason why his party should lose their support for lack of a piece of ordinary civility such as he recommended. As early as 1780 Burke had drawn up regulations to mitigate the evils of the slave trade, and of the employment of slaves, in the form of a letter to Dundas (published in 1792). He therefore hailed with delight the attack made on the trade by Wilberforce. On 9 May 1788, in the debate on Pitt's motion for inquiry, he declared that he wished for its total abolition, and on 12 May 1789 warmly praised the speech with which Wilberforce introduced his resolutions (*Parl. Hist.* xxvii. 502, xxviii. 69, 96; *Life of Wilberforce*, i. 171).

Having been requested by a friend, M. Dupont, to send him his opinion of the revolutionary movements in France, Burke wrote to him in October, though the letter was not sent until some weeks after. In the meantime the open expression of sympathy with these movements, and especially the proceedings of the Revolutionary Society on 4 Nov., stirred him to write his 'Reflections on the Revolution' as a warning to its English admirers. Loving 'liberty only in the guise of order,' he saw in the events of 6 Oct. an impending attack on the order which through all his life he had so deeply reverenced. In a debate on the army estimates, 9 Feb. 1790, he spoke strongly against the French democracy. Fox, who saw in the taking of the Bastille the greatest and the best event that ever happened in the world, made him a soothing answer. Sheridan sharply opposed his views, and Burke at once declared himself separated from him in politics. The neglect of Burke by the Carlton House faction must, to some extent at least, have been due to Sheridan's jealousy, and his speech on this occasion was evidently intended to provoke Burke's wrath (*Parl. Hist.* xxviii. 370). On 2 March Burke opposed Fox's bill for the repeal of the Test and Corporation Acts. His fear of the spread of revolutionary opinions in England made him untrue to the policy of toleration he had so long upheld. 'It was not a time,' he said, 'to weaken the safeguards of the established church.' Fox declared that Burke's speech filled him with grief and shame. The bill was lost (*ib.* 387). In the course of this year Burke was gratified by the appointment of his son, now a barrister, as legal adviser of the Irish Catholic Committee. Meanwhile the 'Reflections' was slowly written and rewritten. Some proofs were sent to Francis in February. He returned them with some strong expressions of disapproval, mocking at the celebrated passage about the queen as 'pure foppery.' Burke, in answer, declared that when he wrote it the tears 'wetted his paper' (*Works*, i. 574). At last, after a year's labour, the 'Reflections' was issued on 1 Nov. 1790. Before a year had passed eleven editions of it were called for. The king was delighted; it was, he said, 'a good book, a very good book; every gentleman ought to read it.' The Oxford graduates presented their congratulations through Windham; it was proposed to grant him the degree of D.C.L., but the motion was defeated. This annoyed him greatly, and when, in 1793, an honorary degree was offered him, he refused it on the ground that his name had been rejected previously. From Dublin he received the LL.D. degree. The effect of the 'Reflections' was extraordinary. It created a reaction against the revolution; it divided Englishmen into two parties and did much to ruin the whigs, and to produce a new political combination. Chief among the many answers it called forth in England is the 'Vindiciæ Gallicæ' of James Mackintosh. In a different strain, but with not less effect, it had already been met by Paine's 'Rights of Man.' One sentence in the 'Reflections,' representing learning as 'trodden down under the hoofs of a swinish multitude' (*ib.* iv. 215), drew forth a crowd of bitter retorts; it was explained as intended to refer to Bailly. Abroad the 'Reflections' created no less stir than at home, and Burke received the compliments of different foreign sovereigns. His political foresight is exhibited by his prophecy of the time when, all restraints that mitigate despotism being removed, France would fall a prey to arbitrary power. Nevertheless, in spite of these and other philosophical remarks, the book contains the pleadings of an advocate rather than the reflections of a philosopher. It exhibits ignorance of the character of the French constitution before the revolution; it fails to recognise the social causes of the movement, and, dwelling on the sufferings of the few, it ignores the deliverance of the many.

In the parliament which met in November 1790 Burke was again returned for Malton. As the friends of Hastings hoped that the dissolution would be held to have put an end to the impeachment, Burke moved for a committee to consider the state of the trial. Pitt and Fox alike joined with him in advocating the constitutional principle, which was affirmed after three days' debate, that an impeachment is not abated by a dissolution of parliament. Although Burke and Fox still met on friendly terms, it was evident that the strong views each held on

the subject of the revolution must before long formally break their alliance. The growing alienation of Burke from Fox and the party for which he had so long worked caused him pain and anxiety (Elliot, i. 364–70), and it was at this time probably that he said to Addington, 'I am not well, Speaker; I eat too much, I drink too much, and I sleep too little' (Pellew, *Life of Sidmouth*, i. 85). Early in 1791 Burke published his 'Letter to a Member of the National Assembly' (*Works*, iv. 359). In a debate in April, Fox, provoked by this renewed attack, uttered a warm panegyric on the new French constitution. Burke rose to reply in visible emotion, but was forced to give way to the division (*Parl. Hist.* xxix. 249). Every effort was used to persuade Burke to let the matter pass, but 'knowing the authority of his friend's name,' he believed it necessary to bring his panegyric to trial (*Ann. Reg.* 1791, 115). The Quebec Bill would, he knew, give him an opportunity, and he acquainted some members of the administration with his intention. On 21 April Fox visited him and begged him to defer the final rupture, but it was too late. They walked down to the house together. In the course of a speech on the postponement of the bill, Fox, 'meeting what he could not avoid' to some extent, challenged Burke to express his decision, and Burke declared that 'dear as was his friend the love of his country was dearer still' (*Parl. Hist.* xxix. 362). On 6 May the house reassembled after the holidays, and, the Quebec Bill being again brought forward, Burke spoke at length on the revolution. He was called to order by various members and jeered at by Fox. Baited by one and another ignoble foe, he exclaimed:

> The little dogs and all—
> Tray, Blanch, and Sweetheart—see, they bark at me.

(Pellew, i. 85). Fox spoke plainly of the difference of opinion between them. Burke in his reply referred to the desertion of friends. 'There is no loss of friends,' Fox whispered. Yes, he answered, there was a loss of friends—he knew the price of his conduct—he had done his duty at the price of his friend—their friendship was at an end. When Fox rose, some minutes passed before he could speak for tears (*Parl. Hist.* xxix. 361–88). Burke's separation from his party brought on him a storm of calumny. It was asserted that he led Fox on to speak of the revolution that he might prejudice the king against him. Burke complained of the report in a debate on 11 May, and as he and Fox defended each his own conduct, the breach between them was widened (*ib.* 416–26). Burke stood alone, for he had cut himself off, for a while at least, from the party of which he had so long been the life and the instructor. He now undauntedly set himself to enlighten his friends and lead them back to the true principles of 1688. At the end of the session he went down to Margate with his wife and his niece, Miss French, who was now living with him, and finished his 'Appeal from the New to the Old Whigs' (*Works*, iv. 392). In December he brought out his 'Thoughts on French Affairs' (*ib.* 551), a pamphlet exhibiting the revolution as no mere political change, but as concerned, like the Reformation, with doctrines and opinions which would certainly spread unless checked by a coalition of powers. While at Margate he received a visit from Calonne, who came from the refugees at Coblentz to seek his advice. He sent his son Richard to represent him at Coblentz, a step which was allowed though not authorised by the government, while the Chevalier de la Bintinnaye was sent to represent the princes at Beaconsfield (*ib.* i. 633). No advice, however, could help men so impracticable as the Coblentz refugees. Richard returned home and was at once engaged by the Irish catholics, who hoped through him to gain his father's guidance. This mission called forth the letter to Sir Hercules Langrishe, written in January 1792, in which the whole question of religious toleration in Ireland is discussed. In February Burke attended the funeral of his old friend Sir Joshua Reynolds, who left him his executor with a legacy of 2,000*l.*, and appointed him guardian of his niece, Miss Palmer, shortly afterwards married to Lord Inchiquin. Burke immediately sent 100*l.* by his son to two poor women by the Blackwater, one of them by birth a Nagle and probably one of his mother's family, adding 'God knows how little we can spare it' (*ib.* ii. 91). He took little part in the debates of this session. He opposed Grey's notice of motion on parliamentary reform. Anger at the sympathy the unitarians expressed with the revolution and fear of disturbing the established order again led him, in May 1792, to forget his tolerant principles and oppose Fox's motion for the repeal of certain penal statutes respecting religious opinions (*Parl. Hist.* xxix. 1381).

Burke now held a unique position. 'He is,' writes Elliot, 'a sort of power in Europe, though totally without any of those means, or the smallest share in them, which give or maintain power in other men.' He was in correspondence with Monsieur (Louis XVIII) the Count of Artois, and the French royalists. All hope of help from England was founded

on his advocacy. He deprecated the partition of Poland, and counselled Stanislaus to preserve a liberal policy. The catholics of Ireland looked upon him as their champion. Without office himself, he was engaged in persuading a large section of the whigs under the nominal headship of the Duke of Portland to join Pitt's supporters, and in spite of violence to private affection to separate themselves from Fox (*Corresp. of C. J. Fox*, iii. 20). As each succeeding act of the revolution became more bloody, his foresight was praised more widely. He eagerly urged the necessity of war, and Pitt listened to his advice with respect. In September 1792 he was at Bath for his wife's health. He went up to London during his visit in order to be present at the meetings of the committee for the relief of the French refugees, a matter in which he took the deepest interest (*Works*, ii. 145, 149). On the opening of the session he found Fox, whose following had now shrunk to fifty, as much opposed to his views as ever. Burke now definitely took his place on the ministerial side. In the debate on the Alien Bill, 28 Dec., having mentioned that an order had been given at Birmingham for 3,000 daggers, he suddenly produced a specimen which had been given him on his way to the house [see BURGES, SIR JAMES BLAND], and threw it with some vehemence on the floor. 'This,' he said, pointing to it, 'is what you are to gain by an alliance with France' (*Parl. Hist.* xxx. 189). This melodramatic scene was caricatured by Gillray, and much mocked at by Fox's party. Sheridan taunted Burke with it on 28 Feb. following. On the same evening Fox declared that many of Burke's statements were untrue, and an unseemly wrangle ensued (*ib.* 537, 554). The declaration of war with France increased Burke's popularity. He maintained his influence with the leading politicians in spite of certain social drawbacks. At a time when political power was closely connected with social relations, Burke's house was badly managed. The meals were irregular (WINDHAM, 297; PRIOR, 180) and the company doubtful. Young Richard had come back from Ireland, having mismanaged his business there, 'quite nauseated by all mankind;' William Burke had come back from India as penniless as he went away, to be a charge on his kinsman; Richard, Burke's brother, was noisy, and his niece, Miss French, 'the most perfect she-Paddy that ever was caught' (ELLIOT, ii. 136). A vote of confidence in Fox having been passed by the Whig Club in 1793, Burke and several others seceded from it. With reference to this dispute Burke drew up his 'Observations for the Conduct of the Minority' during the session, for the private consideration of the Duke of Portland (*Works*, v. 68). This memorial was surreptitiously printed in 1797 by a dishonest secretary with the second title of 'Fifty-four Articles of Impeachment against the Right Hon. C. J. Fox.' Although Burke rejoiced at the declaration of the war with France, he strongly disapproved of the character it assumed. What he wished for was a war against Jacobinism on behalf of Louis XVII and of religion, while Pitt and our allies each sought some separate and selfish object. He would have made the war a crusade, a war against atheism and rebellion. It was monstrous in his eyes that while the Jacobins never pardoned, the allies treated the most bloody and merciless offenders as prisoners of war instead of calling them to strict account. These views he embodied in a new pamphlet, begun while he was at Beaconsfield in the autumn of 1793 (*ib.* 19, ii. 236; *Corresp. of C. J. Fox*, iii. 31). He deeply felt his alienation from Fox, and expressed his sorrow in a letter to Portland, who wished him to come to a meeting to be held in January 1794 in order to ascertain the possibility of a coalition. He was not, however, prepared for a reconciliation, nor did he see any desire for it on Fox's side (*Works*, ii. 243, 248). Early in the year he lost his brother Richard. He remained some time at Beaconsfield, and when he returned to London took little part in business for some time. During April he had more than one passage of arms with Sheridan. In a debate on the Volunteer Corps Bill Burke quoted some doggerel lines of an American writer:—

> Solid men of Boston make no long potations,
> Solid men of Boston make no long orations.
> Bow! wow! wow!

Sheridan in reply taunted him with his alleged inconsistency by quoting two other lines from the same source:—

> He went to Daddy Jenky, by Trimmer Hall attended:
> In such company, good lack! how his morals must be mended!
> Bow! wow! wow!

Burke bitterly resented the sneer (*Parl. Hist.* xxxi. 210).

The trial of Hastings was now drawing to a close, and on 30 April Burke presented to the House of Commons the report he drew up for the committee appointed to inspect the Lords' Journals with reference to its duration (*Works*, viii. 39). A month later he began his nine days' speech (28 May to 16 June) in reply to the defence, containing a justification of the impeach-

ment. At its close his long labours in the cause were ended, and on 20 June he and the other managers received the thanks of the house. At the prorogation in July Burke retired from parliament. The same month the formal union which he had done so much to bring about was made between the Portland whigs and the ministry. Lord Fitzwilliam gave Burke's seat to his son Richard, and Burke went to Malton to witness the election. On 2 Aug. his son died. The blow shattered Burke's life, and he went down to Beaconsfield broken in heart. In the midst of his sorrow he took an active interest in the subscription for the relief of the French clergy, and sent 50*l.* to his son's old friend the Abbé de la Bintinnaye. On 30 Aug. he was informed that the king had granted him an immediate pension of 1,200*l.* a year, on the joint lives of himself and Mrs. Burke, and that during the next session an application would be made to parliament for the grant of a larger sum. As his debts were troublesome, he asked that this pension might be antedated to the beginning of the year. This was done. Pitt found means for the larger pension without applying to the house, and a further sum of 2,500*l.* a year was granted him for his own life out of the West India 4½ per cents (Stanhope, *Life of Pitt*, ii. 245–50). Burke expressed his thankfulness for these grants, but was displeased that the second pension was not brought before the house. The civil list pension he seems to have sold at once for the payment of his debts (Dilke).

The recall of Lord Fitzwilliam from Ireland early in 1795 excited Burke's fears for the cause of religious toleration in his native land, and was the occasion of his second letter to Sir Hercules Langrishe, written on 26 May (*Works*, vi. 47). He corresponded constantly on this subject with Dr. Hussey (afterwards bishop of Waterford), and took a strong interest in the foundation of the catholic college at Maynooth, of which Hussey was the first president. On 23 April he was present at the acquittal of Hastings, after a trial of seven years, 'that principal act which he said was to be the glory or the shame of his whole public life' (*ib.* ii. 309). He then went back to Beaconsfield and interested himself in the lives of his poor neighbours, in the growth of his trees and the management of his farm. At the end of the year he was occupied in writing a reply to a pamphlet by Lord Auckland entitled 'Remarks on the Apparent Circumstances of the War.' This reply remained unfinished, and was published after his death under the title of the 'Fourth Letter on a Regicide Peace.' An attack made on his pension in the House of Lords by the Duke of Bedford and Lord Lauderdale caused him to lay aside this work to write his indignant 'Letter to a Noble Lord' (*ib.* v. 213). This reply in its turn called forth a crowd of answers. In the spring of 1796 he drew up a scheme for a school for the sons of French emigrants, which, with the co-operation of the government, he established at Penn, a village near Beaconsfield. Among the children of this school he seemed almost to forget his load of sorrow, and his former adversary, Mackintosh, who warmly admired him, when on a visit to Beaconsfield at Christmas in 1796 saw Burke romp with the little ones 'with cordial glee' (*Life of Sir James Mackintosh*, 87–94). The melancholy of Burke's life was also cheered by the kindness and the frequent presence of his friends Windham, now secretary at war, and Dr. Laurence. During the summer of 1796 he worked at the first two 'Letters on a Regicide Peace.' Their publication was delayed by a severe attack of illness in July. He went to Bath accompanied by his wife and William Burke, and returned somewhat better in September. A dispute having arisen with Owen, his publisher, he transferred the right of publishing his forthcoming letters to another house. Greatly to his annoyance, Owen brought out an unauthorised copy of his 'Letters on a Regicide Peace,' and the two editions appeared together, almost on the day on which Lord Malmesbury set out on his abortive embassy (Macknight, iii. 675). The exhibition of the character of these negotiations in the third letter was Burke's last work. His disease, found after death to have been internal abscesses, grew rapidly worse, and Windham persuaded him to again visit Bath in the end of January. 'Your life,' he wrote, 'is at this moment of more consequence than that of any man living' (*Works*, ii. 366). The war party indeed 'depended on Burke's pen and Hoche's sword.' He worked in the intervals of pain. Windham came to him as soon as business allowed, and Wilberforce, who visited him at Bath, remarked how his party came to the dying statesman as men sought Ahithophel, 'as if one who went to inquire of the oracle of the Lord' (*Life of Wilberforce*, ii. 211). While he lay ill, Owen published the unauthorised edition of 'Observations on the Conduct of the Minority,' but Burke was not told of it until an injunction to stop the sale had been obtained. At the end of May he returned to Beaconsfield, conscious that all hopes of any recovery were at an end, not grieving for himself, but dwelling with sorrow and in-

dignation on the troubles of Ireland (*Works*, ii. 396). He retained his faculties during his illness. On the last day of his life he spoke of his hatred of the revolutionary spirit in France, and of his belief that the war was for the good of humanity: he listened to some essays of Addison, in which he ever took delight, and then, after he had talked awhile and sent messages to his friends, he died just after midnight on Sunday morning, 9 July 1797 (*Gent. Mag.* lxix. pt. i. 621). Fox, with characteristic generosity, proposed in the house that he should be buried in Westminster Abbey and at the public expense. Burke, however, had wished otherwise, and on 15 July, in accordance with his directions, he was buried in the parish church of Beaconsfield, his pall-bearers being the leaders of that old whig party which for thirty years he had animated, instructed, and at last converted to conservatism. On the 13th George Canning wrote to one of Lord Malmesbury's embassy, 'There is but one event, but that is an event for the world—Burke is dead' (MALMESBURY, *Diaries*, iii. 398).

A collective edition of Burke's works was published, with his approval, in three volumes quarto, in 1792, comprising the works enumerated in the list given below down to the first letter to Sir Hercules Langrishe inclusive. At his death Dr. F. Laurence and Dr. W. King (afterwards bishop of Rochester) were entrusted with the care of his papers. They at once began to prepare a collective edition in sixteen volumes octavo; but the death of Laurence in 1808, when half the sixteen-volume edition was through the press, left Dr. King to carry on the work alone. The quarto edition of 1792 begins the posthumous works with vol. iv., and was completed in eight volumes in 1827. In the sixteen volumes of the octavo edition, published concurrently with the completion of the quarto edition, the orthography is made uniform—for as Burke used the services of others, both in writing and correcting for press, considerable differences exist in the early editions of his various works—references are verified, and the speech introducing the report presented 30 April 1794 is inserted. The first eight volumes, containing the works printed or in the press during the lifetime of the author down to the 'Third Letter on a Regicide Peace' inclusive, were published in 1803. A reissue of these volumes was made in 1808. The twelfth volume was issued in 1813, and the whole was completed in 1827. A new edition of the first eight volumes, with portrait and life, was issued in 1823. The contents of vols. i–xii., which took in the articles of the charge against Hastings, were printed, with a biographical and critical introduction, in two volumes large octavo, double columns, in 1834. These editions, and all described in this notice except when especially stated otherwise, were published in London. In 1806 an octavo edition was begun at Boston, U.S., vols. i–iv. being published that year; vols. v. and vi. were published at New York in 1813, and vol. vii. at Boston in 1827. The whole set was issued at Boston in 1826–7. An edition published at Boston in 1839, in nine volumes octavo, comprises the entire contents of the English sixteen-volume edition, and also contains the 'Account of the European Settlements in America' not included in it. This edition, moreover, has the correspondence between Burke and Dr. Laurence, also published separately in 1827 (see *Edin. Rev.* No. 92), and was therefore better than any preceding edition. In 1852 another edition was issued in London, under the title of 'Works and Correspondence,' in eight volumes octavo. This edition is in some respects to be preferred to the Boston one; for the type is thicker and the paper better. The Boston edition has in certain cases adopted the American fashion of spelling, and the addition of the Laurence letters is balanced in the English edition by a large mass of well-arranged general correspondence, originally published as a separate work by Earl Fitzwilliam and Sir R. Bourke. 'The European Settlements' is not included in the 1852 edition, and as the share Burke took in its composition cannot be ascertained the omission is not to be regretted. The references in the foregoing biographical notice are to the edition of 1852. A reprint of the 'Works' has been issued in Bohn's 'British Classics,' 1853, 8vo, with a preliminary volume containing Prior's 'Life' (5th ed.) and two supplementary volumes of speeches. The references to Prior in the above are to this, the revised edition of his 'Life of Burke.' Other collections of the speeches have been made, together with some of the political tracts—Dublin, 1777, 8vo; London, 4 vols., 1816, 8vo; with memoir by J. Burke, Dublin, 1854, 12mo. Besides the Laurence correspondence, a collection of Burke's letters, 1744–97, was edited by Earl Fitzwilliam and Sir R. Bourke in 4 vols., 1844, 8vo. This collection forms the first two volumes of the 'Works and Correspondence,' 1852. A volume of select works is included in the 'World Library of Standard Works,' 1876, 8vo. The letters, speeches, and tracts on Irish affairs were edited by M. Arnold in 1881, and three volumes of 'Select Works'—1. 'Thoughts on the Present Discontents and Speeches on America.' 2. 'Re-

flections on the French Revolution.' 3. 'Four Letters on the Regicide Peace'—have been edited, with excellent introductions and notes, by E. J. Payne, Clarendon Press Series, Oxford, 1866-78, 8vo. Burke's 'Opinions on Reform' is a thin volume of extracts compiled by T. H. Burke, 1831, 8vo, and only deserves mention as illustrating the importance attached to his opinions at the time of its publication.

The works of Burke contained in the more complete collective editions are, besides letters: 1. 'A Vindication of Natural Society, &c., in a Letter to Lord ——, by a late Noble Writer,' 1756, 8vo; also in 'Fugitive Pieces,' vol. ii. 1762, 12mo; a new edition, in a 'Letter to Lord D——,' Oxford, 1796, 12mo. 2. 'A Philosophical Enquiry into the Origin of our Ideas of the Sublime and the Beautiful,' 1756, 8vo; 2nd edition, to which is added a 'Discourse concerning Taste,' 1757; 8th edition, 1776, &c.; also in 1823 and 1824, 12mo; translated into French, with short Life by E. Lagentie de Lavaïsse, Paris, an. xi. 1803, 8vo, and into German by C. Garvé, Riga, 1773, 8vo. 3. 'A Short Account of a Short Administration,' 1766. 4. 'Observations on a late Publication intituled "The Present State of the Nation,"' 1769, 4to. 5. 'Thoughts on the Causes of the Present Discontent,' 1770. 6. Speech on American Taxation, 1774, 8vo, Bristol, 1777; translated, 'Reden' on American Taxation and on Conciliation with America, &c. Gotha, 1864, 8vo. 7. Speeches at Bristol in 1771, London, 1774, 8vo. 8. Speech on Conciliation with America, 1775, 1778 (see 6). 9. Letter to the Sheriffs of Bristol, London, 1777, 8vo. 10. Letter to Two Gentlemen in Bristol on Trade with Ireland, London, 1778, 8vo. 11. Speech on Economic Reform, &c., London, 1780, 8vo, republished 1831, 8vo. 12. Speeches at the Bristol Election, 1780, 8vo, and Dublin. 13. 'On Fox's East India Bill,' 1784, 8vo, and Dublin. 14. 'Representation to His Majesty, moved 14 June 1784,' new edition 1785, 4to. 15. Speech on the Debts of the Nabob of Arcot, 1785, 8vo, and Dublin. 16. 'On the Army Estimates,' substance of speech, 1790, 8vo. 17. 'Reflections on the Revolution in France,' &c., 1790, 8vo; 8th edition, Dublin, 1791; 11th edition 1791; new edition, with alterations by editor (S. J.), 1793, 12mo; 1830, 16mo; new edition, London (printed at Edinburgh), with biographical notice, 1868; and in 1872 in Nonpareil Series of English Classics; translated, 'Sur la Révolution, &c., traduit par le B. de B., Londres,' 1790, 8vo; 'Réflexions sur la Révolution, &c., Lettre de B. au Traducteur (Dupont), Paris et Londres,' 1790, 8vo; 'Betrachtungen über die Französische Rev.' F. Gentz, Berlin, 1793. 18. Letter to a Member of the National Assembly, London, 1791, 8vo; reprints Dublin and Paris; translated, 'Lettre à un Membre,' &c., Paris, 1811 (1791), 8vo; 'Lettera del Signor B.,' &c., Ferrara, 1793, 8vo. 19. 'Appeal from the New to the Old Whigs,' London, 1791; 2nd edition, revised, 1791. 20. Letter to a Peer of Ireland (Lord Kenmare) on the Penal Laws, London, 1782, 1785; Dublin, 1791; edited by H. C. Clifford, 1824. 21. Letter to Sir Hercules Langrishe, M.P., 1792, 8vo. 22. 'Hints for a Memorial to be delivered to Mons. de M. M.' 23. 'Thoughts on French Affairs,' 1797, 8vo (posth.) 24. 'Heads for Consideration on the Present State of Affairs.' 25. 'Remarks on the Policy of the Allies.' 26. 'Observations on the Conduct of the Minority.' This letter was of a private nature. It was sent to the Duke of Portland as a protest against the vote of the Whig Club in 1793. Through the dishonesty of Swift, Burke's secretary, it was printed and circulated in 1797, with the second title, 'Fifty-four Articles of Impeachment against the Right Hon. C. J. Fox,' 1797, 8vo. Burke was therefore compelled to issue a corrected copy, to which he appended his private letter to the duke, 1797, 8vo. 27. Letter to W. Elliot, Esq., dated 1795. 28. Preface to the 'Address of M. Brissot to his Constituents,' translated by William Burke, 1794. 29. 'Thoughts and Details on Scarcity,' originally presented to W. Pitt November 1795. Burke intended to recast the memorial, and advertised it under the title of 'Letters on Rural Economics addressed to Mr. A. Young.' These letters remained in a fragmentary state at his death, and were worked into the 'Thoughts and Details' by the editors, who published the 'Memorial,' 1800, 8vo. 30. A Letter to a Noble Lord, &c. 24 Feb. 1796, 8vo; editions 2–4, of Williams and of Owen, differ; 13th edition 1796; first American edition—a Letter from E. B., &c., with preface by P. Porcupine (W. Cobbett)—Philadelphia, 1796, 8vo; London, 1831, 8vo; Edinburgh, 1837, in Cabinet Library of Scarce Tracts, 8vo; translations —'Lettre du très honorable E. B.,' &c., Paris, 1796, 8vo; 'E. Burke's Rechtfertigung seines politischen Lebens,' Berlin, 1796, 8vo. 31. 'Thoughts on the Prospect of a Peace with the Regicide Directory,' letters i. and ii., editions 1–11, 1796, 8vo; translated, 'Lettres d'E. B. à un Membre de la Chambre des Communes, &c., Paris (1796), 8vo. 32. The Third Letter on the Regicide Peace, by the late Right Hon. E. B., London, 1797, 8vo; this Letter was left in a fragmentary state,

the revision was completed, and some connecting parts supplied by his friends. 33. The Fourth Letter on the Regicide Peace, fragmentary, is addressed to Lord Fitzwilliam, and begins with an answer to Lord Auckland's pamphlet, 'Remarks on the Apparent Circumstances of the War,' 1795. It was written in December 1795, and was printed in 4to and 16 vol. octavo editions, 1812, being the first article in vol. v. of 4to, sometimes called the second posthumous volume, in vol. ix. of 8vo edition. 34. A Letter to the Empress of Russia, dated 1791. 35. A Letter to Sir Charles Bingham, dated 1773. 36. A Letter to the Hon. C. J. Fox, dated 1777. 37. A Letter to the Marquis of Rockingham, dated 1777. 38. An Address to the King (sent with 36). 39. An Address to the British Colonists in America. 40. A Letter to the Right Hon. E. Pery, 1778. 41. A Letter to T. Burgh, Esq., with title 'A Letter from Edmund Burke, Esq., in vindication of his conduct with regard to the affairs of Ireland,' London and Dublin, 1780. 42. A Letter to J. Merlott, Esq., 1780. 43. Letters and Reflections on the Execution of the Rioters in 1780. 44. A Letter to the Right Hon. H. Dundas, with the sketch of a Negro Code, drawn up 1780, 1792. 45. A Letter on the Duration of Parliaments, to the Chairman of the Buckinghamshire Meeting, 1780. 46. Tracts relative to the Popery Laws in Ireland. 47. A Letter to Sir W. Smith, 1795. 48. Second Letter to Sir Hercules Langrishe (cf. 21 above), 1795. 49. A Letter to R. Burke, Esq. (n. d.) 50. A Letter on the Affairs of Ireland, 1797. 51. 'Fragments and Notes of Speeches.' 52. 'Hints for an Essay on the Drama.' 53. 'An Essay towards an Abridgment of the English History.' 54. 'Reports IX. and XI. from the Select Committee on the East India Company,' 1783. 55. 'Articles of Charge against Warren Hastings,' presented 4 April 1786, published in four parts, 1786. 56. Speeches on the Impeachment, published, with Introduction, 1792, 8vo. 57. 'Report from the Committee appointed to inspect the Lords' Journals,' printed 1794. 58. Speeches on the Impeachment. Reply. Sundry fragments, notes, &c. The titles of the foregoing have in some cases been abbreviated. A satisfactory edition of Burke's works is still a want. Many of his letters are scattered through various printed books, such as Parkes's 'Memoirs of Sir P. Francis' and Hardy's 'Memoirs of Lord Charlemont;' some few are in periodical publications, in the 'Morning Herald' and other papers, and a large number probably are still unprinted and in private hands. Almon declares that some at least of the letters signed Valens, which appeared at intervals, and especially in 1775–6, in the 'Evening Post,' were partly written by Burke. That he looked over them is likely enough, but they probably were the work of William Burke, to whom, indeed, Almon ascribes a share in them; they are by no means equal to Burke's own productions. A new edition of the works might contain some speeches not hitherto separately printed or in the collective editions, some of the surveys of the events of each year contributed to the 'Annual Register,' and at least those during the seven years' war, reprinted in a separate form as 'A Compleat History of the Late War; or Annual Register of its Rise, Progress, and Events in Europe, Asia, Africa, and America,' 1763, 8vo. The protest of the Rockingham lords against the Dividend Bill should be given as a specimen of the terse and lucid style which Burke used in drawing up such documents, and along with his reports and speeches on Indian affairs should be printed 'Heads of Objections to be Enquired into before it will be advisable to take P. Benfield again into the Company's service. . . .' 1780, 4to.

[Memoirs of Burke have been published by Charles MacCormick, 1798, 4to, a coarse and badly written party attack; by Robert Bisset, A Life of E. B., comprehending an impartial account of his Literary and Political Efforts, 1798, revised 1800, 8vo, hasty and uncritical; by Sir James Prior, second edition enlarged, 1826, fifth edition revised, 2 vols., companion to Works in Bohn's British Classics, 1854—this, the first biography of any real value, still remains, on the whole, the best; by George Croly, 1840, 8vo, a political life, republished from Blackwood's Magazine; by P. Burke, 1851, 8vo, utterly valueless; by Macknight, History of the Life and Times of E. B., 1858, 3 vols. 8vo, prolix, pompous, and uncritical, but containing a large amount of information; by Sir Joseph Napier, A Lecture, Dublin, 1863, 8vo; by John Morley in English Men of Letters series, 1879, a short and admirable sketch, also by the same author Burke, a Historical Study, 1867, 8vo, the best estimate of Burke's political position; The Papers of a Critic, by C. W. Dilke, 1875, 8vo, chiefly from the Athenæum, contain a searching investigation into Burke's money affairs. A brilliant review of Burke's intellectual powers and of the place he fills in the history of social progress will be found in Buckle's History of Civilization in England, i. 455–76, ed. 1873. Burke's Works and Correspondence, ed. 1852; Graduates of Trinity College, Dublin; Sir Philip Francis's Letter Missive to Lord Holland; Memoirs of F. Horner, ed. L. Horner, 2nd ed.; Mrs. Elizabeth Montagu's Diary and Letters, ed. Matthew Montagu; Boswell's Life of Johnson, ed. 1835; Letters to Rev. J. W. Temple, 1857; Emin's Life and Adven-

tures; James Barry's Works, 1809; Hardy's Memoirs of the Earl of Charlemont, 1812; Return of Members of Parliament; Parliamentary History, xvi–xxxi.; Cavendish's Reports of the Unreported Parliament; H. Walpole's Memoirs of the Reign of George III, 1845; Letters of H. Walpole, ed. P. Cunningham; Lord J. Russell's Memorials and Correspondence of C. J. Fox; Stanhope's Life of Pitt; Earl of Albemarle's Memoirs of the Marquis of Rockingham; Parkes's Memoirs of Sir Philip Francis, ed. Merivale; R. J. and S. Wilberforce's Life of W. Wilberforce, 1838; Grenville Papers, ed. W. J. Smith; Madame d'Arblay's Diary and Letters, 1842, and her Memoirs of Dr. Burney, 1832; T. Keppel's Life of Lord Keppel; Sir N. Wraxall's Memoirs of own Time, 3rd ed., and Posthumous Memoirs, 1836; Pellew's Life of Lord Sidmouth; Cornwallis Correspondence, ed. Ross; Rogers's Table-talk, ed. A. Dyce; Somerville's Own Life and Times; Sir Gilbert Elliot, earl of Minto, Life and Letters by the Countess of Minto; Windham's Diary, 1784–1810, ed. Mrs. H. Baring; R. J. Mackintosh's Memoirs of Sir James Mackintosh; Earl of Malmesbury's Diaries and Correspondence, 1844; Almon's Anecdotes, 1797; Moore's Life of Sheridan, 3rd ed.; Sir G. C. Lewis's Administrations of Great Britain; Bancroft's History of the United States; Annual Register, 1766, 1777, 1784; Gent. Mag. l. lxix.; New Monthly Mag. 1826.] W. H.

BURKE, EDMUND PLUNKETT (1802?–1835), judge, was born of Irish parents at Lisbon in 1802, and, being brought to England at an early age, was, till his fifteenth year, educated at home or by Dr. Robertson, a schoolmaster of some repute. At fifteen he was placed in the Lycée at Caen, Normandy, where during three years he greatly distinguished himself. He was then entered at Caius College, Cambridge, but, disliking mathematics, did not proceed to a degree, and devoted his great talents to the study of civil law. While still an undergraduate he wrote his 'Essay on the Laws and Government of Rome; introductory to the Civil Law,' a work which if not erudite, for he was ignorant of German, was surprising for his years and excited great attention at Cambridge. In 1830 he published a second edition with his name. He joined the Inner Temple and was called to the bar, but his private means being lost by the imprudence of a relation, he was too poor to buy books or pay fees for reading in counsel's chambers, and too proud to seek aid of his friends. Though diligent he was unsystematic, and made little legal progress. He wrote biographical notices for the 'Law Magazine,' but even here, though his research was extensive, his dilatory habits stood in his way. In 1832, on the reputation of his book and his knowledge of French, he was appointed to a judgeship in St. Lucia, West Indies, and in 1833 the governor, General Farquhar, made him judge of the admiralty court. He died in 1835 of an injury received during a hurricane in St. Dominica.

[Law Magazine, xiii. 532.] J. A. H.

BURKE, JOHN (1787–1848), genealogist, was the elder son of Peter Burke of Elm Hall, Tipperary, by his first wife, Anne, daughter and coheiress of Matthew Dowdall, M.D., of Mullingar. In accordance with a family arrangement, his younger brother Joseph succeeded to the estate at the father's death on 13 Jan. 1836. John Burke early engaged in literary work in London, but afterwards devoted himself to genealogical studies, and in 1826 he issued a 'Genealogical and Heraldic Dictionary of the Peerage and Baronetage of the United Kingdom.' For the first time such a work was arranged alphabetically, and peers and baronets were treated together. The convenience of its method at once gave it great popularity. The 'Peerage' was republished at irregular intervals until 1847, when it reached its ninth edition. From that date it has been issued annually. 'A General and Heraldic Dictionary of the Peerages of England, Ireland, and Scotland, extinct, dormant, and in abeyance,' was first published by Burke in 1831 (3rd edit. 1846); later editions, prepared by Sir J. B. Burke, appeared in 1866 and 1883. In 1831 Burke also issued what was intended to be the first of a series of annual handbooks, entitled 'The Official Kalendar for 1831;' but the series was not continued. Between 1833 and 1838 he published 'A Genealogical and Heraldic History of the Commoners of Great Britain and Ireland,' in four 8vo volumes; another edition was issued in 1837–8; and a third edition in two volumes between 1843 and 1849. The title was altered in the later editions to 'A Dictionary of the Landed Gentry,' and a supplementary volume appeared in 1844, containing corrigenda and a general index. Burke was also the author of 'The Portrait Gallery of Distinguished Females, including Beauties of the Courts of George IV and William IV,' 2 vols. 1833; of 'A Genealogical and Heraldic History of the Extinct and Dormant Baronetcies of England,' 1838 (re-issued 1841 and 1844); of 'The Knightage of Great Britain and Ireland,' 1841; of 'A General Armoury of England, Scotland, and Ireland,' 1842 (republished in Bohn's series in 1844 as Burke's 'Encyclopædia of Heraldry,' and by Sir J. B. Burke in an enlarged form in 1878); of 'Heraldic Illustrations, comprising the Armorial Bearings of

all the Principal Families of the Empire, with Pedigrees and Annotations,' 1844 (an illuminated supplement appeared in 1851); and of 'The Royal Families of England, Scotland, and Wales, and the Families descended from them,' in 5 vols. 1847–51. Burke was also the editor of a short-lived periodical, entitled 'The Patrician.' Burke died at Aix-la-Chapelle on 27 March 1848. He married his cousin Mary (*d.* 1846), second daughter of Bernard O'Reilly of Ballymorris, Longford, by whom he had two sons, Peter [q. v.] and John Bernard. The latter, now known as Sir Bernard Burke, is Ulster king of arms. He greatly assisted his father in his genealogical labours from 1840 onwards, and has throughout his life devoted himself to similar pursuits.

[Burke's Landed Gentry, s. v. 'Burke of Elm Hall;' Gent. Mag. 1848, pt. i. 665; Brit. Mus. Cat.] S. L. L.

BURKE, PETER (1811–1881), serjeant-at-law, was the eldest son of John Burke [q. v.] of Elm Hall, co. Tipperary, and brother of Sir John Bernard Burke, Ulster king of arms. He was born in London on 7 May 1811, and educated at the college of Caen in Normandy. Having been called to the bar at the Inner Temple in 1839, he joined the northern circuit and the Manchester and Lancashire sessions. He afterwards practised at the parliamentary bar, and appeared before the House of Lords in several important peerage cases. He was made a queen's counsel of the county palatine of Lancaster in 1858 and a serjeant-at-law in 1859. He was elected director or chief honorary officer of the Society of Antiquaries of Normandy for 1866-7. His death occurred at his residence in South Kensington on 26 March 1881. In addition to several legal works he published:—1. 'The Wisdom and Genius of Edmund Burke illustrated in a series of extracts from his writings, with a summary of his life,' 1845. 2. 'Celebrated Trials connected with the Aristocracy, in the relations of private life,' Lond. 1849, 1851, 8vo. 3. 'The Romance of the Forum, or Narratives, Scenes, and Anecdotes from Courts of Justice,' 4 vols. Lond. 1852, 1861, 12mo. 4. 'The Public and Domestic Life of the Right Hon. Edmund Burke,' Lond. 1853, 8vo. 5. 'Celebrated Naval and Military Trials,' Lond. 1866, 8vo.

[Men of the Time (1879), 169; Illustrated London News, 2 April 1881, p. 334; Cat. of Printed Books in Brit. Mus.] T. C.

BURKE, ROBERT O'HARA (1820–1861), Australian explorer, was born at St. Cleram, county Galway, in 1820, and was educated in Belgium. He entered the Austrian army in 1840, and rose to the rank of captain. In 1848 he joined the Irish constabulary, and in 1853 emigrated to Australia, and became an inspector of police in Victoria. In 1860 he was appointed to the command of an exploring expedition despatched for the purpose of crossing the Australian continent from south to north, which had originated in the contribution of a thousand pounds by Mr. Ambrose Kyte, and had been liberally supported by private subscriptions and government aid. One novel feature was the employment of camels, specially imported from India, from which great results were expected. The expedition quitted Melbourne on 20 Aug. 1860. Dissensions soon arose, and several members of the party returned. Burke reached Cooper's Creek on 11 Nov., and after waiting long for reinforcements, which from mismanagement failed to arrive, made a dash for the Gulf of Carpentaria on 16 Dec., leaving the bulk of his stores in charge of an assistant named Brahe, with directions to await his return for three or four months. The enterprise proved successful. Though not actually coming within sight of the sea, Burke and his associate Wills reached the tidal waters of the Flinders River, and won the fame of being the first white men to cross the Australian continent. But on their return to Cooper's Creek on 21 April, exhausted with hardships, they found that Brahe, interpreting his instructions too literally, and discouraged by disease among his companions, had abandoned his post that very day, leaving only a small stock of provisions behind him. Contrary to the advice of Wills, who urged following in Brahe's track, Burke unfortunately determined to strike for the South Australian stations, which he had been misled into believing much nearer to Cooper's Creek than was actually the case. He was driven back by want of water, and, too weak to make another attempt, was constrained to hang about Cooper's Creek, subsisting mainly on the food casually obtained from friendly natives, themselves scarcely able to subsist in the desert. Burke died of starvation on 28 June 1861; Wills [see WILLS, WILLIAM JOHN] about the same time; King, their only surviving companion, managed to exist with the natives until rescued on 21 Sept. by a relief expedition, commanded by Mr. Alfred Howitt, despatched in quest of the explorers, whose failure to return had been reported by Brahe. Another expedition, also commanded by Mr. Howitt, was sent to bring back the remains of the unfortunate travellers; and, after making several important discoveries, returned with them to Melbourne on 28 Dec.

1862. The public funeral took place on 21 Jan. following, and memorial statues, the work of Charles Summers, were erected in the principal street of Melbourne. Burke was a brave man, endowed with many fine qualities, but seems to have been somewhat deficient in temper, and hardly to have possessed the attainments requisite in the head of a scientific exploring expedition.

[Burke and Wills's Exploring Expedition, Melbourne, 1861; Wills's Exploration, London, 1863; Heaton's Australian Dictionary, London, 1879.] R. G.

BURKE, THOMAS (1710?–1776), historian of the Irish Dominicans, was born at Dublin about 1710. After having studied there he became a member of the Dominican order at Rome in 1726, and is stated to have attracted the special notice of Pope Benedict XIII. In 1731 he published at Rome, under the title of 'Promptuarium Morale,' a Latin and enlarged edition of a Spanish work on moral theology by Francisco Larraga. At the instance of the catholic clergy in Ireland, and with papal sanction, Burke compiled offices for the festivals of Irish saints. This work appeared at Dublin in duodecimo in 1751, under the title of 'Officia Propria Sanctorum Hiberniæ.' In 1752 Burke published at Dublin 'A Catechism, Moral and Controversial.' In the following year, while engaged upon a Latin work on dogmatic theology, the provincial chapter of the Irish Dominicans unexpectedly appointed him historiographer of their order for Ireland. Burke laboured with great industry on the history of his order. Owing to the destruction of documents of Roman catholics in Ireland, Burke was able to obtain but little historic material from the Dominicans there. He laid a copy of his work before the provincial synod at Dublin in 1757, by which it was referred to the authorities at Rome for examination. Burke published at Dublin, in 1758, 'Historical Collections out of several eminent Protestant Historians, and the strange confusions following in the reigns of Henry VIII, King Edward VI, Queen Mary, and Queen Elizabeth.' While the work, which Burke had compiled on the history of his order, was undergoing revision at Rome, he was, by papal brief dated 9 Jan. 1759, appointed to the vacant see of Ossory, and was consecrated at Drogheda in the following April. The results of Burke's labours as historiographer of the Dominican order in Ireland appeared in 1762 in a quarto volume, with the following title: 'Hibernia Dominicana: sive Historia Provinciæ Hiberniæ Ordinis Prædicatorum, ex antiquis manuscriptis, probatis auctoribus, literis originalibus nunquam antehac impressis, instrumentis authenticis, et archivis, aliisque invictæ fidei monumentis deprompta. . . . Per Patrem Thomam de Burgo, prælibati Ordinis alumnum, Sacræ Theologiæ Magistrum, et Protonotarium Apostolicum, necnon *Hiberniæ Dominicanæ* Historiographum, postea E[piscopum] O[ssoriensem]. Coloniæ Agrippinæ, ex typographia Metternichiana sub signo Gryphi, anno MDCCLXII.' It has been conjectured that the book was printed, under the supervision of the author, at Kilkenny. The work is divided into seventeen chapters. In these the author treats of the history of Ireland and its government, the introduction of the Dominican order, its convents there and on the continent, with catalogues of Dominican prelates, priors, writers, and eminent personages. The last chapter is devoted to an account of the then depressed state of the Irish catholics and of their sufferings under penal legislation from the time of Henry VIII. In an appendix is a succinct list of the religious establishments which had formerly existed in Ireland. At the end of the volume is a decree of 1761, from the Congregatio de Propaganda Fide, in relation to ecclesiastical arrangements in Ireland. A new edition of the offices for Irish saints was in 1769 printed at Paris, with an intimation prefixed to it that the inaccuracies in the publication of 1751 on the same subject were to be ascribed to those to whom the preparation of the work had been entrusted by Burke. In 1772 Burke published an addition to his historical work, entitled 'Supplementum Hiberniæ Dominicanæ. . . . Per eundem auctorem, Patrem Thomam de Burgo, O[rdinis] P[rædicatorem], Ep[i]sc[o]p[u]m Oss[o]r[ie]ns[e]m.' The author, in a brief preface, mentions that the materials in the supplement were mainly the result of researches which he made during a visit to the continent in 1769. Among the most important of the contents of the supplement are extracts from archives of the Irish Franciscans, then preserved at Rome, and from the Rinuccini MSS., accounts of which by the writer of the present notice have recently been given in the reports of the Royal Commission on Historical Manuscripts. The supplement to the 'Hibernia Dominicana' closes with an instrument of the Congregatio de Propaganda Fide, dated at Rome 9 April 1772. Owing to the penal laws against Roman catholics in Ireland the political tendency of portions of 'Hibernia Dominicana' was regarded with apprehension by some of their prelates. In July 1775 a formal declaration, in relation to the book and its supplement, was signed by James Butler, Roman

catholic archbishop of Cashel, and six bishops. In this document they stated that the publications had occasioned general uneasiness and alarm in Ireland, and that they disapproved of sentiments contained in them, which tended to weaken allegiance to George III, and to disturb the public peace and tranquillity. The passages objected to were not indicated in the document, but they would appear to be those relative to the change of the royal succession in England, and the acts of James II, Prince James Francis Edward, and his sons, Charles Edward and Henry Stuart, cardinal of York. The leaves containing this portion of the work were excised from many copies of it. In September 1775 Burke issued a pastoral condemnatory of acts of the agrarian insurgents in Ireland styled 'Whiteboys.' Burke's death took place on 25 Sept. 1776. He was succeeded in the see of Ossory by John Thomas Troy, subsequently archbishop of Dublin. A copy of a portion of 'Hibernia Dominicana,' with annotations in the author's autograph, is preserved in the library of the Roman catholic college of Maynooth, Ireland.

[Anthologia Hibernica, 1793; Catalogue of Library of Richard Heber; Hist. of Dublin, 1854; Collections on Irish Church History, 1861; Brady's Episcopal Succession, 1876.] J. T. G.

BURKE, THOMAS (1749–1815), engraver, born in Dublin in 1749, was the pupil of John Dixon, the mezzotint engraver, but, like some other engravers of that period, abandoned mezzotinto for the chalk method, which Francesco Bartolozzi had made so popular. He produced many excellent plates in both styles, chiefly from the works of Angelica Kauffmann. He died in London on 31 Dec. 1815. Among Burke's best scraped works may be mentioned the following portraits: Queen Charlotte, after Kauffmann; the Chevalier d'Eon, after Huquier; Thomas Dimsdale; John Henry Hampe, after Kauffmann; Richard, earl Howe, after Koster; and Frederick, lord North, after Dance; besides others in stipple, generally printed in brown or red colours, such as 'Telemachus at the Spartan Court,' after Kauffmann; 'The Battle of Agincourt,' after Mortimer; and the 'Nightmare,' after Fuseli.

[Redgrave's Dictionary of Artists (1878).] L. F.

BURKE, THOMAS HENRY (1829–1882), under-secretary of Ireland, born 29 May 1829, was second son of William Burke of Knocknagur, co. Galway, and Fanny Xaveria, only daughter of Thomas Tucker of Brook Lodge, Sussex, by his wife, Maryanne, sister of Nicholas, cardinal Wiseman. Burke's family was connected with that of Sir Ulick Burke of Glinsk, in the county of Galway, on whom a baronetcy was conferred by Charles I in 1628. Burke was appointed a supernumerary clerk in the office of the chief secretary to the lord-lieutenant of Ireland, Dublin Castle, in May 1847, and was placed on the permanent staff there in July 1849. In April 1851 he was appointed private secretary to Sir Thomas Redington, then under-secretary for Ireland. Burke subsequently served in the various departments of the chief secretary's office, including the Irish office, London. He acted as private secretary to the chief secretaries Edward Cardwell, Sir Robert Peel, and Chichester P. Fortescue, now (1886) Lord Carlingford. In May 1869 Burke was appointed under-secretary for Ireland, and filled that post till his death. On 6 May 1882 Lord Frederick Cavendish [q. v.] arrived in Dublin, and was formally installed as the chief secretary, in succession to Mr. W. E. Forster [q. v.], who had held the office since 1880. Early in the same evening, Lord Cavendish and Burke, while walking in Phœnix Park, near Dublin, were assassinated by the members of a secret society calling themselves the 'Invincibles.' Burke was interred in Glasnevin cemetery, and the viceroy, Earl Spencer, erected a memorial window to him in the Dominican Church, Dublin. Burke's services as an official were, on his death, publicly commended by members of the houses of Lords and Commons, and a pension was conferred by the government on his sister. [For an account of the subsequent detection of the murderers see CAREY, JAMES.]

[Burke's Peerage and Baronetage, 1883; Annual Register, 1883; Dublin journals, 1882–3; Hansard's Parliamentary Debates.] J. T. G.

BURKE, THOMAS NICHOLAS (1830–1883), Dominican friar, was born in the town of Galway in Ireland on 8 Sept. 1830. His father was a poor baker. At the age of seventeen he went to Rome and thence to Perugia, where he entered the order of St. Dominic, commencing his novitiate and the study of philosophy. From Perugia he was again sent to Rome, where he studied theology at the college of the Minerva and Santa Sabina. After having thus spent five years in Italy, he was sent by the superior of his order to England, where he was ordained priest in 1853. He spent four years on the English mission in Gloucestershire, and was then sent to Ireland to found a novitiate and house of studies for his order at Tallaght, near Dublin. This he successfully accom-

plished, and for the next seven years he was busily employed in the care of the new establishment, and in preaching missions in different parts of Ireland. He was next sent to Rome as prior of the monastery of Irish Dominicans at San Clemente. After the death of Cardinal Wiseman, Burke succeeded Dr. Manning as preacher of the Lenten sermons in English in the church of Santa Maria del Popolo. He continued to preach these sermons for five years. After his return to Ireland he was attached to St. Saviour's Dominican church in Dublin. In 1872 he visited the United States, having been appointed visitor to the houses of the Dominican community on the American continent. He delivered sermons and lectures in all parts of the Union, and acquired extraordinary popularity as an orator. The sum collected for American charities by his sermons reached 100,000*l.* His lectures in answer to Mr. J. A. Froude, the historian, on the relations between England and Ireland, caused much excitement and produced an animated controversy. The first of these lectures was delivered on 12 Nov. 1872, in the Academy of Music, New York. On leaving the United States he returned to the convent at Tallaght, where he died on 2 July 1883.

His works are: 1. 'English Misrule in Ireland,' a course of lectures in reply to Mr. Froude, New York, 1873, 12mo. 2. 'Ireland's Case stated, in reply to Mr. Froude,' New York, 1873. 3. 'Lectures and Sermons,' New York, 1873. 4. 'Lectures on Faith and Fatherland,' 1874. 5. 'St. Ignatius and the Jesuits,' a sermon, London, 1880, 8vo.

[Life by W. J. Fitzpatrick, F.S.A., 2 vols. London, 1885; Tablet, 7 July 1883; Men of the Time (1884), 191; Cat. of Printed Books in Brit. Mus.] T. C.

BURKE, WILLIAM (*d.* 1798), supposed author of 'Junius's Letters,' the son of John and the kinsman of Edmund Burke [q. v.], was born in London, admitted into Westminster 1743, elected to Christ Church, Oxford, 1747, contributed a copy of elegiacs to the university collection on the death of the Prince of Wales in 1751, and took the degree of B.C.L. in 1755 (Welch). [Some notices of William Burke will be found under Edmund Burke.] The two kinsmen were travelling companions in 1752, worked together on the 'Account of the European Settlements in America,' which seems to have been written by W. Burke, and joined in befriending Emin the Armenian. Burke came into notice in 1759, as the author of 'Remarks on the Letter to Two Great Men,' an answer to Lord Bath's 'Letter to Pitt and the Duke of Newcastle' on the prospect of peace. In this pamphlet, and in another entitled 'An Examination of the Commercial Principles of the late Negotiation,' 1761, Burke, who held the office of secretary to Guadaloupe in 1762, strongly advocated our retention of the island. In 1763 he appears as the friend of Lord Verney, and a confidential mediator between him and George Grenville (*Grenville Papers*, ii. 49). He was under-secretary to General Conway, the secretary of state for the southern department, and the following year was moved into the northern department. On the downfall of the Rockingham ministry Burke resigned his office, which brought him 1,000*l.* a year. 'To encourage me,' Edmund Burke wrote, 'he gave his own interests the first stab.' By this time it is evident that he must have embarked in speculation. He and Edmund Burke had already befriended James Barry and sent him to Italy, and in a letter written to Barry in 1766 Burke says that their affairs—evidently speaking of his kinsmen Edmund and Richard—were so 'well arranged' that they were not uneasy at the prospect of a change in the ministry which would entail loss of place (Barry, *Works*, i. 77). To his friendship with Lord Verney, who seems to have been a partner in his speculations, Burke owed his return to parliament as member for Great Bedwin, Wiltshire, on 16 June 1766; in March 1768 R. Brudenell was returned in his place, but, as the latter chose another constituency, Burke regained his seat in the following May, and held it until the dissolution in September 1774 (*Members of Parliament*, ii. 132, 144). Burke did not take a prominent part in the debates of the house. 'As an orator,' H. Walpole says, 'he had neither manner nor talents, and yet wanted little of his cousin's presumption' (*Memoirs of the Reign of George III*, ii. 274). He was an active pushing man, well acquainted with the leaders of the whig party, though generally disliked by them. He lived much with his cousin Edmund, first in Queen Anne Street and afterwards at Gregories, and a strong attachment existed between them. For a time Burke's stockjobbing transactions prospered. In 1769, however, the crash came, and he was ruined (Dilke, *Papers of a Critic*, ii. 334–42). With Dr. Markham, his old schoolmaster, he had long been on terms of friendship. About the time of his disaster, however, their intimacy ceased, and in 1771 Markham, then bishop of Chester, in a letter addressed to Edmund Burke, accused him of saying something in, as it seems, a private

conversation with himself which rendered him liable to 'a criminal prosecution in a matter of state.' This accusation was part of an attack made by the bishop on Edmund Burke, who in the draft of his reply speaks warmly of his kinsman's character, and of the kindness he had shown him in introducing him to Lord Rockingham, in the resignation of his office, and on other occasions (*Works*, i. 158). Burke's relationship to his cousin gained him admission to the club in Gerrard Street, and accordingly he appears in Goldsmith's 'Retaliation.' Among the various stories told about the occasion of this poem, it is said that the notices Goldsmith first wrote of the Burkes were so severe, that Hugh Boyd [q.v.] persuaded the poet to alter them and entirely rewrite the character of William, for he was sure that if the Burkes saw what was originally written of them the peace of the club would be disturbed (Boyd, *Miscellaneous Works*, i. 188).

Having lost his seat for Great Bedwin, Burke, in the summer of 1774, contested Haslemere, Surrey, was defeated, and petitioned unsuccessfully, the election being confirmed in May 1775 (Beatson, *Political Register*, ii. 255). Broken in fortune and harassed by judgments against him for debt, Burke vainly sought a place in the East India Company's service. The feeling against him was strong, and he found no friends. In 1777 he managed to get to Madras by carrying despatches for Lord Pigot, from whom he hoped to obtain employment. On his arrival at Madras he found Lord Pigot dead. He brought out with him letters of recommendation from Edmund and John Burke to Philip Francis, asking Francis to do something for him in case he should go to Bengal. These letters he sent to Francis, who wrote kindly to him, inviting him to his house, but telling him at the same time that he could do little to help him (*Memoirs of Sir P. Francis*, ii. 101). He did not accept Francis's invitation, for having been fortunate enough to obtain the appointment of agent to the Rajah of Tanjore he at once returned to England. In 1779 he went back to India as deputy paymaster of the king's troops, and in 1782 was made commissary-general of the forces in the East Indies. Lord Cornwallis considered that the sending of him out was 'an unnecessary job,' and said in a letter to Lord Rawdon, dated 1789, that he had done him what service he could, but that with Burke service meant putting large sums of money into his pocket, and that if he had done that he would have deserved to be impeached, giving two examples of the 'extraordinary' proposals which Burke made for his own advantage, and to which he refused to consent (*Cornwallis Correspondence*, i. 450–2, ii. 172). These notices disprove the statement of the editors of the correspondence of Edmund Burke, that Burke was 'much beloved' by the earl (Burke, *Works*, i. 347). After his return to England in 1793 he lived chiefly, if not wholly, at Beaconsfield, and notices of the shattered state of his health occur in Edmund Burke's letters (*ib.* ii. 244, 312, 315). He survived his kinsman, and died in 1798. Burke is said by Horace Walpole to have written with ingenuity and sharpness, and to have done good service to his party with his pen. An attempt has been made to show that he was or may have been the author of 'Junius's Letters.' Besides the share he had in the 'European Settlements in America,' and the pamphlets on the peace negotiations, from 1764 onwards he appears occasionally to have written letters on political matters, chiefly under the signature of 'Valens,' in the 'London Evening Post' and other papers. Some of these letters are said to have been written in conjunction with Edmund Burke (Almon, *Anecdotes*, i. 22, ii. 347, where some of these letters are printed). He also translated the address of M. Brissot to his constituents in 1794. This translation he submitted to Edmund Burke, who freely condemned it, amended it, and wrote a preface to it. Several of Burke's letters are contained in the correspondence of Edmund Burke, and in Barry's works.

[Welch's Alumni Westmon. (1852); Macknight's Life of Edmund Burke; Dilke's Papers of a Critic; Grenville Papers, ed. Smith; Cornwallis Correspondence, ed. Ross; Parkes's Memoirs of Sir P. Francis, ed. Merivale; Works of James Barry, 1809; Almon's Anecdotes; Boyd's Miscellaneous Works; Walpole's Memoirs of the Reign of George III, ed. Sir D. Le Marchant; Return of Members of Parliament; Beatson's Political Register; J. C. Symons's William Burke, the author of Junius.] W. H.

BURKE, WILLIAM (1792–1829), criminal, was born in the parish of Orrery, in the county of Cork, in 1792, and seems to have been a vagabond from his birth. He went to Scotland in 1818 as a labourer, and worked on the Union canal at Mediston. Little more is known of him until 1827, when he appears in Log's lodging-house, Tanner's Close, Edinburgh, an establishment kept by William Hare. An old pensioner, named Donald, dying in this house on 29 Nov. in that year, Burke and Hare, instead of having the body buried, sold it for 7*l.* 10*s.* to Dr. Robert Knox [q. v.], surgeon, for purposes of dissection. So large a sum so easily procured proved sadly ominous. Hare, the more

evil of the two men, suggested a further stroke of business, namely, to inveigle unknown and obscure wayfarers into the lodging-house and then kill them. During the following months they, assisted by their wives, murdered at least fifteen persons, their method of proceeding being to invite the victims into various houses, make them drunk, and then suffocate them in such a manner that no signs of violence appeared on the bodies. The corpses of all these were sold to Dr. Knox's school of anatomy for prices averaging from 8*l.* to 14*l.* At last, on 31 Oct. 1828, they suffocated, in Burke's house, a poor old woman, called Margery Campbell or Docherty, and disposed of the body in the usual manner; but the suspicions of the neighbours having been aroused, the police were communicated with, and the corpse was found in a box in a cellar in Dr. Knox's house. Burke was tried for the murder in the High Court of Justiciary at Edinburgh on 24 Dec. 1828, when William Hare, the partner in his crimes, being admitted king's evidence, his guilt was clearly proved, and he was hanged on 28 Jan. 1829 amid the execrations of a vast assemblage, who cried out 'Burke him!' 'Burke him!'

William Hare was a native of Londonderry, and, going to Scotland, also worked on the Union canal; he afterwards became a travelling huckster, and then, as before mentioned, a keeper of a lodging-house. Immediately after the trial of Burke an attempt was made to indict Hare for the murder of one of his victims, James Wilson, known as Daft Jamie, who had been put out of the way in the previous October. The law officers, however, decided that he could not legally be put on his trial, and on 5 Feb. 1829 he was set at liberty from the Tolbooth, Edinburgh. It is believed that he then sought refuge in England, and as it is more than probable that he changed his name, it is not surprising that no record has been found of his decease.

[The Trial of William Burke (1829), portrait; Supplement to the Trial of W. Burke (1829); MacGregor's Hist. of Burke and Hare, with portraits (1884); Lonsdale's Life and Writings of Robert Knox (1870), pp. 73–115; Cassell's Old and New Edinburgh, by James Grant (1882), ii. 226–30.] G. C. B.

BURKHEAD, HENRY (*fl.* 1645), dramatist, a merchant of Bristol, was author of a tragedy, 'Cola's Fury, or Lirenda's Misery,' which was never acted, and probably was not written for the stage (BAKER). It was published at Kilkenny in 1646, on the cessation of arms granted by Lord Herbert, earl of Glamorgan, to whom it is effusively dedicated. It is an attempt to dramatise the Irish troubles. Lirenda is an obvious anagram for Ireland. The plot is confused and the language bombastic. Yet the author was assured by one friend that if his play were published the 'fame of ne'er-enough-praised Shakespeare would decline,' and others praised his work in similar terms.

[Burkhead's Works; Baker's Biog. Dram.] R. C. B.

BURKITT, WILLIAM (1650–1703), divine and commentator, was born at Hitcham, Suffolk, on 25 July 1650. His father was the Rev. Michael, usually called Miles Burkitt (otherwise Birkhead), of St. Edmund Hall, Oxford, who began his career as a zealous high-churchman, and ended his days in nonconformity. At the Restoration Miles Burkitt lost the rich rectory of Hitcham. Some time afterwards he was presented to the rectories of Irstead and Neatishead, Norfolk, but was ejected within three months by the Act of Uniformity (1662). He also lost the manor of Eleigh-Monks, Suffolk, belonging to the dean and chapter of Canterbury, which he had purchased from the commonwealth commissioners, and which cost him, with improvements, 2,500*l.* He continued to live at Eleigh-Monks, and ultimately prospered; when he died is unknown. 'Though,' he said, 'I have lost many scores of pounds by my nonconformity, yet, blessed be God, I never wanted.' His wife was a Sparrow, of Reede, Suffolk.

William Burkitt's position was that of an evangelical churchman. His early training was under Goffe, at Bildeston, Suffolk, and at the grammar schools of Stowmarket and Cambridge. He dates his religious conversion from an attack of small-pox while at the latter school. On 28 Jan. 1665 he was admitted a sizar at Pembroke Hall, Cambridge, his tutor being William Gibbs. In 1666, when Cambridge was visited with the plague, he was one of the few students who remained in residence. He graduated B.A. in 1668, M.A. in 1672; but was never a fellow, as is sometimes stated. He left the university to become chaplain at Bildeston Hall, and after this was ordained by Bishop Reynolds at a very early age; for either in 1671, the year of his majority, or at the beginning of 1672, he was settled at Milden, Suffolk, first as curate in charge, afterwards as rector. In December 1692 he was preferred to the vicarage and lectureship of Dedham, Essex, where he ended his days. While at Milden he was intimate with William Gurnall, rector of the neighbouring parish of Lavenham, the author of 'The Christian in Compleat

Armour,' and in 1679 preached his funeral sermon. He preached also in 1691 a violent sermon at Lavenham against some baptists, who, under one Tredwell from London, were 'making proselytes by rebaptising them in a nasty horsepond.' Burkitt went to the barn in which the baptist meeting was held, and repeated his exhortation there. More commendable was his attitude towards the French protestant exiles. His generous efforts in their behalf, begun at midsummer 1687, and continued till 1692, resulted in the raising of 216*l.* 17*s.*, which he personally distributed to needy refugees in Suffolk and Essex. He exhibited also a zeal for foreign missions; 'by his great care, pains, and charges, he procured a pious minister to go and settle in Carolina.' Possibly this was one of the 'poor students' towards whose maintenance at Cambridge he liberally contributed. He was exceedingly charitable, and was diligent in his pastoral duties, preaching thrice a week (besides village services) in a plain style with a winning voice, visiting and catechising with assiduity, and, though greatly attached to the prayer-book, constantly using the liberty of extemporary prayer before sermon. His character was somewhat wanting in geniality. A malignant fever carried him off in a week's time. He died on Sunday, 24 Oct. 1703, leaving a widow, and having married thrice. His funeral sermon was preached by his brother-in-law, Nathaniel Parkhurst, M.A., vicar of Yoxford, Suffolk. He bequeathed his house and some land as a residence for the lecturer at Dedham.

He published: 1. 'A Sermon preached soon after the solemn Enterrment of Mr. William Gurnall,' 1680, 4to (from Heb. xiii. 7). 2. 'An Argumentative and Practical Discourse on Infant Baptism,' 1692, 8vo; reprinted 1722, 12mo (this was the substance of his Lavenham sermon, 1691; the preface gives a minute account of the circumstances. It was answered by Benjamin Keach, of the 'Scripture Metaphors,' 1681, in 'The Rector rectified and corrected; or Infant Baptism Unlawful,' 1692, 8vo). 3. 'The Poor Man's Help, and Young Man's Guide . . . unto which is added an earnest Exhortation . . .' 5th ed. 1701, 8vo; 6th ed. 1705, 8vo; another ed. 1715, 8vo; 32nd ed., with title, 'A Help and Guide to Christian Families,' &c., 1764, 8vo, has a supplement of forms of prayer and hymns, with separate title-page. 4. 'Family Instruction, a Catechism, explaining . . . the great and necessary Doctrines of Faith and Holiness' (Middleton). 5. 'Explanatory Notes, with Practical Observations on the four Evangelists,' 1700 fol. (Watt). 6. 'Expository Notes, with Practical Observations on the New Testament' (issued posthumously), 1724, fol. (portrait by White); other editions are 1729, 1734, 1739, 1752, 1753, 1760, 1772, 1779, all folio; 1814, 1819, 4to; abridged by Samuel Glasse, D.D., 1806, 4to, 2 vols.; another abridgment in one vol. 8vo (on this work Burkitt's reputation rests; its character is that of a compilation, the original matter being mainly the author's sermon notes; the work has sometimes been accused of heterodoxy. Doddridge says the 'sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not').

[Parkhurst's Life of the Rev. W. Burkitt, with a Sermon on his Death, 1704; Calamy's Account, 1713, p. 483; Contin. 1727, ii. 626; Walker's Sufferings of the Clergy, 1714, ii. 209; Memoirs of Rev. W. Burkitt, Gloucester, n. d. (1720?); Middleton's Biog. Evangelica, 1786, iv. 110; Palmer's Nonconf. Memorial, 1803, iii. 8; Lowndes's Bibl. Man. (Bohn), 1864, i. 316; Browne's Hist. Congregationalism in Norfolk and Suffolk, 1877, pp. 515, 517, 570, 592; extracts from Pembroke College Registers, per the Master of Pembroke.]

A. G.

BURLEIGH, LORDS OF. [See BALFOUR.]

BURLEY, JOHN (*d.* 1333), a Carmelite of Stamford, whom Leland mentions only in order to distinguish him from the better known Walter Burley. Pits, possibly confusing him with Walter, attributes to him commentaries on Porphyry, Aristotle, and Peter Lombard, and says also that he opposed the division of his order in England into provinces, a division which was, however, carried out. His name is not given in the 'Bibliotheca Carmelitana.'

[Leland, De Script. Brit. p. 355; Pits, De Rebus Anglicis, p. 428.]

A. M.

BURLEY or **BURLEIGH**, JOHN (*d.* 1647), royalist captain, belonged, according to Clarendon, to a good family in the Isle of Wight. In a 'List of his Majestie's Navy Royall and Merchant Ships in 1642' (PEACOCK, *Army Lists of the Roundheads and Cavaliers*, p. 61) his name appears as captain of the Antelope. Clarendon states that being put out of his command when the fleet rebelled against the king he joined the army, in which he became a general of ordnance. At the end of the war he took up his residence in the Isle of Wight, and, unable to control his indignation when the king entered Newport a prisoner, he caused a drum to be beaten, to gather a force to rescue him from the castle. The attempt was so quixotic as scarcely to deserve any severer punishment than ridicule; but in such a serious light was it regarded by the parliament that a special commission of

over and terminer was sent to try him at Winchester, by whom he was found guilty of high treason and condemned to death. He was accordingly executed 10 Feb. 1647.

[Winstanley's Loyall Martyrology, pp. 12–13; Peacock's Lists of the Roundheads and Cavaliers, 61; Clarendon's History of the Rebellion, v. 381, vi. 198, x. 145.] T. F. H.

BURLEY, SIR SIMON (1336–1388), warrior and favourite, was born in 1336 (NICOLAS, *Scrope and Grosvenor*, p. 206), of a Herefordshire family. His parentage is uncertain, but he appears to have been a younger brother rather than a son of the Sir John Burley who received the Garter at the accession of Richard II. Introduced at court by his relative Walter Burley [q. v.], he first served in the fleet which destroyed the Spanish corsairs in 1350. In 1355 he took part in Edward's abortive expedition from Calais, and in 1364 he appears in attendance on the Black Prince in Aquitaine. By him he was sent on the embassy to Pedro of Castille in 1366, and shared in his restoration and the victory of Najara in 1367 (FROISSART). On the war being renewed in 1369, he was attacked near Lusignan, when with a detached force, and made prisoner by the French, to the grief of the Black Prince, who had a high esteem for him (*ib.*) On the release of the Duchess of Bourbon he was exchanged (1370) and rejoined the Black Prince at Limoges. To him chiefly the prince bequeathed the education of his son Richard, on whose accession Burley at once obtained promotion and power. He came to London as the young king's envoy, and bore the sword before him on the occasion of his visiting the city (WALS. i. 330, 331). He was also made governor of Windsor Castle, and obtained grants of lands (*Rot. Vasc.* 1 *Ric. II*, m. 15, *Pat.* 2 *Ric. II*, p. 1, m. 42). He was made master of the king's falcons at 'the Mews,' constable of Guildford and Wigmore, and was given a residence in Thames Street, by Baynard's Castle (STOW, *Annals*). On 12 June 1380 (*Fœdera*), the king being then fourteen, he was chosen as his tutor, and, being a skilful negotiator (FROISSART), as one of the commissioners to treat for his marriage, being then styled 'knight of the king's chamber' (*Fœdera*). Six months later he was definitely appointed to negotiate for the hand of Anne of Bohemia (*ib.*) He went to her at Prague, and having obtained her consent (20 Feb. 1381), and concluded a treaty with her uncle, Wenceslaus of Brabant, returned successful to England, and was rewarded with the Garter 28 May 1381. These dates dispose of Stow's assertion (*Annals*, p. 284) that he was guilty of encouraging the Wat Tyler rising (January 1381). He was then despatched afresh to escort Anne to England as underchamberlain of the household, 'travelling with a great equipage' (FROISSART). He brought her from Brussels to Calais, whence they crossed in December (*Issue Roll, Mich.* 5, *Ric. II*, 21 Dec.) Froissart says that he had urged the Bohemian as against the Lancastrian match on Richard, and he thus became an ally of the queen. He was present at the reception of the Flemish envoys by Richard in 1382 (FROISSART), and on 24 Jan. 1383 he was appointed constable of Dover and warden of the Cinque Ports. He took part in the Scottish campaign of 1385, at the head of twenty men-at-arms and thirty archers (*Archæologia*), and clung to Richard's cause when assailed in 1386. At the close of that year he was rewarded by being chosen as one of Richard's advisers in his struggle for absolute power. At the same time (30 Dec. 1386) he appeared as a witness in the Scrope and Grosvenor controversy. The Earl of Arundel acquiring popularity by a naval victory this year, Burley opposed him with special jealousy (WALS. ii. 156). At the approach of the reaction (November 1387) he was inclined to flee, but having been persuaded by De Vere to stand firm (FROISSART) was seized and sent to Nottingham Castle (KNIGHTON, 2705; *Issue Rolls*, 20 Dec. 1387), whence he was brought to London to be impeached by the commons, with three other knights (12 March 1388). The impeachment printed in 'Rot. Parl.' iii. 241–3, accuses him of sundry misuses of power, but the article on which he was convicted was the eighth, charging him with leading Richard in his youth to form a corrupt court. Froissart contends that malversation was the plea on which he was ruined; but this would seem to apply to previous complaints. He was accused of having raised his income from 20 marks to 3,000 in a few years (KNIGHTON, 2727), and was even suspected by the people of wishing to sell Dover to the French (WALS. ii. 174). Derby was anxious to save his life, but was overruled by Gloucester and Arundel (*ib.*), the latter of whom was bent on his death, and even insulted the queen when she pleaded on her knees for him (*Chronicque*), as he was reminded by Richard in 1397. Gloucester also insisted 'if he wished to be king,' Burley must suffer (*Rot. Parl.* iii. 431). He was accordingly sentenced in parliament, 5 May 1388, to be hanged, drawn, and quartered, which was commuted by the king, on the plea of his services, to beheading. He suffered the same day on Tower Hill (*ib.* iii. 243), Stow asserting that he was first led through the city,

his hands bound behind him (*Chron.* p. 204). His sentence was formally reversed 22 March 1399. The king and queen were enraged at his death, and Froissart grieved for him as a friend and as a wise and gentle knight. It is probable, from a list of his books, twenty-one in number, extracted from an inventory of his goods (8 Nov. 1387) 'at the Mews and Baynard's Castle,' and preserved in manuscript (*Add. MS.* 25459, p. 206), that he was a man of some culture. His taste for romances of chivalry accounts for his intimacy with Froissart, and suggests that his ideas were those of the later days of Edward III, and that he owed his ruin to the extravagant tastes of the school in which he had been reared. There is a curious description in the 'Issue Rolls' of his bed (among his forfeited chattels) as 'of green Tarteryn embroidered with ships and birds.'

[Rolls of Parliament; Chronicque de la Traison (Eng. Hist. Soc.); Walsingham's Historia Anglicana (Rolls Series); Froissart's Chronicle; Knighton's Chronicle; Stow's Annals; Devon's Issues of the Exchequer; Beltz's Memorials of the Garter; Nicolas's Scrope and Grosvenor Controversy; Stow's Chronicle; Rymer's Fœdera; Archæologia, vol. xxii.; Stubbs's Constitutional History; Notes and Queries, 4th ser. ix. 413; Add. MSS. (Brit. Mus.)] J. H. R.

BURLEY, WALTER (1275–1345?), commentator on Aristotle in the fourteenth century, was born in the year 1274 or 1275 (Todd, *Catalogue of Lambeth MSS.*, No. 143). It seems more probable that he was, as Bale states, a secular priest than a Franciscan, as the 'Bibliotheca Universalis Franciscana' and Bass Mullinger assert him to have been, or an Augustinian as Gandulphus reports on the authority of Burley's contemporary, Alphonso Vargas, archbishop of Seville. For Leland (*Collectanea*, iii. 54) gives his name among a list of the fellows of Merton in the days of Edward I; and there are reasons for believing him to have been a beneficed priest in the later years of his life.

According to Holinshed, Walter Burley was a kinsman of Sir Simon Burley [q.v.], and hence was a member of the Herefordshire family of that name. He studied at Merton College, Oxford, whence he removed to Paris, where he had William of Ockham for a fellow-student and Duns Scotus for a teacher. Duns is generally supposed to have been in Paris from 1304 to 1307 (C. Werner, *Die Scholastik des späteren Mittelalters*, Bd. i. 8, 9). Stow tells us, without giving any authority, that Burley also studied in Germany, where he seems to have been a protégé of the Archbishop of Ulm, to whom in his old age, according to Gandulphus, he dedicated his shorter treatise on the 'Ethics' (cf. Stow, *Harl. MS.* 545, and Holinshed, iii. 414). It would seem from Stow's account that Burley was still abroad when his fame reached the ears of the young Princess Philippa of Hainault, who appointed him her almoner before coming to England in December 1327. In the early months of the same year (1327) we gather from Rymer that he was despatched on a special mission to the papal court for the purpose of pleading for the canonisation of Edward III's cousin, Thomas of Lancaster; and again in 1330, on which occasion he is styled 'Professor Sacræ Paginæ.' Wood makes him die in 1337 (*Hist. Oxon.* ii. 87), and this statement is repeated in a note to one of Burley's manuscripts in the British Museum (*Royal MS.* 12 B xix.) This, however, is probably only a false inference from the passage in the treatise on Aristotle referred to above (*Lambeth MS.* 143), and Tanner may be right in his conjecture that Burley survived till 1345. Holinshed tells us that he was appointed tutor to the Black Prince when the young Edward was of an age 'to learne his booke' (cf. *Harl. MS.* 545, ff. 128–9). While acting in this capacity, he adds, Burley introduced his little kinsman, Simon, though the prince's junior by some six years, to the notice of his young charge. These events cannot well have been anterior to 1342, and Walter may perhaps have owed his new post to the influence of Richard de Bury, at this time bishop of Durham (1333–45), who had himself been tutor to Edward III. Chambre assures us that Burley was one of this prelate's most intimate friends, a fact which renders it very probable that the Walter Burley whose name occurs as prebendary of Shalford in the diocese of Wells when Richard de Bury held this deanery (1332) was the Aristotelean commentator (Le Neve, ii. 151, 199). In the household of the Bishop of Durham he must have made the acquaintance of Richard Fitz-Ralph, the future archbishop of Dublin, and Thomas Bradwardine, like himself a fellow of Merton and soon to be archbishop of Canterbury. Tanner identifies him with a Walter de Burle who in August 1341 became rector of Glemsford in exchange for Pighteslee in the diocese of Lincoln. Later (June 1342) Glemsford was resigned for Ashsted in the see of Winchester. Again, according to the same authority, still quoting from the episcopal registers (Norwich), a certain Walter de Burley appears in 1345 begging to be appointed archdeacon of Richmond, but is refused on the plea that the office has already been filled up. Whether this identification is right or not, Burley was certainly alive later than

1337, as he wrote his treatise on Aristotle's 'Politics' at the request of Richard Bentworth, bishop of London (1338–9), who was not consecrated till July 1338.

Burley is credited with having written 130 treatises on Aristotle alone, and great numbers of his manuscripts are still extant in various libraries at Oxford (Bodleian, Balliol, Oriel, New, Magdalen, &c.), Cambridge (Caius and Gonville, Peterhouse, &c.), and London (British Museum and Lambeth). His principal works are treatises on Aristotle's 'Ethics' (dedicated to Richard of Bury) and 'Politics;' on Aristotle's 'Topica' (Merton, 295); 'Problemata' (Magdalen, 146); 'Meteora' (Ball. 93) and 'The Organon;' commentaries on Porphyry, Gilbert de la Porée, and many other works of Aristotle. Other treatises of some interest are 'Expositio super Averroem de substantia orbis,' and another 'De fluxu et refluxu maris Anglicani,' both of which are to be found in Oriel College library. The most interesting of Burley's writings is a small volume entitled 'De Vita et Moribus Philosophorum,' first published by Ulric Zell, probably at Cologne in 1467. This work, the first of its kind, consists of short lives, together with illustrative anecdotes and opinions of some 120 poets and philosophers ranging from Thales, Zoroaster, and Homer to Priscian and Seneca. Though full of errors, as for example where Burley confounds Livius Andronicus with Livy the historian, and Horatius Flaccus with Horatius Pulvillus, this work soon achieved an immense popularity, especially abroad. Graesse reckons up some dozen separate editions in the latter half of the fifteenth century alone. Others of the same and later date may be discovered by comparison with Gandulphus, Kaim, &c. It was translated into Italian in 1475 (*Brit. Mus. Addit. MS.* 17523) and issued in a German dress by Anthony Sorg at Nuremberg in 1490. A curious history is attached to this work. Despite the number of times it had been reprinted in the fifteenth century, Bernard Grossus reproduced it in 1603 at the instance of a certain lawyer Antonius a Sala, who had the impudence to claim the work as his own (Labbe, *Bibliotheca Bibliothecarum*, ed. 1682, p. 27).

Hain reckons up nearly twenty separate editions of Burley's philosophical treatises, all published before the close of the fifteenth century; including eight of the commentary on Porphyry, &c., printed chiefly at Venice; two of that on Aristotle's 'Logic;' five on the 'Physics;' one of the 'De Intentione et remissione formarum;' one of the 'Tractatus de materia et forma' (Oxford, 1500); two of the 'Ethics' (Venice), &c. Early in the sixteenth century (1517–18), the two last-mentioned works were among the earliest books printed at Oxford (Wood, *Annals*, ed. Gutch, i. 625). Voss mentions among the writings of Burley a certain historical work, which may perhaps be the work to which Plot and Caius make reference in their disquisition on the origin of Oxford. But, in any case, it appears now to be lost.

Burley seems to have acquired an immense fame during his own lifetime. Even so far off as in Spain his contemporary Alphonso de Vargas, archbishop of Seville (*fl.* 1345), quotes from the 'De Intentione.' Gandulphus reports that in his old age he dedicated a compendium of his larger work on the 'Ethics' to Richard, bishop of Ulm, a statement which goes far towards corroborating Holinshed's account of his residence in Suabia. He had friends and scholars in Paris to whom he dedicated his treatise on Aristotle's 'Physics' (Coxe, *Catalogue of All Souls*, 86). One copy of Burley's 'Ethics,' still existing, belonged to a Suabian Jew at least as early as the fifteenth century; another was copied by a clerk in Lower Germany in 1424, and a third copy of a different commentary in 1453. Then came the day of his translation into Italian and German; and before the century closed he was cited by Pico della Mirandula in his famous nine hundred conclusions. At Oxford, a few years before the Reformation, his 'Ethics' and 'Tractatus de Materia' seem to have been text-books in the schools (Wood, *Annals*, ed. Gutch, i. 625); and, as such, are attacked by the royal injunction of 1535 which bids students substitute Aristotle for 'the frivolous questions of Scotus, Burleus, &c.' (Mullinger).

As a philosopher Burley is said to have been in later years a strong opponent of Duns Scotus, whose pupil he had been in earlier days. On the other hand, he is said to have been an antagonist of his once fellow-pupil, William of Ockham (cf. Bale, 411, with Mullinger, *History of Cambridge*, 197). M. Renan reckons him as an Averroist, and notices a tendency to supplant Aristotle by the Arabian commentator; while M. Hauréau quotes rival authorities for regarding him as a realist or a nominalist, but at the same time distinctly states that on certain points he is a 'dogmatical realist.' These conflicting opinions may be due to the fact that Burley did not always hold the same views, as may perhaps be inferred from the common report that he was once the pupil, and later the opponent, of Duns Scotus. M. Hauréau adds that 'his style is particularly clear. Never proposing anything new, he has no need to make long discourses, and his

statements are generally very precise. For a schoolman he is a good writer.'

[Leland's Catalogue, 354, Collectanea, iii. 54; Bale's Catalogus Script. Brit. 411; Pits's Relationes, 435; Tanner's Bibl. Brit. 141; Gandulphus de Scriptoribus Augustinianis, 141–4; Holinshed's Chronicles, iii. 414; Rymer's Fœdera, iv. 269, 422; Voss, De Historicis Latinis, 515; Bibliotheca Universalis Franciscana; Wharton's Appendix to Cave's Script. Eccles. ii. 35; Coxe's Catalogue of Oxford College MSS.; Coxe's Catalogue of Bodleian MSS. iii. 231, 826; De Chambre's Cont. Hist. Dunelm. ap. Wharton's Anglia Sacra, i. 766; Caius, De Antiquitatibus Cantabrig. 191, 192; Wood's History and Antiquities, 1676, ii. 87; Wood's Colleges and Halls, ed. Gutch, i. 514, 625, &c.; Labbe's Bibliotheca Bibliothecarum, Leipzig, 1682, p. 27; Le Neve's Fasti, ed. Hardy; Hain's Repert. Bibliog. i. 574–8; Panzer's Ann. Typog. v. 119, x. 204–5; Lowndes's Bibliographer's Manual, pt. i. 317; Dibdin's Bibliotheca Spenceriana, iii. 229–32; Graesse's Trésor des Livres Rares, i. For a sketch of Burley's philosophical opinions the following works may be consulted:—Renan's Averroes, 3rd ed. 320; Hauréau's Histoire de la Philosophie Scolastique, pt. ii. vol. ii. pp. 443–4; Tennemann's Geschichte der Philosophie, viii. 906–8; Brucker, iii. 856; Rixner's Handbuch der Geschichte der Philosophie, ii. 147–9; Tiedemann's Geschichte der spekulativen Philosophie, v. 215–27; Albert Stoeckl's Geschichte der Philosophie der Mittelalters, ii. 1041–4; Prandtl, iii. 297–306.]

T. A. A.

BURLEY, WILLIAM (*fl.* 1436), speaker of the House of Commons, was the son of John Burley of Bromcroft Castle, high sheriff of Salop in 1409. Sir Simon Burley [q. v.], who was beheaded on 5 May 1388, but whose attainder was reversed in the following year, was his great-great-uncle. In 1417 William Burley was first elected a knight of the shire for Salop. In the returns of the next twenty-four parliaments his name is to be found as one of the members of this county no less than eighteen times. The last parliament in which he was returned was that which was summoned to meet at Westminster on 9 July 1455. He was chosen speaker of the House of Commons on 19 March 1436, in the place of Sir John Tyrrel, kt., who was compelled by illness to retire from the chair. In the following parliament William Tresham was elected speaker; however, on 26 Feb. 1444 Burley was again voted to the chair, and continued to preside over the house until the dissolution of that parliament.

Little is known either of his domestic or political life. In 1426 he executed the office of sheriff of Salop. He died without male issue, leaving two daughters and coheiresses, the eldest of whom married, first, Sir Philip Chetwynd of Ingestrie, and, secondly, Sir Thomas Lyttelton, the author of the 'Tenures.' From this last marriage the present Barons Lyttelton and Hatherton are descended. The youngest daughter, Elizabeth, married Sir Thomas Trussel of Billesley, Warwickshire.

[Manning's Lives of the Speakers (1851), pp. 86–91; Rot. Parl. iv. 502, v. 67; Parliamentary Papers, 1878, lxii. (pt. i.) 289–351; Notes and Queries, 4th ser. ix. 464.] G. F. R. B.

BURLINGTON, EARL OF. [See BOYLE, RICHARD, 1695–1753.]

BURLOWE, HENRY BEHNES. [See BEHNES.]

BURLY, CAPTAIN JOHN. [See BURLEY.]

BURMAN, THOMAS (*d.* 1674), sculptor, whose works were devoid of merit, is only remembered as the master of John Bushnell [q. v.] He died on 17 March 1673–4, and was buried at St. Martin's-in-the-Fields. In Henry Beale's notebook an entry occurs on 18 May 1672 of the payment of 45*l.* to Burman for a monument set up for Beale's father and mother at Walton in Buckinghamshire.

[Redgrave's Dictionary of Artists (1878).]

L. F.

BURN, EDWARD (1762–1837), polemical writer, born on 29 Nov. 1762, was educated for the ministry at the Countess of Huntingdon's college at Trevecca, and, after taking orders and obtaining a Birmingham curacy, he entered at St. Edmund Hall, Oxford, and graduated B.A. on 20 Feb. 1790, M.A. on 22 June 1791. In 1785 he became curate and lecturer at St. Mary's Chapel, Birmingham, and was 'justly celebrated for extemporary oratory.' He retained this position till his death. In 1830 he is mentioned as minister of St. James's Chapel, Ashted, Birmingham, and at the time of his death he held, with St. Mary's, the rectory of Smethcott, Salop. His first appearance as an author was in opposition to Dr. Priestley, with whom he was personally acquainted (see curious anecdote in GREENWOOD), but their controversy, which took the form of letters to each other, dissolved the friendship. The initiative was with Burn, who received the thanks of Beilby Porteus, bishop of London. Burn's later judgment (1820) was 'that the doctor handled him much too roughly.' This applies particularly to their subsequent encounter in reference to the Birmingham riots of 14 July 1791. Priestley's 'Appeal to the Public,' 1792, though amply provoked by what had occurred, was not quite in the strain of his famous sermon on the 'Duty of Forgiveness of Injuries,'

1791. Burn, as he grew older, became a liberal in politics, and was willing to act with unitarians on the local committee of the Bible Society. He was one of the founders of the Birmingham Association of the Church Missionary Society, and its first secretary. It is greatly to his honour that in October 1825 he went out of his way to express regret (at the Birmingham low bailiffs' annual dinner) for his asperity against Priestley. Burn died at Birmingham 20 May 1837, and was followed to the grave by ministers of all persuasions. He married and left issue. He published: 1. 'The Fact; or instance of demoniacal possession improved,' 1788, 8vo. 2. 'Letters to Dr. Priestley on the Infallibility of the Apostolical Testimony concerning the Person of Christ,' 1790, 8vo, two editions, same year (replied to by Priestley in 'Letters to the Rev. E. Burn,' 1790, 8vo). 3. 'Letters to Dr. Priestley, in Vindication, &c.,' 1790, 8vo (replied to by Priestley in 'Familiar Letters, addressed to the Inhabitants of Birmingham,' 1790, 8vo, letter xviii.) 4. 'A Reply to the Rev. Dr. Priestley's Appeal to the Public on the subject of the Riots at Birmingham,' 1792, 8vo (replied to by John Edwards, Priestley's colleague, in 'Letters to the British Nation,' part iv. [1792], 8vo, and by Priestley in 'Appeal,' part ii., 1792, 8vo). 5. 'Pastoral Hints, or the Importance of a Religious Education,' 1801, 8vo. 6. 'Serious Hints, &c., to the Clergy at this momentous crisis,' Birmingham, 1798, 8vo (sermon on Is. i. 9, before the university of Oxford, 4 Feb. 1798); and other sermons and tracts, including a mission sermon in London, 1806.

[Anything; or, From Anywhere: otherwise Some Account of the Life of the Rev. Secretary Turnabout, the great high priest, Birm. [1792], a scurrilous piece, to which there is a Reply, 1794; Concise Hist. of Birmingham, 5th edition (1817?), p. 54; Birmingham Journal, 29 Oct. 1825; Hist. and Description of Birmingham, 1830, p. 130; Rutt's Life of Priestley, 1832, ii. 58; Chr. Reformer, 1837, p. 581, 1847, pp. 170 seq.; Miscellaneous Writings of F. W. P. Greenwood, D.D., Boston, U.S., 1846, 8vo, pp. 44 seq. (Journal kept in England in 1820–1); Catalogue of Oxford Graduates, 1851; memorial tablet at St. Mary's, Birmingham; information from Rev. J. S. Owen, Birmingham.] A. G.

BURN, JOHN (1744?–1802), lawyer, the son of Richard Burn, LL.D. [q. v.], author of the 'Justice of the Peace and Parish Officer,' was born about 1744 at Orton in Westmoreland, where his father was rector. Though bred to the law, he did not practise, but his legal knowledge stood him in good stead in his capacity of magistrate for the counties of Westmoreland and Cumberland. The duties of this position he is said to have fulfilled with great intelligence and activity. He published no independent work of his own, but devoted himself to editing and continuing some of his father's legal writings. In 1792 he issued his continuation of Richard Burn's 'New Law Dictionary.' The 16th, 17th, 18th, and 19th editions (1788–1800) of the 'Justice of the Peace' were edited and continued by him; and to the 17th (1793) he added an appendix, containing an act respecting aliens, other acts having regard to excise, to militia, to the maintenance of the families of ballotted men, to the appointment of guardians of the poor, and to traitorous correspondence with the enemy during the war with France.

Burn died at Orton Hall in Westmoreland, 20 Jan. 1802, aged 58.

[Beauties of England and Wales, xv. pt. ii.; European Magazine, xli. 238; Brit. Mus. Cat.] A. M–L.

BURN, RICHARD, D.C.L. (1709–1785), legal writer and topographer, was born at Winton in Westmoreland in 1709, and educated at Queen's College, Oxford, where he graduated B.A. in 1733. In 1736 he was elected, presented, and instituted to the vicarage of Orton in Westmoreland. He was a justice of the peace for the counties of Westmoreland and Cumberland, and he was appointed by Bishop Lyttelton, in 1765, chancellor of the diocese of Carlisle. He died at Orton on 12 Nov. 1785. He was succeeded in the chancellorship of Carlisle by his friend Paley.

His works are: 1. 'The Justice of the Peace and Parish Officer, upon a plan entirely new, and comprehending all the law to the present time,' 2 vols., London, 1755, 8vo. The twenty-ninth edition, 6 vols., London, 1845, 8vo, greatly enlarged, was edited by T. Chitty, with the exception of the title 'Poor,' for which Commissioner Bere was responsible. From two thin octavos this work has increased, under the hands of various editors, to 'six huge closely printed volumes, each containing about 1,200 pages.' It is the most useful book ever published on the law relating to justices of the peace. 2. 'A Digest of the Militia Laws,' London, 1760, 8vo. 3. 'Ecclesiastical Law,' 2 vols., London, 1760, 4to. The ninth edition, with considerable additions by R. Phillimore, is in 4 vols., London, 1842, 8vo. Burn, by his diligent and accurate research, and by great judgment in the selection and use of his materials, laid the foundation of a work which subsequent editors have reared to a

complete treatise on ecclesiastical law. 4. 'A History of the Poor Laws,' London, 1764, 8vo. 5. 'Sermons on Practical Subjects; extracted chiefly from the works of divines of the last century,' 4 vols., London, 1774, 8vo. 6. 'Observations on the Bill intended to be offered to Parliament for the better Relief and Employment of the Poor,' London, 1776, 8vo. 7. 'The History and Antiquities of the Counties of Westmoreland and Cumberland,' 2 vols., London, 1777, 4to. Written in conjunction with Joseph Nicolson, nephew of Dr. William Nicolson, bishop of Carlisle, who had left large manuscript collections for the history of the two counties. 8. 'A New Law Dictionary,' 2 vols., London, 1792. A posthumous work of little value, edited, with a continuation, by the author's son, John Burn [q. v.] The author's portrait is prefixed.

Burn also brought out the ninth, tenth, and eleventh editions of Sir William Blackstone's 'Commentaries on the Laws of England.'

[Addit. MSS. 28104, f. 43, 28167, f. 56; Atkinson's Worthies of Westmoreland, ii. 119–32; Bridgman's Legal Bibliography, 42; Bromley's Cat. of Engraved Portraits, 358; Cat. of Printed Books in Brit. Mus.; Clarke's Bibl. Legum Angliæ, 69, 117, 274; Evans's Cat. of Engraved Portraits, 1611; Gent. Mag. lv. (ii.) 922; Gough's British Topography, i. 279, ii. 312; Jefferson's Hist. of Carlisle, 417–21; Le Neve's Fasti (Hardy), iii. 251; Lowndes's Bibl. Man. (Bohn), 317, 318; Marvin's Legal Bibliography, 163; Nichols's Illustr. of Lit. iii. 310, iv. 568, 586–8, 666, v. 266, 267; Nichols's Lit. Anecd. ii. 113, vi. 441, viii. 236, 237, 696, 705, 734, 740; Nicolson and Burn's Westmoreland and Cumberland, i. 484; Cat. of Oxford Graduates (1851), 101.] T. C.

BURN, WILLIAM (1789–1870), architect, the son of Robert Burn, a successful builder in Edinburgh, and designer of the Nelson monument on the Calton Hill there, was born in Edinburgh, 20 Dec. 1789. After an elementary training from his father, he entered in 1808 the office of Mr. (afterwards Sir Robert) Smirke, then at the height of his fame, and sharing with Sir John Soane the best architectural position and practice in London. Smirke's practice was chiefly in the classical style, and young Burn was educated in the severe traditions of the period, along with (among others who afterwards became known) Lewis Vulliamy and C. R. Cockerell, afterwards professor of architecture in the Royal Academy. On his return to Edinburgh after a few years' experience in Mr. Smirke's office, he began business for himself, and almost at the outset met with signal success. In 1816 he was second to Mr. Playfair in a competitive design for additions to the buildings of Edinburgh University, originally designed by the celebrated Robert Adam [q. v.], and in the same year erected the custom house at Greenock, and the church of St. John, at the west end of Princes Street, Edinburgh. From this time his career was one of uninterrupted professional success. He divided with Playfair the best architectural works of the time in Scotland, and while the latter probably did more public and monumental work, Burn undoubtedly erected more and larger private and domestic buildings than any individual architect of his time. Most of the Scottish and a large number of the English aristocracy were his clients, and in 1844 he found it necessary to remove to London, leaving his Edinburgh business in charge of David Bryce [q. v.], who had become his partner a short time before. The partnership subsisted for about six years, after which Burn ceased practice as an Edinburgh architect. In London his success continued unbroken. His strength undoubtedly lay in domestic architecture, particularly in the internal arrangement of houses, and mansions of his design are to be found in almost every county in the United Kingdom. Among the chief of these are: In Scotland—Riccarton, for Sir W. Gibson-Craig; Niddrie, for Colonel Wauchope; Tynninghame, for the Earl of Haddington; Ardgowan, for Sir Michael Shaw Stewart; Buchanan House, for the Duke of Montrose; Dalkeith Palace and Bowhill, for the Duke of Buccleuch; and Falkland House, for Mr. Tyndall Bruce. In England—Revesby Abbey and Stoke Rockford in Lincolnshire, Lynford Hall in Norfolk, Fonthill for the Marquis of Westminster, Sandown Hall for the Earl of Harrowby, Knowsley for the Earl of Derby, and Montagu House, Whitehall, for the Duke of Buccleuch. In Ireland—Dartrey in county Monaghan for the Earl of Dartrey, and Castlewellan in county Down for the Earl of Annesley. His best-known public works are St. John's Church, the New Club, the Melville Monument, John Watson's Hospital, the Music Hall, and alterations in St. Giles', all in Edinburgh. For the last he has been much and severely criticised. But while the somewhat commonplace building which he substituted for the old picturesque exterior of the church is certainly to be regretted, his work, such as it is, was not behind the ideas of Gothic architecture then prevailing. He was also consulting government architect for Scotland, and in 1856 was one of the three judges appointed by the government to decide a competition

among the foremost London architects for a design for the foreign and war offices, the other two being Professor Cockerell and Mr. Fergusson, author of the well-known 'History of Architecture.' To his conduct in that capacity an appreciative tribute is paid by Sir Gilbert Scott in his 'Life.' Burn's personal character is thus described by his friend Professor Donaldson: 'He was frank and plain-spoken, occasionally even to roughness: no flatterer, prudent in counsel, and firm in his opinion when once formed. He was a man of the highest honour, integrity, and independence.' Habitually reticent and desirous of avoiding criticism, to which he was sensitive, he has been wrongly accused of selfishness and jealousy. He was always ready to aid less successful professional brethren. He died at his residence, 6 Stratton Street, Piccadilly, on 15 Feb. 1870, and was buried on 19 Feb. in Kensal Green cemetery.

[Builder, 1870 and 1882.] G. W. B.

BURNABY, ANDREW (1734?–1812), divine and traveller, was the eldest son of the Rev. Andrew Burnaby of Brampton Manor House, Huntingdonshire, by Hannah, daughter of George Beaumont of Darton, Yorkshire. His father was vicar of St. Margaret's, Leicester, rector of Asfordby (where his eldest son was born), and a prebendary of Lincoln (16 Sept. 1737). Andrew was admitted into Westminster School in 1748, at the age of fourteen, and proceeded thence to Queens' College, Cambridge, where he took the degrees of B.A. (1754) and M.A. (1757). In 1759 and 1760 Burnaby made an extended tour 'through the middle settlements of North America,' and afterwards (1775) published an account of his travels, with 'Observations on the State of the Colonies,' which reached a second edition within a year of its first publication, and was reissued a third time in a much enlarged form in 1798. Burnaby's work indicates close observation, but he omits all reference to current politics. About 1762 Burnaby became chaplain to the British factory at Leghorn, and in the absence of Sir John Dick, the English consul, from 1764 discharged the functions of the consulate, with the title of proconsul. He resigned the post about 1767. During the five years of his sojourn in Italy he explored all parts of the country, and in 1766 travelled in Corsica, and made the acquaintance of Paoli. He published in a very limited edition, dated 1804, an account of the tour, together with the letters that Paoli addressed to him between 1769 and 1802. In 1769, soon after his return from Leghorn, Burnaby was nominated to the vicarage of Greenwich, and in 1786 he was presented to the archdeaconry of Leicester, in the Lincoln diocese. He succeeded to large paternal estates in Huntingdonshire on his father's death, about 1767; but Baggrave Hall, Leicestershire, the inheritance of his wife Anna, daughter of John Edwyn, whom he married 20 Feb. 1770, was his favourite place of residence. He died at Blackheath 9 March 1812, and his wife died ten days later. Arthur Collins describes him as 'a person of address and affable behaviour' (Nichols, *Lit. Anecd.* viii. 394). He had four sons and one daughter. The third son of his heir, Edwyn Andrew Burnaby, was the father of Frederick Gustavus Burnaby [q. v.] Burnaby was the author of many published sermons and charges. A collective edition was issued in 1805.

[Burke's Landed Gentry, s.v. 'Burnaby of Baggrave Hall;' Nichols's Lit. Anecd. ix. 678–80; Gent. Mag., 1812, pt. i. 301–2; Welch's Alumni Westmonast. p. 348.] S. L. L.

BURNABY, CHARLES (?) (*fl.* 1700–1703), is the author of four comedies. The dedications to the printed editions of two of his plays are to the Duke of Ormonde and Lord Lorne, with whom he appears to have been on terms of some intimacy, and his prefaces show him to have had a fair education and to have been a man about town. He is first mentioned as the author of three plays, and as a 'gentleman of the Inner Temple,' and of 'a university education,' by Giles Jacob in the 'Poetical Register' (1723). This information, with the addition of a fourth play, is given in the list of dramatic poets affixed to Whincop's 'Scanderbeg.' The name of Charles Burnaby is to be found at neither university and at neither Temple. In the 'Athenæ Oxonienses' (ed. Bliss), iv. 482, mention is made of a William Burnaby, son of William Burnaby, who was born in London, became a commoner of Merton College, Oxford, in the beginning of 1691, spent two years there, and went to the Middle Temple. With another writer, unnamed, he is responsible for the first translation of the 'Satyricon,' &c., of Petronius Arbiter, published in London, 1694, sm. 8vo, the year following the appearance in Rotterdam of the 'Satyricon' completed from the fictitious manuscript of Belgrade. As none of the plays attributed to Burnaby bears any name of author, it seems possible that they are the work of William Burnaby rather than of Charles. The plays assigned to Burnaby, all of them comedies, are four: 1. 'The Reform'd Wife,' 4to, 1700. 2. 'The Ladies' Visiting Day,' 4to, 1701; reprinted with the addition of a new scene, 4to, 1708.

3. 'The Modish Husband,' 4to, 1702. 4. 'Love Betray'd, or the Agreeable Disappointment,' 4to, 1702. From the first named, which was played at Drury Lane in 1700 and was a failure, Colley Cibber borrowed a portion of the 'Ladies' Last Stake.' The 'Ladies' Visiting Day,' given at Lincoln's Inn Fields in 1701, was withdrawn after one representation. It owes something to the 'Country Wife' of Wycherley, and was imitated by Cibber in the 'Double Gallant.' Concerning the 'Modish Husband,' produced at Drury Lane in 1702, Gildon, in his 'Comparison between Two Stages,' speaks contemptuously, expressing his satisfaction that 'the town has damned it' (p. 197). This, however, is a fairly amusing comedy, dealing, like other of the author's plays, with the intrigue of a married woman, but written with some smartness. 'Love Betray'd,' played at Lincoln's Inn Fields in 1703, is to some extent a modernisation of the 'Twelfth Night.' In one of his dedications Burnaby assigns as the cause of the failure of his comedies the charge of indecency which was brought against them. This might well be. The 'Reform'd Wife' is as cynical as anything in Wycherley. Genest says that this comedy was printed with no list of characters. He must have been misled by an imperfect copy. A full cast, including Wilks, Johnson, Haines, Mills, Mrs. Knight, Mrs. Rogers, and Mrs. Verbruggen, and confuting some of Genest's assumptions, is in perfect copies.

[Downes's Roscius Anglicanus; Egerton's Theatrical Remembrancer; authorities cited.]

J. K.

BURNABY, FREDERICK GUSTAVUS (1842–1885), traveller and soldier, was born at Bedford on 3 March 1842, being the son of the Rev. Gustavus Andrew Burnaby of Somersby Hall, Leicestershire, and canon of Middleham in Yorkshire (who died on 15 July 1872), by Harriet, sister of Mr. Henry Villebois of Marham House, Norfolk (who died in 1883). He was educated at Bedford grammar school and Harrow, and afterwards privately in Germany. From Harrow he himself narrated that he was nearly expelled for sending a very lively article against 'fagging' to 'Punch,' but the Harrow authorities disclaim any knowledge of this incident, and the only article (*Punch*, 18 March 1854) which could be the one referred to must at any rate have been largely edited by Douglas Jerrold. At Harrow he was distinguished for aptitude in French, and in Germany he became master of French, German, and Italian. He had indeed a gift for languages, acquiring in later life a very good knowledge of Spanish and Russian, and a traveller's acquaintance with Turkish and Arabic. At the age of sixteen, being the youngest of 150 candidates, he passed his examination for the army, and was gazetted a cornet in the 3rd regiment of cavalry of the household brigade in 1859. He became successively lieutenant in 1861, captain in 1866, major in 1879, lieutenant-colonel in 1880, and received the command of the regiment in 1881, which he retained till his death. His strength and stature were enormous; he stood 6 ft. 4 in. in height, was 46 in. round the chest, and must have been, when young, one of the strongest men in Europe. Feats of his, such as using a dumbbell of 1½ cwt. and carrying a small pony under his arm, seem to be well authenticated. But in his passion for gymnastics he developed his muscular system at the expense of his vitality, and was compelled to travel for his health. Half the year being practically at his disposal as leave, he was enabled to gratify his strong taste for adventure by extensive and daring travel. He visited Central and South America early in his military life. In 1868 he went to southern Spain and Tangier, contributing letters to 'Vanity Fair' of a boyish kind. In 1870, while cholera was raging, he went to Odessa, *viâ* St. Petersburg, intending to thoroughly explore south-eastern Russia, but was recalled by news of his father's illness. In 1873, when General Kauffmann was beginning his invasion of Khiva, Burnaby intended to have gone to Central Asia, and started on his journey; but, falling ill of typhoid fever in Naples, went to Spain to restore his health, and there forced his way through the heart of the Carlist rebel lines by Vittoria into France. In the following year he went as correspondent of the 'Times' to the Carlist camp, where he began a lasting friendship with Don Carlos. His letters to the 'Times' begin 12 Aug. 1874, and go on till October at frequent intervals. At the end of the year he was despatched by the 'Times' to join Colonel Gordon in the Soudan, with whom he penetrated far up the Nile towards the equator, and acquired experience which afterwards proved of use during the English operations of 1884. His letters to the 'Times' are of dates 4 and 13 Jan. and 5 Feb. 1874. Accidentally learning in Khartoum that the Russian Government had refused entrance to Europeans into Central Asia, he at once decided to resume his former design of going thither; and, after spending some time in preparations and methodical study of the subject, started on 30 Nov. 1875. He tra-

velled as usual with little baggage (only 85 lbs.), and at great speed crossed the steppes unimpeded by the Russian officials. The winter was unusually severe, and he suffered much from intense cold and frost-bite. He succeeded in reaching Khiva, fortunately going there without passing through the fort of Petro-Alexandrovsk; but before he could press on for Bokhara he received a summons from the commandant of the fort, and on going thither was handed a telegram from the commander-in-chief, the Duke of Cambridge, recalling him to England. The Russian government would probably have stopped him at the frontier had he endeavoured to reach Khiva from the south. In 1874 Captain C. M. McGregor was turned back on his way to Merv. They did not venture to stop an Englishman travelling through European Russia, but adopted the expedient of appealing to the English government. Burnaby accordingly returned, and wrote, in a rather extravagant style, his 'Ride to Khiva,' which at once became highly popular. In a year it reached its eleventh edition, which was published in 1877; it was translated into several foreign languages, and a new edition appeared in 1884. The 'ride,' however, was not remarkable for its dangers or difficulties of exploration, for by 1876 the Russians had effectually pacified the desert, and Messrs. Schuyler and McGahan gave Burnaby in St. Petersburg full information about routes. The real feat was the ride in an exceptionally hard winter across the three hundred miles of steppe, from Kazala to Khiva. Encouraged by his success he spent his winter leave in 1876 in a five months' tour in Asia Minor and Armenia, with the object of seeing the Turks, as they are, away from European influences. Having read up the subject he pursued a route from Scutari *viâ* Angora, Tokat, Sivas, Ersinjian, Erzeroum, Van, Khoi, Bayazid near Mount Ararat, Kars, and Ardahan to Batoum. The Russian government watched his movements to Constantinople, and there losing sight of him disseminated photographs of him along the frontier, and gave instructions that the original, 'un ennemi acharné' of Russia, who was expected to cross it, should be turned back. On his return he published his 'On Horseback through Asia Minor,' which passed through seven editions; 2,500*l.* was paid him as a first instalment for this book. It is a more important book than the 'Ride to Khiva,' with some useful military appendices, but is conversational in tone and defaced by extreme anti-Russian sentiments. Being anxious to see the Russo-Turkish war, he joined General Baker at Adrianople in November 1877, nominally as the agent of the Stafford House committee. Actually, however, he was frequently under fire, and at the fight of Tashkesan on 31 Dec. he commanded the fifth Turkish brigade. An attempt was made to poison him, General Baker, and Shakir Bey by a Bulgarian acolyte at the house of the Greek Archbishop of Gumurdjina, which failed. His great desire, which he did not accomplish, was to have crossed the Balkans and have slipped through the Russian lines into Plevna. On his return to England he took to politics in the same spirit of adventure as he had travelled, professing extreme conservative and philo-Turkish views, and advocating protection, purchase of commissions in the army, and military law for Ireland. He was invited on 5 June 1878 by the Birmingham Conservative Association to contest Birmingham, and after many stormy meetings and a controversy with Mr. Gladstone about the latter's use of phrases attributed to him by Burnaby, the election of 1880 resulted in his defeat, though he polled a large number of votes. He continued, however, to interest himself in politics, and on 23 July 1884, at the annual conference of the National Union of Conservative Associations, was elected third on the list of the council. He was now approaching the period of compulsory retirement from the army, and was severely attacked with heart and lung disease. In 1882 he was much disappointed that he did not receive the command of the detachment of the Blues which went to Egypt. However, on 10 Jan. 1884, he started without leave for Egypt as a volunteer, joined General Baker at Suakim, and commanded a detatchment at Trinkitat. He served also with the intelligence department under General Graham, and on 21 Feb. was wounded at El Teb, where he did so much execution, 'clearing out a stone building with his double-barrelled shot-gun,' as to provoke an indignant interpellation in the House of Commons. For this service the Khedive gave him the Soudan medal and clasp and the Khedivial star. He was very anxious to join the Khartoum relief expedition, having designed, in case no expedition had gone out, to penetrate to Khartoum himself; but knowing that if his design became known he would be forbidden from headquarters, he gave out that he was going to Bechuanaland, and with great secrecy and despatch made his way to Korti, which he reached on 9 Jan. 1885. He was sent up in charge of a convoy to Gadkul, and joined the intelligence department. On the 17th, at Abu Klea, he was in command of the left rear of the square, performing a brigadier-general's duty,

and while rallying his men was killed by a spear-wound in the throat. It was said, but perhaps without foundation, that he was the cause of the great hazard in which at one time the square was placed, by incautiously and impetuously calling on the 'heavies' to charge. It was also said that Sir Herbert Stewart named him as first in command in the event of his own death, but this has not been confirmed.

Besides his travels Burnaby published a lecture on 'Practical Instruction of Staff Officers in Foreign Armies,' delivered on 8 July 1872, and was keenly interested in the development of military ballooning. He had made nineteen balloon ascents, often alone, and was a member of the council of the Aeronautical Society. His first ascent was with M. Godard in a Montgolfier balloon, in July 1864. He was once in a balloon of novel form, which burst in mid air, but acting as a parachute fortunately broke his descent; and prompted by the failure of Wright, the aeronaut, he attempted, on 23 March 1882, to cross the Channel alone in the balloon Eclipse from Dover, and succeeded after considerable perils and an ascent to the height of 10,000 feet. He landed at the Château de Montigny, Envermeu, Normandy. He published an account of this under the title 'A Ride across the Channel.' He also left the manuscript of a political novel after his death. Though after his quarrel in 1882 with General Owen Williams, which nearly led to a sensational libel suit, he lived much alone, he was very popular in London and Paris. He was a good disciplinarian and a humorous speaker; his voice was thin and piercing, his features Jewish and Italian, and his un-English appearance led him to resist attempts to procure portraits of him. He married, on 25 June 1879, Elizabeth, only daughter of Sir St. Vincent Hawkins Whitshed, bart., of Killoncarrick, county Wicklow, who has written 'The High Alps in Winter,' a plea from personal experience for Alpine mountaineering in winter, and by her had one son. He was lord of the manor of Somerby, Leicestershire. A window to his memory has been placed in St. Mary's Church, Bedford, and an obelisk with a medallion portrait in St. Philip's churchyard, Birmingham.

[Ware and Mann's Life and Times of Colonel Burnaby; Mann's Life of Burnaby, 1882; Life and Adventures of Burnaby, 1885; Morning Post, 21 Jan. 1885; Manchester Courier, 2 Nov. 1885.]

J. A. H.

BURNARD, NEVILL NORTHEY (1818–1878), sculptor, was the son of George Burnard, a mason, and Jane, his wife. He was born at Alternun in Cornwall in 1818, and baptised in that parish on 1 Nov. in that year. He was brought up by his father as a mason, and at a very early age he showed remarkable facilities for carving in stone. At the age of sixteen he carved in slate the group of the 'Laocoon,' which he sent in 1836 to the exhibition of the Royal Cornwall Polytechnic Society at Falmouth. This carving in bas-relief, executed in an obscure village, without instruction—his only pattern being a woodcut in one of the numbers of the 'Penny Magazine,' and his tools even being of his own making—was considered so very remarkable a production, that the society awarded Burnard their first silver medal. Again in 1841 another silver medal was given to this youthful sculptor for three medallion portraits. Sir Charles Lemon, bart., M.P., who was for many years the president of the Cornwall Polytechnic Society, took considerable interest in the progress of this young man, and specially introduced him to the notice of Chantrey, who secured for him employment as a carver in one of the most celebrated ateliers in London. Through the solicitation of Sir Charles Lemon the queen was pleased to allow Burnard access to Buckingham Palace to model a bust of the young Duke of Cornwall. During the progress of the modelling her majesty did the artist the honour of inspecting the work and expressing her approval of the likeness. Again, on the completion of the bust in marble, the queen was pleased to direct that it should be exhibited at the society's annual exhibition in Cornwall. The cost of this marble bust of the Prince of Wales was met by a fund subscribed in Cornwall, and when placed in the Polytechnic Hall in Falmouth, the opinion unanimously expressed was, that it amply sustained the early expectation which had been formed of the artist's excellence.

This fairly launched Burnard in the world of art, and his remarkable powers as a carver in marble secured him employment in the studios of some of the first sculptors of the day. Among others may be named Bailey, Marshall, and Foley, who highly appreciated his powers.

On the return of Richard Lander from Africa, after having traced the course of the Niger, Burnard was employed to execute the statue for the column erected in his honour at Truro. His only other public work was the statue of 'Ebenezer Elliott, the Corn-law Rhymer,' which stands in the market-place of Sheffield. Burnard executed many portrait-busts of men of eminence, the best-known works being marble busts of General Gough, of Professor John Couch Adams, the

discoverer of the planet Neptune, of Professor Edward Forbes—of which copies are to be found in the Isle of Man and in the Museum of Practical Geology—and of William Makepeace Thackeray, which Burnard gave to the Plymouth Library, where it now stands, outside the doors of the Cottonian Museum, among other works of much value. He exhibited at the Royal Academy in the years 1855, 1858, 1866, and 1867. Gifted as Burnard was, he failed to secure for himself the position which his genius appeared to have appointed for him. The latter portion of his life was a struggle with difficulties. He lost his friends through irregularities, which made him a most amusing companion, but which led him to fail in completing his engagements, and finally he died in the infirmary at Redruth in Cornwall, on 27 Nov. 1878.

[Reports of the Royal Cornwall Polytechnic Society; Fox's Historical Synopsis of the Polytechnic Society; Academy, xiv. 549, 1878; personal knowledge.] R. H–T.

BURNE or BOURN, NICOL (*fl.* 1581), controversialist, published in 1581, at Paris, a volume which supplies the main particulars of his life which are now known. This work is entitled 'The Dispvtation concerning the Controversit Headdis of Religion, haldin in the Realme of Scotland, the yeir of God ane thousand fyue hundreth four scoir yeiris, betuix the pretendit ministers of the deformed kirk in Scotland and Nicol Burne, Professor of Philosophie in S. Leonardis College, in the citie of Sanctandrois, brocht up from his tender eage in the peruersit sect of the Calvinistis and nou, be ane special grace of God, ane member of the halie catholic kirk, Dedicat to his Souerane the Kingis M. of Scotland, King James the Saxt.' There is a copy of the book in the British Museum, and a copy was sold at the Rev. Fuller Russell's sale on 20 June 1885 for 25*l.* In the epistle to the reader Burne states that he was brought up from his youth in the Calvinistic doctrines, and followed them with equal affection and zeal until 'the time it pleased God through reiding of sum catholik orytharis to illuminate my hairt.' He declared to 'a minister called Smeton, in Paisley,' his desire to defend the catholic doctrines before the general assembly of Scotland, expressing his willingness to suffer punishment unless he performed that which he 'had tane in hand;' but Smeton, after admitting the reasonableness of his proposal, proceeded, without any warning, to excommunicate him, upon which he was apprehended and confined in the castle of St. Andrews, whence he was conveyed to the Tolbooth, Edinburgh. Here he remained from 15 Oct. 1580 till the last day of the ensuing January. He complains of his treatment in the Tolbooth, and especially of the removal of a purse which he had hung out of the window to obtain alms. The register of the privy council of Scotland contains an entry on 29 Jan. of a 'caution in 500*l.* by Andrew Burne, in Leith, for Mr. Nicoll Burne, that he shall, within a month hence, depart this realm, and in the mean time do nothing in prejudice of the present religioun presentlie professit,' George Burne in Gogar, brother of Nicol, being cautioner in relief. The work of Burne repeats some outrageous calumnies against Knox, and also against the foreign reformers, the assertion being even gravely made that Luther was begotten of the devil as to his carnal as well as to his spiritual generation.

[Work as above; Register of the Privy Council of Scotland, iii. 328, 355; Tanner's Bibl. Brit.] T. F. H.

BURNE, ROBERT (1755?–1825), general, entered the army as an ensign in the 36th regiment in 1773, and remained with that regiment until 1811. In 1783 he went to India with the regiment. In 1784 he was promoted captain, and commanded the grenadiers of the 36th regiment throughout the campaigns of 1784–6 against Tippoo Sultan. He served at Sattimungulum, at Showera, and was present at the capture of Bangalore, the storming of the hill fortress of Nundydroog, and the siege of Seringapatam. In 1793 he was conspicuous at the siege of Pondicherry, and was promoted brevet-major in consequence on 1 March 1794, and in 1796 he purchased a majority in the regiment. In 1798 he was promoted lieutenant-colonel by brevet, and the same year the officers and headquarters of the regiment returned to England. On reaching England in 1799 he became lieutenant-colonel of the 36th. In 1800 he accompanied the regiment to Minorca, and went on leave for his health in 1801, the first occasion for twenty-eight years on which he had left his regiment. In 1802 he rejoined it in Ireland, served in the expedition to Hanover in 1805, and in the attack on Buenos Ayres on 5 July 1807, where his services so impressed his brother officers that he was presented by them with a sword of honour and 120 guineas. In April 1808 he was promoted colonel, and in July accompanied Sir Arthur Wellesley to Portugal. Burne, after doing good service at Roliça, received special notice in Wellesley's report to Sir Harry Burrard on the battle of Vimeiro (*Wellington Despatches*, iii. 92). Sir Arthur also wrote to Lord Castlereagh: 'You will see in

my despatch that I have mentioned Colonel Burne of the 36th regiment in a very particular manner; and I assure you that there is nothing that will give me so much satisfaction as to learn that something has been done for this old and meritorious soldier. The 36th regiment are an example to this army' (*ib.* 95). Burne, in consequence, received the government of Carlisle. He remained in the Peninsula after Sir Arthur Wellesley went home, and served under Sir John Moore in the retreat to Corunna and in the battle. In 1809 Burne commanded the 36th at the capture of Flushing, and was made a colonel on the staff until the evacuation of the island. In 1811 he was made major-general, and sent out to the Peninsula. He was posted to the command of a brigade in the 6th division, with which he was present at the battle of Fuentes d'Onor. But his long service in India and the hardships of the Corunna retreat had told upon his health, and he had to return to England, where he commanded the camp at Lichfield from 1812 to 1813, and at Nottingham from 1813 to 1814. When rewards were liberally heaped on the Peninsula officers in 1814, Major-general Burne was completely passed over, but he was promoted lieutenant-general on 19 July 1821, and died at Berkeley Cottage, Stanmore, on 16 June 1825.

[Royal Military Calendar.] H. M. S.

BURNELL, ARTHUR COKE (1840–1882), a very eminent Sanskrit scholar, and a high authority on the language and literature of Southern India, was born at St. Briavels, Gloucestershire, in 1840, and was the eldest son of Arthur Burnell, of the East India Company's marine service, and grand-nephew of Sir W. Coke, chief justice of Ceylon. He was sent successively to Bedford and King's Colleges. At the last he met Professor Fausböll, of Copenhagen, who seems to have turned towards Indian studies a mind that had early evinced a keen enjoyment of linguistic science. This taste was also stimulated by intercourse with George Borrow. In 1857 he passed the Indian civil service examination, and after a course of Sanskrit (under Goldstücker) and Telugu, in which he passed with credit at the final examination, he went to Madras in 1860. In the Malabar, Tanjore, Chingleput, Cuddapa, and Nellore districts, where he successively filled the usual subordinate offices of the civil administration, he lost no opportunity of acquiring or copying Sanskrit manuscripts, and thus formed a splendid collection. In 1868 he was compelled to return on sick leave, and travelled through Arabia, Egypt, and Nubia. While in England he published (1869) 'Catalogue of a Collection of Sanskrit MSS. by A. C. Burnell, part i. Vedic MSS.,' and then presented the whole (350 in number) to the India Library. Returning to India, he served successively at Mangalore and at Tanjore as judge. His greatest work is the 'Classified Index to the Sanskrit MSS. in the Palace at Tanjore,' printed for the Madras government in 1880. It represents an enormous amount of labour and learning, and affords a kind of conspectus of the Sanskrit literature of Southern India. 'The mere arranging and classifying,' says Dr. Rost, 'of such a vast number of manuscripts—most of them written on palm-leaf and in the various sets of characters used for writing Sanskrit in South India—must have been a work of untold labour, which no other Sanskrit scholar could so successfully have accomplished.'

Burnell also did for South Indian writing what Prinsep had attempted forty years before for the palæography of the north, and his 'Handbook of South Indian Palæography,' 1874, of which a second edition appeared in 1878, is a standard work, and deservedly won for him the honorary doctor's degree of the university of Strasburg. It opens, as Prof. Max Müller has said, 'an avenue through one of the thickest and darkest jungles of Indian archæology, and is so full of documentary evidence, that it will long remain indispensable to every student of Indian literature.'

Among his other works (most of which were printed at Mangalore) were (1) a translation of the section on inheritance from Madhava's 'Commentary on the Parâśara-smṛiti,' 1868; (2) 'The Law of Partition and Succession, from the manuscript Sanskrit text of Varadarâja's Vyavahâranirṇaya.' 'The spirited preface to this work,' says Dr. Rost, 'shows how deeply he had grasped the very essence of Hindû law, how well versed he was in its extensive literature;' (3) The text and translation of a brief summary of Hindû law of inheritance and partition, 1875, in the preface to which he animadverted severely upon the character of the then current English manuals on Hindû law. Between 1873 and 1878 he brought out a series of five Sâmaveda-Brâhmaṇas, without translations, but with the commentary of Sâyaṇa, indices, and elaborate introductory essays of the greatest value, especially that to the Vaṃśa-brâhmaṇa, which gives a full account of Sâyaṇa's literary life. These were followed, in 1879, by one of the Sâmaveda-Prâtiśâkhyas, also with an essay. In 1878 he published an extract, with translation, of the 'Talavakâra,'

one of the Brâhmaṇas, as a specimen of its legendary lore. He also issued, in a succession of small pamphlets (1873–8), 'Specimens of South Indian Dialects;' and an edition, prepared from the author's own manuscript, of Beschi's celebrated work on High Tamil and on Tamil poetry and rhetoric, which bears the title 'Clavis Humaniorum Litterarum Sublimioris Tamulici Idiomatis' (1876). Another work, 'The Aindra School of Sanskrit Grammarians' (1875) 'propounded a new theory on the development of grammatical science in India, which, if it has not met with general acceptance, has at all events set scholars thinking and working in a new direction' (Max Müller). Many minor communications were also addressed to the 'Indian Antiquary.'

Burnell's health had from childhood never been strong, and his excessive exertions, extended over many years, in trying to combine heavy official work with studious labour in the most exhausting of Indian climates, broke him down. He had gone through a severe attack of cholera, followed at a later date by partial paralysis, before his last return to Europe in 1880, and he suffered besides from other constitutional disease; yet he had so far recovered that his friends began to hope that, though severe labour and return to India were alike out of the question, he might still complete some of the work that he had begun. His last two winters were spent at San Remo. He returned from Italy in the early summer of 1882, and while staying at his brother's house at West Stratton, Hampshire, was struck with a chill, which brought on inflammation of the lungs. He died there on 12 Oct., and was buried in Micheldever churchyard.

Of works left by Burnell unfinished two have since been published: 1. 'A Translation of the Ordinances of Manu.' Of this nearly the whole of the introduction and one half of the translation were done. The work has since been completed by an American scholar, Dr. E.W. Hopkins, and published by Trübner & Co. (Oriental Series, 1885). 2. A reprint of the old English version of Linschoten's 'East Indies,' with interesting notes. Of this one half was done and in type. It was completed by Mr. P. A. Tiele of Utrecht, and issued by the Hakluyt Society (2 vols. 8vo, 1885). Another work, undertaken jointly with Colonel Yule, had been the occasional occupation of both for many years, and Burnell's part in it had been pretty well completed. It has just appeared (1886) as 'Hobson Jobson, being a glossary of Anglo-Indian colloquial words and phrases.' A portrait of Burnell is at p. xiii. During the last years of his life Burnell took great interest in the history and literature of Portuguese India, and he had collected many valuable books on the subject, which would probably (had life been granted) have formed the foundation of interesting work. Preliminary labours of love in this connection were a 'Tentative List of Books and some MSS. relating to the History of the Portuguese in India Proper' (Mangalore, 1880); and a reprint (like the last, for a few friends only) in a very handsome form, with preface and notes, of an excessively rare and curious Italian version of King Emanuel of Portugal's letter to Ferdinand of Spain, giving an account of the voyages and conquests in the East Indies between 1500 and 1505, originally printed at Rome in the latter year.

Burnell, in addition to his profound knowledge of Sanskrit and wide acquaintance with the vernaculars of Southern India, had some knowledge of Tibetan (which he had studied with the late Mr. Jäschke when a fellow-passenger from India in 1868), of Arabic (the oriental language in which he passed in the competitive examination for the civil service), of Kawi, Javanese, and Coptic. Pali had been an eager object of study before he went to India, and perhaps for some time there also. But he soon left it. His collectanea on Pali are all of early date. His latest love in study was given to the Italian writers of the Renaissance, and especially to Cardinal P. Bembo, his intense admiration of whom did not meet with much appreciation among his correspondents either in England or in Italy. He was a lover of books of every kind, reading largely, collecting largely, spending largely upon them, and lending them liberally. The circle of his intimates was not large, but where he gave his friendship it was given very heartily and generously. Nothing could exceed his helpfulness and liberality to other students. Numerous as were the applications made to him for manuscripts, or for information of many kinds, he always tried to satisfy them to the best of his ability, and without regard to expense. He would make a long journey to enable him to answer a question of geographical identification; he would send home manuscripts to scholars in need of them, and accept no payment; books and series of photographs were often sent in the same fashion. After the presentation of his own manuscripts to the India Library in 1870, he recommenced collecting on his return to India, and had gathered about 350 more. These were purchased from his heirs by the secretary of state in council for the same library.

[Dr. Rost in the Athenæum, No. 2870; Prof. Max Müller in the Academy, No. 546; Col. Yule in the Times, 20 Oct. 1882.] S. L.-P.

BURNELL, EDWARD (*fl.* 1542), professor of Greek at Rostock, published in 1542 an 'Epitome of Dialectics' written in Latin for the use of the Rostock students. He also wrote some commendatory verses prefixed to the 'Πτωχομυσεῖον, or Poore Man's Librarie of William Alley, bishop of Exeter,' 1565. Burnell probably had left Rostock before 1560, as his name is not mentioned in the 'Scripta in Academia Rostochiensi publice proposita,' 1560–7. An Edward Burnel was one of the six preachers of Canterbury Cathedral in 1560. He was probably the same as the preacher 'Thomas Burnel' in 1556, and may have been the Rostock professor.

[Tanner's Bibl. Brit. 143; Alley's Πτωχομυσεῖον; Strype's Memorials, III. i. 478; Life of Abp. Parker, i. 144.] W. H.

BURNELL, HENRY (*fl.* 1641), dramatist, belongs to the Anglo-Irish family of Burnell, which acquired considerable estates in Leinster; members of it held offices at Dublin as judges and legal officials in the fifteenth and sixteenth centuries. Henry Burnell appears to have been the son and heir of Christopher Burnell of Castleknock, near Dublin, and to have married Frances, daughter of Sir James Dillon, earl of Roscommon. The only known production of Burnell is that printed at Dublin in 1641 under the following title: 'Landgartha, a tragi-comedy, as it was presented in the new theater in Dublin, with good applause, being an ancient story. Written by H. B.' 'Landgartha' is stated to have been first acted, 'with the allowance of the master of the Revels,' on St. Patrick's day, 1639, at the theatre then recently established at Dublin by John Ogilby, and with which James Shirley, the dramatist, had been for a time connected. Among 'the persons of the play' were 'Frollo, king of Sweland and conqueror of Norway; Landgartha, a Norwegian lady; Scania, sister to Landgartha; Fatyma, cousin to Landgartha and Scania; Marfisa, a humorous gentlewoman, cousin to Fatyma; Reyner, king of Denmarke; and Hubba, an humorous merry Danish captaine.' The prologue to 'Landgartha' was 'delivered by an Amazon, with a battle-axe in her hand.' The epilogue to 'Landgartha' was also spoken by the Amazon 'with her sword and belt in her hand.' From the prologue it seems that Burnell had previously produced a play which was unfavourably received, but the name of it is not mentioned. The epilogue contains a statement that the tragi-comedy of 'Landgartha' was composed by Burnell 'with the expense of less than two months' time.' Of the commendatory verses in Latin prefixed to 'Landgartha' some were by Burnell's son. Lines were also addressed in English by an anonymous author, in which the writer mentions that although Burnell had never been in England, he was 'far more like' to Ben Jonson than they 'that laid claim as heirs' to that author. In reply to critics of 'Landgartha,' Burnell wrote that 'a tragi-comedy should neither end comically or tragically, but betwixt both.' 'To the rest of babblers,' he added, 'I despise any answer.' Burnell was a member of the Irish confederation established in 1642, but the dates of his birth and death do not appear to have been recorded.

[Gifford's Works of Ben Jonson, 1816; Hist. of Dublin, 1854; Hist. of Irish Confederation, 1641–3, Dublin, 1882; manuscripts in office of Ulster King of Arms, Dublin Castle.] J. T. G.

BURNELL, ROBERT (*d.* 1292), bishop of Bath and Wells and chancellor of England, was descended from a knightly family in Shropshire, and was born at their seat of Acton Burnell, near Shrewsbury (*Rot. Pat.* 12 E. I. m. 6). After he became famous the monks of Buildwas forged a genealogy which traced his family back to the Conquest; but in authentic history it is known for less than a century before his birth, and in the preceding generation it had been disgraced by one of its house becoming a felon and outlaw. The exact relationship of Burnell to the earlier members of his family is unknown. He was one of at least four brothers, probably not the eldest, though death apparently put him early into the possessions of his family. He had, however, adopted the church and the law for his profession, and appears first as a clerk of Prince Edward, to whom he attached himself very early in life, and whose intimate friendship he soon obtained. In November 1260 Burnell accompanied Edward to France. Three years afterwards he had obtained sufficient wealth to begin to acquire large estates in Shropshire. In 1263 he apparently accompanied Edward to Shrewsbury, and received a patent of protection during the Welsh campaign of that year. In March 1265 he received another safe-conduct into South Wales to transact business on Edward's behalf. In 1266 Henry III allowed him to impark his land within the royal forest (*Rot. Pat.* 50 H. III, m. 1), and in 1269 granted to Acton the privilege of a weekly market and two annual fairs. In

July 1270 he received a patent of protection as a 'cruce signatus,' and is described as about to accompany Prince Edward on his crusade. The highest ecclesiastical preferment Burnell had as yet attained was the archdeaconry of York. But on the eve of the prince's departure the death of Boniface of Savoy (8 July 1270) left the archbishopric of Canterbury vacant, and Edward made a strong effort to secure the succession for his faithful friend and clerk. Not content with urging Burnell's claims by letter, Edward hurried to Canterbury, broke open the doors of the chapter-house, and vehemently pressed his election on the hesitating monks. But their reply that they must follow the dictates of the Holy Spirit threw the prince into a violent passion. He returned to Portsmouth, whence he embarked on 19 Aug., highly indignant with the monks, who, on his withdrawal, elected their own prior, Adam of Chillenden. This dispute made Pope Gregory X the ultimate arbiter of the question, and his appointment of the Dominican Robert Kilwardby settled Burnell's chances (*An. Wav.*; Wykes; Cotton, p. 145). If Burnell went with Edward to Palestine, he must have very soon returned. He was nominated, along with the archbishop of York and Roger Mortimer, to act as the prince's *locum tenens* and deputy during his absence (Shirley, *Royal Letters*, ii. 346); and his appointment as one of Edward's executors (18 June 1272) was another mark of his patron's esteem. The three *locum tenentes* became, on Henry III's death (19 Nov. 1272), regents of the kingdom until the return of their absent principal. They nominated a chancellor, held a great council, received fealty oaths to the new king, and, under legatine pressure, heavily taxed the clergy. Their government was peaceful and successful (*An. Winton.*; *An. Wav.*)

Edward's return was soon followed by Burnell's appointment as chancellor (21 Sept. 1274), an office held by him for the eighteen remaining years of his life. On 23 Jan. 1275 he was elected bishop of Bath and Wells, and on 7 April consecrated at Merton by his old rival Kilwardby (Wykes, but the *An. Wigorn.* say 'apud Londinium'). On every opportunity Edward strove to obtain for him further promotion. On Kilwardby's retirement to Rome in 1278 the king persuaded the monks of Christ Church to postulate for Burnell, who was then in Gascony on royal business (Wykes, in *An. Mon.* iv. 279) as archbishop. An earnest letter of entreaty from the king accompanied their postulation to Rome (Rymer, i. 559, ed. 1704); but Nicholas III yielded to his entreaties only so far as to appoint a commission of three cardinals to examine Burnell's fitness. After long inquiries, circumstances came to the pope's ears which, he declared, made it impossible for him to consent to Burnell's appointment, and he nominated the Franciscan John Peckham instead. Edward concealed his disappointment, and again on 20 March 1280 his influence obtained the election of Burnell to Winchester. But the pope simply bade the chapter proceed to a new election (*An. Wav.* in *An. Mon.* ii. 393; *An. Wigorn. ib.* iv. 478).

It is hard to determine Burnell's precise share in the great legislative acts of Edward I's time. But his constant and intimate association with his master, the strong bonds of personal friendship that plainly united the sovereign and minister, and the facts that Burnell's elevation to the chancery marks the beginning of Edward's legislative reforms, and that after his death few more great statutes were passed, combine to suggest that Burnell largely shared in the glory of the work. But not in lawmaking only was Burnell's influence felt. His resolution in 1280 to settle the chancery, which had hitherto followed the court, at London as a fixed place where suitors could always find a remedy for their grievances (*An. Wav.* and *An. Wigorn.* in *Annales Monastici*, ii. 393, iv. 477), marks an important epoch in the history of that court. In general politics also Burnell took a leading share. He was almost always in attendance upon the king, whether in Aquitaine, Wales, or Scotland, and was prominent as at least the mouthpiece and the executor of the policy which Edward pursued in relation to the French crown, the annexation and pacification of Wales, and the award of the crown of Scotland among its rival claimants. After his death Edward's assumption of a harsher and more peremptory attitude shows how great a check Burnell had been on the narrower and less genial sides of his master's character (Stubbs, *Const. Hist.* ii. 305). On several occasions the multiplicity of his business or his absence abroad necessitated the appointment of deputies to discharge his business as chancellor. In 1275 the statute of Westminster I, a code in itself, began the legislative work which went on as long as Burnell was chancellor. In the same year Llewelyn of Wales had the assurance to require Burnell as a hostage on his going to London to perform homage. In 1276 (12 Nov.) Burnell took part in the council at Westminster which gave judgment against Llewelyn (*Parl. Writs*, i. 5), and next year was summoned to send his service against the Welsh prince (*ib.* i. 195). In 1277 Burnell was one of three commissioners

selected to determine the security for David's fidelity on his restoration to his forfeited fiefs, and was appointed to conduct Llewelyn to London to fulfil his long-delayed feudal duties. Early in 1278 he was employed on important business in France and Gascony (RYMER, ii. 109). In 1282 and 1283 he was constantly engaged in Wales or the borders. He was present at the drawing up of the statute of Rhuddlan. In the latter year he entertained the king and parliament at his own house, Acton, where the statute De Mercatoribus was passed. In 1285 he presided over the parliaments which passed the statutes of Westminster II and the statute of Winchester. In May 1286 he accompanied Edward to France, taking the great seal with him, and remained there until August 1289 (see STUBBS, *Const. Hist.* ii. 123). During their absence the judicial system fell into confusion, and on his return he was placed at the head of the commission which inquired at Westminster into the complaints against the judges (*An. Dunstable* in *An. Mon.* iii. 357; *An. E. I* and *E. II*, ed. Stubbs, i. 98). A wholesale removal of the justices followed the presentment of their report in 1290. The close of Burnell's life was much occupied in Scottish affairs. He pronounced at the great meeting opposite Norham the king's intention to act as arbiter (*An. Reg. Scot.* 242–246; RYMER, i. 762). His baptism during 1291 of Edward I's infant grandson, Gilbert of Gloucester, shows the personal relations between king and minister kept up to the last. On 14 Oct. 1292 Burnell attended at Berwick, probably with a view to pronouncing Edward's decision in favour of Balliol. But on 25 Oct., nearly a month before the great suit was concluded, he died, apparently suddenly. His body was conveyed to Wells and buried there on 23 Nov.

It is a remarkable proof of Burnell's energy that he was able to make such mark as he did upon the history of Wells. He found in its deanery and prebends an easy means of preferring his nephews or sons. He procured many franchises and liberties for the church of Wells, and acquired for it the possession of five new churches. He brought to an end the long-standing feud between the bishops of Wells and the abbots of Glastonbury, and gave up his claims to the patronage of the abbey in return for royal cessions of property, that made the bishop completely lord of the city of Bath. He built at his own expense the episcopal hall at Wells, which rivalled the works of Gower at St. David's, and was only surpassed in dimensions by the great hall of the bishop's castle at Durham. His command of the royal ear enabled all his benefactions to be firmly secured by royal charters and muniments (*Canonici Wellensis Hist. de Episcopis Bath. et Well.* in *Anglia Sacra*, i. 566, with Wharton's note; ADAM DE DOMERHAM, *De Lite inter Episc. Bathon. et Monach. Glaston.*, ed. Hearne; GODWIN, *Catalogue of Bishops of Bath and Wells*; PHELPS, *History of Somerset*, ii. 108; FREEMAN, *History of Wells Cathedral*; CASSAN, *Bishops of Bath and Wells*).

In general ecclesiastical politics Burnell was thrown a good deal into opposition with his old rival Archbishop Peckham, whose uncompromising zeal for the privileges of his order, no less than his activity against moral abuses, must have been equally obnoxious to the chancellor. The 'Register of Peckham,' 373, 424, 430 (Rolls Series, ed. C. T. Martin, 1882–4), shows how uneasy the relations of Burnell and his metropolitan continued to be. At one time Burnell accused Peckham of obtaining papal letters to prevent his further promotion, and in 1284 Peckham asked the Roman curia to deny the current report that when Winchester was vacant he informed the pope of 'certain defects' of Burnell's character which effectually stopped his appointment (dxliv.) At another time Burnell accused Peckham of refusing him justice in the court of arches (dxviii.), while Peckham suspected Burnell of using spiritual censures in order to get in the debts of merchants whose services were useful to the crown (cccclvi.)

The private habits of the chancellor were not such as to satisfy even the low standard of ecclesiastical decorum then exacted, and may well have barred him from the archbishopric. An unpleasant feature of his character was his insatiable greed. His ambition was to found a baronial family in Shropshire. To make his native village of Acton a flourishing town, to rebuild his ancestral house on a scale adequate to entertain kings and parliaments, and to increase his estates were objects constantly pursued by him for nearly thirty years. So early as 1272 his own kinsfolk were among the jurors of Condover who complained that the future minister of the king who destroyed the political importance of feudalism was withdrawing Acton from the jurisdiction of the hundred moot. With the acquisition of Castle Holgate from the Templars and the Earl of Cornwall, Burnell had obtained an honour the possession of which made his heirs peers of the realm (see, on all points connected with Burnell's relations to Shropshire, EYTON, *Antiquities of Shropshire*, especially vol. iv.) On his death he was in possession of estates in nineteen counties, and the holder, in whole or part,

of eighty-two manors; of which no less than twenty-one were in Shropshire, eight in Somersetshire, eight in Worcestershire, and thirteen in Kent and Surrey, where a series of his estates extended from Woolwich and Bexley to Sheen and Wickham, almost encompassing South London (*Cal. Inquis. post Mortem*, i. 115). When we add to these vast estates the ecclesiastical preferments lavished on his kinsmen, the vast portions assigned to his daughters, whom he married to great nobles, all that he himself held despite the laws against pluralities, and the 'mirabilis munificentia' (Wykes, *A. M.* iv. 262) that marked all his expenditure, we can hardly wonder that the archbishop, a zealous upholder of the mendicant orders, objected to his further promotion.

Burnell was not very successful in his efforts to found a family. Two of his brothers were slain on the Menai Straits by the Welsh in 1282 (Trivet, p. 305; Rishanger, p. 102). His third brother, Sir Hugh, died in 1286, leaving a son, Philip, who wasted the uncle's patrimony, and was one of the first persons of distinction to suffer by the facilities for recovering trader's debts which the statute of Acton Burnell had afforded (see Eyton, *Shropshire*). He died in 1294, only two years after his uncle. Twice his descendants were summoned by writ to the House of Lords, but before the fourteenth century was over the peerage became extinct (Courthope, *Historic Peerage*, p. 85). Only a few ruins now remain of the great hall at Acton in which the parliament held its session, and modern alterations have almost destroyed the identity of Burnell's great house, built with timber from the royal woods, strengthened with a wall of stone and lime, and crenellated by special royal license (*Rot. Pat.* 12 E. I, mm. 17 and 6).

Burnell's faithfulness, wisdom, and experience must be set against the greediness and the licentiousness and the nepotism that stained his private character (*An. Dunst.* in *An. Mon.* iv. 373). His kindness of heart, his liberality, affability, love of peacemaking, and readiness in giving audience to his suitors brought him a good share of his master's popularity. The intimate friend of Edward I could hardly have been lacking in some elements of justice. The confidential minister of the greatest of the Plantagenets was almost necessarily a great statesman. The ecclesiastic who stood up for the crown against the Franciscan primate prepared the way for the later assertions of national independence. The author of the statute of Rhuddlan and the ordinance De Statu Hiberniæ played an important part in the process of unifying the British islands. The monk of Worcester was fully justified in saying that his peer would not be found in those days (*An. Wig. A. M.* iv. 510; cf. *An. Dunst. A. M.* iv. 373; Rymer, i. 559; *Canonicus Wellensis* in *Anglia Sacra*, i. 566).

[The chief authorities for the various aspects of Burnell's career have been already enumerated in the course of this article. Of his family, early history, and relations with Shropshire, everything known has been judiciously collected by Eyton. His political career can be traced in the calendars of the Close and Patent Rolls, in Rymer's Fœdera, and in the chance allusions of the chroniclers, particularly those included in Luard's Annales Monastici in the Rolls Series. The Canon of Wells is the best authority for what he did in his own diocese. The Register of Peckham gives, with his relations to the archbishop, his general ecclesiastical policy. Short modern lives are to be found in Godwin's Catalogue of Bishops of Bath and Wells, Cassan's Bishops of Bath and Wells, and a skeleton of facts and dates in Le Neve's Fasti Ecclesiæ Anglicanæ; of the longer lives, that of Lord Campbell (Lives of the Chancellors, vol. i.) is careless and inaccurate, and much inferior to the biography in Foss (Judges of England, iii. 63–7; Biographia Juridica, p. 143).]

T. F. T.

BURNES, Sir ALEXANDER (1805–1841), an Indian political officer, was the fourth son of James Burnes, writer of the signet and provost of Montrose. He belonged to the same family as Robert Burns, the poet, his great-grandfather and the poet's father having been brothers. Through the influence of Joseph Hume, he was appointed, at the age of sixteen, to an Indian cadetship, and joined the Bombay native infantry in 1821. Devoting himself, immediately after his arrival in India, to the study of the native languages, he was selected, while still an ensign, for the post of regimental interpreter, and shortly afterwards for that of adjutant. His subsequent advancement was rapid. In 1825 he was appointed to the quartermaster-general's department, and four years later was transferred to the political department as assistant to the political resident in Cutch. In 1830 he was despatched on a complimentary mission to Lahore, in charge of a present, consisting of a batch of English horses, which had been sent by the king of England to Ranjít Singh. In combination with this duty, he was instructed to explore the countries on the lower Indus, and to this end was entrusted with presents for the amírs of Sind. The journey was not accomplished without some difficulties, for the amírs distrusted its object; but the obstacles offered to Burnes's progress through Sind were

gradually surmounted, and in the Punjáb he met with a cordial welcome from the maharájá. In 1832 he was sent on another mission to explore the countries bordering upon the Oxus and the Caspian. An interesting account of his travels, which included the Punjáb, Afghanistan, Bokhára, the Turkoman country, the Caspian, and Persia, was published in 1834.

Returning to England in 1833, Burnes was well received in London, whither his fame as an adventurous traveller had preceded him. He received the gold medal of the Geographical Society of England, and the silver medal of the Geographical Society of Paris, and the Athenæum Club admitted him as a member without ballot. According to his biographer Kaye, 'the magnates of the land were contending for the privilege of a little conversation with Bokhára Burnes. Lord Holland was eager to catch him for Holland House. Lord Lansdowne was bent upon carrying him off to Bowood. Charles Grant, the president of the board of control, sent him to the prime minister, Lord Grey, who had long confidential conferences with him; and, to crown all, the king, William IV, commanded the presence of the Bombay lieutenant at the Brighton Pavilion, and listened to the story of his travels and the exposition of his views for nearly an hour and a half.'

Burnes returned to India in 1835, rejoining for a time his appointment as assistant to the resident in Cutch. In November 1836 he was sent by Lord Auckland on a commercial mission to Cabul, where he was received by Dost Mahomed, the de facto amír, whose acquaintance he had made on the occasion of his previous visit in 1832. Burnes's commercial mission was speedily converted into a political one. Writing to a private friend shortly after his arrival at Cabul, he observed: 'I came to look after commerce, to superintend surveys, and examine passes of mountains, and likewise certainly to see into affairs, and judge of what was to be done hereafter; but the hereafter has already arrived.' He had discovered that Russia was intriguing, through the agency of the Persian government, with the Afghans, and this discovery was soon followed by the arrival of a Russian agent at Cabul. At this time the amír was eager for an alliance with England, and was quite prepared with the slightest encouragement to reject the overtures of Russia. Burnes urged upon the government of India that Dost Mahomed's wishes should be gratified; but Lord Auckland and his advisers held different views. The amír's requests, which included the restoration of Pesháwar, formerly an Afghan province, but lately conquered by the Sikhs, were pronounced to be unreasonable, and it was decided, instead of supporting and strengthening Dost Mahomed, to replace the deposed amír, Shah Sujah, on the throne of Cabul. Burnes, having failed to obtain sanction for his recommendations, and finding that the amír, in despair of obtaining British support, was throwing in his lot with Russia, returned to Simla, and was shortly afterwards sent to Sind and Beluchistán, to smooth the way with the amírs of Sind and with the khán of Khelát for the passage through their territories of a British army which was about to be despatched to Afghanistan to aid in the restoration of Shah Sujah. Burnes accompanied the army to Cabul as the second political officer, Sir William Hay Macnaghten, who, as secretary to the government of India, with the governor-general, had had a large share in shaping Lord Auckland's policy, being the first. Burnes was knighted, and received the brevet rank of lieutenant-colonel. From the latter part of 1839 until his death in November 1841 he remained at Cabul, with but little to do, and with no power or responsibility, offering advice which was seldom acted on, and thoroughly dissatisfied with the state of affairs. In the meantime Macnaghten was appointed governor of Bombay, and Burnes had every expectation of taking his place at the head of the British mission, when, in November 1841, the outbreak, which had for some time been threatening, occurred, and Burnes, who with his younger brother and his assistant, Lieutenant William Broadfoot, occupied a house in the city, was one of the first victims. He had been warned of the approaching danger, and urged to take refuge in the cantonments; but, believing that he could quell the tumult, he declined to move, and on 2 Nov. 1841 he was killed by the Afghán mob, at the early age of thirty-six, his brother and Broadfoot perishing at the same time.

The career of Burnes, short as it was, was a very remarkable one. Even in India it is not often that a young military officer has achieved the position which Burnes occupied at the time of his death. His energy and talents were undoubted. His judgment with reference to Central Asian affairs has often been called in question, and it may be that he attached undue importance to the efforts then being made by Russia, and steadily pursued ever since, to acquire influence in Afghanistan, and to the value of a forward policy on the part of the government of India; but there can be no doubt that the advice given by him in favour of an alliance with Dost Mahomed was far sounder than that

upon which Lord Auckland acted, and it is not to his discredit that, when his advice was overruled, he zealously exerted himself to give effect to the policy adopted by his official superiors. For a time much injustice was done to him, and also to Dost Mahomed, by the mutilated form in which the official correspondence regarding the first Afghan war was in the first instance presented to parliament, passages being omitted which showed that Dost Mahomed's conduct was by no means so unreasonable or unfriendly to the British as it was made to appear, and that Burnes had advocated an alliance with Dost Mahomed. Sir Henry Durand, in an article in the 'Calcutta Review,' describes Burnes as 'a man hated as the treacherous cause of the invasion and occupation of the country.' It is not improbable that this was the Afghan feeling, but it does not appear that it was shared by Dost Mahomed; nor was there anything in the facts of the case to support a charge of treachery against Burnes.

[Kaye's Lives of Indian Officers, 1869; Burnes's Travels into Bokhára, &c., 2nd edition, 1839; Marshman's History of India, vol. iii. 1867; Kaye's History of the War in Afghanistan, 3rd edition, 1874; Calcutta Review, vol. ii.]

A. J. A.

BURNES, JAMES (1801–1862), physician-general of Bombay, a kinsman of the poet Burns, was born at Montrose, where his father, James Burnes, was provost, on 12 Feb. 1801, and after being trained for the medical profession at Edinburgh University and Guy's and St. Thomas's hospitals, London, arrived at Bombay, in company with his brother Alexander [see BURNES, Sir ALEXANDER], in 1821. He filled various minor posts in the Indian medical service, and was successful in the open competition for the office of surgeon to the residency of Cutch. He accompanied, as a volunteer, the field force which, in 1825, expelled the Sindians who had devastated Cutch, and had forced the British brigade to retire upon Bhúj. The amírs of Sind then invited him to visit them as 'the most skilful of physicians and their best friend, and the cementer of the bonds of amity between the two governments,' and on his return he was complimented by the government on the zeal and ability he had displayed at Cutch and Hyderabad. His narrative of his visit to Sind, sent in as an official report to the resident at Cutch, is still the best account we possess of the country, and was a valuable contribution to the geography of India. It was republished in book form, with the title 'Narrative of a Visit to Scinde,' in 1830. During a visit to England on sick leave in 1834 Burnes was made an LL.D. of Glasgow University and a fellow of the Royal Society, and received the knighthood of the Guelphic order from William IV. On his return to India in 1837 he was at once appointed garrison surgeon of Bombay, afterwards secretary of the medical board, superintending surgeon, and finally physician-general. He was also a member of the board of education, and took an active interest in the diffusion of medical training among the natives. Impaired health compelled him to resign in 1849, after twenty-eight years' service; and his departure was commemorated at Bombay by the foundation of four medals to be competed for at the Grant Medical School, Bombay, the Montrose Academy, and the boys' and girls' schools at Byculla. Burnes was a zealous freemason, and held the office of grand master for Western India, in which capacity he opened a lodge for natives at Bombay in 1844. Besides his 'Narrative' he wrote a 'Sketch of the History of Cutch' (lithographed for private circulation, 1829), and a short history of the Knights Templars. On his return home he occupied himself with the affairs of his county, where he was a justice of the peace; removed to London, and died on 19 Sept. 1862. He married Esther Pryce in June 1862.

[Laurie's Memoir in Burnes's Notes on his Name and Family, Edinburgh, printed for private circulation, 1851.]

S. L.-P.

BURNESTON or BORASTON, SIMON (*fl.* 1338), divine, presumably a native of Burniston, near Scarborough, was a doctor of divinity of Cambridge and a member of the Dominican monastery at Oxford. The latter fact has led Tanner (*Bibl. Brit.* p. 143) to suspect that Burneston's ascription to Cambridge is an error. Burneston was distinguished as a preacher, and was chosen to be provincial of his order for England. His works consist of a 'Tractatus de Mutabilitate Mundi' (dated 1337 in a manuscript of Lincoln College, Oxford, lxxxi. f. 29, COXE'S *Catal.* p. 42); 'Tractatus de Unitate et Ordine ecclesiasticæ Potestatis' (written in the Dominican house at Oxford in 1338); 'Opus alphabeticum de Verbis prædicabilibus, cum Concordantia quorundam Doctorum,' which is identical with the 'Distinctiones' mentioned by Tanner (*l.c.*) as a separate work; 'Compilatio de Ordine iudiciario,' and some collections of sermons. Other writings attributed to Burneston, namely the 'Themata dominicalia' (unless these be identical with his sermons) and a treatise, 'De postulandis Suffragiis,' are not known to be extant,

[Bale's Script. Brit. Cat. v. 41, p. 410; Echard's Scriptores Ordinis Prædicatorum, i. 594 *a*; Coxe's Catalogue of MSS. in the Colleges and Halls of Oxford, under Merton College, No. ci. and ccxvi.]
R. L. P.

BURNET, ALEXANDER (1614–1684), Scotch archbishop, was the son of Mr. John Burnet, a Scotch minister; his mother was of the Traquair family. After his ordination he first acted as chaplain to the Earl of Traquair. Whether he took the covenant or not is not certainly known; probably he fled to England to escape being compelled to do so, for he was in that country very shortly after the beginning of the war with Charles. He received holy orders in the English church, in communion with which he lived throughout, and held a rectory in Kent, from which, in 1650, he was ejected for loyalty (KEITH, *Scottish Bishops*). He then went beyond sea, and served Charles II by intelligence from England and elsewhere. It is curious, however, that we find an A. Burnett mentioned as minister of Tenham in Kent on 22 Jan. 1657 (*Cal. State Papers*, Dom. Ser. 1657, p. 247). Upon the Restoration we find him chaplain to his father's first cousin, Lord Rutherford, afterwards Earl Teviot, who was in command at Dunkirk, and to the English garrison there ('Lauderdale Papers,' *Camden Miscellany*, 1883). His brother, Dr. Burnet, was physician at the same place. A manuscript in the Advocates' Library, Edinburgh, states that he was 'dean of the city of Dunkirk.' His first letter to Sheldon in the Sheldon MSS. is written from that town, and expresses his anxiety to erect a church there suitable to the dignity of the English communion. Upon the restoration of episcopacy in Scotland he did not at once receive preferment; but in 1663, on the death of Bishop Mitchell, he was placed in the see of Aberdeen, being consecrated at St. Andrews by Sharp, assisted by others of the bishops, on 18 Sept. On 18 June in that year he preached the sermon to the parliament from 2 Chron. xix. 6 (LAMONT, *Diary*, pp. 200, 204; GRUBB, *Hist. Church of Scotland*, p. 212; *Cal. State Papers*, Dom. 1663, 18 June). In January 1664, on the death of Fairfoul, he became archbishop of Glasgow, being installed on 11 April 1664. A more unfortunate appointment, considering the time and place, could not have been made. His views of church government were of the most advanced Laudian type; he hated dissent of all kinds vehemently, and his want of common sense was seen in the attempts he made to carry out his high Anglican views to the fullest extent in that part of Scotland which was particularly steeped in covenant principles. This is fully illustrated by the correspondence with Sheldon referred to. At the same time Gilbert Burnet calls him a man of blameless private life, and even Wodrow admits that he 'was certainly one of the best morals among the present clergy.' He was, it should be added, absolutely honest and consistent, even to the loss of his archbishopric. At his first diocesan meeting he put several of his clergy in English orders, and turned out some of the presbyterian clergy whom Fairfoul had permitted to remain. He appears to have strained his power by encroaching upon the functions of the Glasgow magistrates. Burnet the historian further describes him as a 'soft and good-natured man, inclined to peaceable and moderate counsels,' which, if it be a true description, only shows how completely his belief in the advantages of the Anglican system overcame his own nature. On 29 April 1664 he was made a privy councillor (STEPHEN, *History of the Church of Scotland*). The severity with which he treated the covenanters, against whom, in opposition to Lauderdale and his friends, he continually urged strong measures, was doubtless a leading cause of the Pentland revolt in 1666, and he was largely responsible for the horrors of its repression by Dalyell, Drummond, Hamilton, Rothes, and others, with whom he was at that time in cordial friendship. We hear of him as being 'deadly sick' on 6 Nov. 1666; but a fortnight later, 22 Nov., it is recorded that 'the breaking out of the rebels has cured him,' while he is mentioned as being 'very active' during the rebellion (*Cal. State Papers*, Dom. 1666–7, pp. 244, 280, 336). Keith asserts that Burnet wrote to Arlington and to Charles to recommend lenity, and he himself declares to Sheldon that he never opposed 'the granting of remissions to any person that acknowledged their fault, but on the contrary laboured what he could to make them capable of pardons.' The passages, however, in which he counsels severity are far more frequent, and it is perfectly certain that he constituted the chief obstacle to the policy of conciliation which Lauderdale, in order to frustrate the schemes of the party opposed to him among the Scotch nobility, began to initiate in 1667. The necessity of getting rid of Burnet—Longifacies or Long Nez, as he is called from some facial peculiarity (there is no portrait of him extant)—is prominent in the letters that passed between Lauderdale and Robert Moray, and his other agents in Scotland (*Lauderdale Papers*, vols. i. and ii., Camden Society). An additional cause of Lauderdale's enmity was, perhaps, the fact that Burnet had sent information on the proceedings of the council to

Arlington and Charles without consulting him. In the intrigues which followed, Burnet, in contrast to James Sharp, who had been for the time won over by Lauderdale, and was used now to counteract his colleague, pursued a thoroughly honest course in opposition to conciliation, under the encouragement of Sheldon. 'Honest' and 'stout' are epithets often used of him. In 1669 Lauderdale came to Scotland as high commissioner. The Act of Supremacy was immediately passed, by which the absolute control of all persons and matters in the church was put in the king's hands. Burnet had shortly before held a synod at Glasgow, in which he put forth a vehement remonstrance against Lauderdale's policy. The new act was at once, and in the first place, used to insist upon his resignation, a copy of which, dated 24 Dec. 1669, is among the Sheldon MSS. For the events which led to his resignation, and of which the foregoing sentences are a summary, see 'Lauderdale Papers,' referred to above. He was succeeded by Leighton, a devoted favourer of conciliation, and for four years lived in retirement. In his letter to Sheldon at the time of his resignation he begs that some private corner may be found for him in England, where he may die, as he has lived, in fellowship with that church. On Leighton's retirement in 1674, Lauderdale's policy having changed, Burnet was, on 29 Sept., restored to his archbishopric, probably in deference to the opinion of the English bishops. He was restored to the privy council on 3 Dec. of the same year. Wodrow (ii. 144) mentions an additional reason for this restoration, which in itself is most probable, having regard to the corruption of the administration, but for which he does not himself vouch, and which is not supported by Gilbert Burnet or by any other authority. Burnet, according to this questionable anecdote, was to regain his archbishopric in return for sacrificing the claims of his daughter, the widow of the late heir to the Elphinstone property, to her jointure, in favour of Lauderdale's niece, who was to marry the next heir. Upon the murder of Sharp in 1679 Burnet was promoted to the primacy on 28 Oct., and retained the post until his death in the Novum Hospitium of St. Andrews on 22 Aug. 1684. He is stated by Fountainhall to have been buried in St. Salvator's College, near the tomb of Bishop Kennedy; there is, however, now no trace of the burial-place visible. In his will occurs a gift of one thousand merks to the poor of St. Andrews (Gordon, *Scotichronicon*). On the last letter which he received from Burnet, Archbishop Sancroft endorsed the following lines:—

Obiit Aug. 22, 1684, horâ matutinâ.
Multis ille bonis flebilis occidit:
Nulli flebilior quam tibi, Scotia.

Burnet married Elizabeth Fleming of Littrie in Fife, and left two daughters, who married respectively the son of Lord Elphinstone and Lord Elliebank (*MS.* Advocates' Library).

[Keith's Scottish Bishops; Burnet's Own Time; Sheldon MSS. Bodleian Library; the greater number of the letters from Burnet to Sheldon will be found in the Appendix to vol. ii. of the Lauderdale Papers (Camden Society), a selection from the Lauderdale MSS. British Museum; Wodrow's Hist. Church of Scotland; Fountainhall's Chronicles; Grubb's Hist. Church of Scotland; Stephen's Hist. Church of Scotland; Gordon's Scotichronicon; Law's Memorials; Mackenzie's Memoirs; Collection of Letters to Sancroft, edited from the originals in the Bodleian by Dr. Nelson Clarke; Abstract of the Writs of the City of St. Andrews, 1767; Lyon's Hist. of St. Andrews.] O. A.

BURNET, ELIZABETH (1661–1709), religious writer, third wife of Bishop Burnet, was born at Earontoun, near Southampton, on 8 Nov. 1661. Her father was Sir Richard Blake; her mother was Elizabeth, a daughter of Dr. Bathurst, a London physician, and she was their eldest daughter (*Some Account of her Life*, p. v). Fell, bishop of Oxford, was known to her and her family, and he being a guardian of Robert Berkeley of Spetchley, Worcestershire (grandson of Sir Robert Berkeley [q. v.]), brought about an acquaintance between Elizabeth and his ward, which ended in their marriage in 1678 (*ib.* v), Elizabeth being then seventeen years old. Mrs. Berkeley had no skill in the learned languages, but she was an incessant reader of the scriptures and of commentators (see her 'List of Books' recommended, *ib.* 391); Stillingfleet said he 'knew not a more considerable woman in England than she' (*ib.* ix). About 1684, Mr. and Mrs. Berkeley left England for Holland (*ib.* viii), and settled at the Hague. There they became warm adherents of the Prince of Orange (*ib.* xxx), and they returned to their country life at Spetchley soon after the prince became William III. Their riches were great, and their charities kept measure with them. They projected building a hospital at Worcester, and a school for poor children; and in 1693, when Berkeley died, Mrs. Berkeley carried out these projects (*ib.* xii). Her widowhood lasted seven years, during which she wrote 'A Method of Devotion,' the book by which she is chiefly known. She then married Gilbert Burnet, bishop of Salisbury, who had lost his second wife in 1698, and by him

she had two children, who died infants (Ballard, *British Ladies*, p. 403, note). The bishop placed his children by an earlier marriage in her charge entirely, and gave her thorough control of her separate fortune, one-fifth of this being kept by her for herself, and the other four-fifths being devoted to her charities. She had more than one edition of her book printed at her own expense for distribution, and printed anonymously (*Some Account* iii); yet she was generally known as an author. Ralph Thoresby writes: 'I was with several . . . authors, as the Bishop of Sarum's lady . . . [who] has writ a "Method for Devotion"' (Nichols, *Illustrations of Literature*, i. 804); the manuscript of her work came afterwards into Thoresby's possession (Ballard, *British Ladies*, p. 402). In 1707 Sir Godfrey Kneller painted Mrs. Burnet's portrait, an engraving from which is the frontispiece to 'Some Account;' and in the same year she went to Spa for her health (*Some Account*, xvi). On her return for the winter of 1708–9 her health was better, and she entered into society in London; but on the breaking up of the frost on 27 Jan. 1708–9 she was seized with pleuritic fever, and died in a week, on 3 Feb., aged 48.

Mrs. Burnet was buried at Spetchley. Immediately after her death her book was published with her name affixed; Goodwyn, archdeacon of Oxford, afterwards archbishop of Cashel (*Biog. Brit.* i. 1041, note), contributed to the edition 'Some Account' of her life. A second edition was called for, still in the same year; and there were further issues in 1713 and 1738. Some of Mrs. Burnet's prayers are given in the volume. They are very lengthy. One, to be used by a child twice a day, runs to 35 lines, and a Prayer for Servants covers 3¼ pages.

[Elizabeth Burnet's Method of Devotion, &c.; Ballard's Memoirs of British Ladies; Wilford's Memoirs of Eminent Persons; Biog. Brit.; Nichols's Illustrations of Literature, i. 804.]

J. H.

BURNET, GILBERT (1643–1715), bishop of Salisbury, was born in Edinburgh on 18 Sept. 1643. His father, Robert Burnet, who was of a good Aberdeen family, being a son of the house of Crathes (*Hist. MSS. Comm.* 2nd Rep. 197), was an advocate of high character, who, while in 1637 he freely condemned the conduct of the Scotch bishops, refused to take the covenant, and was in consequence compelled to leave Scotland on three separate occasions. When permitted to return, he lived in retirement on his own estate until the Restoration, when he was made one of the lords of session. Burnet's mother was the sister of Archibald Johnston, lord Warristoun, who framed the covenant, and who afterwards became the leader of the protesters, or extreme section of the covenanting party; she was naturally herself one of the strictest of presbyterians.

Until he was ten years of age, Gilbert, whose talents were remarkably precocious, was educated by his father, from whom he doubtless derived the principles of wide tolerance which distinguished him. By that time he was sufficiently master of Latin to enter the Marischal College of Aberdeen. At fourteen, having thoroughly learned Greek, and having passed through the college course of Aristotelian logic and philosophy, he became master of arts, and immediately applied himself to the study of civil and feudal law. His father, however, was bent upon his becoming a clergyman, and at the age of fifteen he began a course of divinity reading, not in the perfunctory manner common in those days, but as thoroughly and as comprehensively as it could be carried out. Besides working through the chief commentators, he read the most famous controversialists, especially Bellarmine and Chamier. It is an early instance of the broad and secular tastes which he retained through life, that he threw aside the productions of the scholastic divines, and that in his leisure time he made himself master of European history. He is stated at this time to have studied for fourteen hours a day.

In 1661 he passed the trials which qualified him to become a probationer. Thus he entered the church while it was still under presbyterian government, though episcopacy was restored in the following year. In 1661, also, his father died. Burnet was at once offered a living by his cousin-german, Sir Alexander Burnet. This living, however, though situated among his own kindred, he declined, on the ground that at his early age—although by the Scotch law this is no hindrance—he was not qualified for so important a post. This refusal appears to show that his circumstances were easy. His brother Robert, who had followed his father's profession, having also died, Gilbert was urged by his relations to apply himself once more to the law; but this advice was overruled by his father's friend and correspondent Nairn, at that time the most eminent of Scotch divines, by whose suggestion he still further extended his study of divinity. It appears to have been now that he became imbued with the principles of Hooker's 'Ecclesiastical Polity.' By Nairn's advice Burnet began the practice of extemporary preaching, unusual with the Scotch clergy. His other advisers—and his admira-

tion for such men shows the bent of his mind towards tolerance and broad learning—were Leighton, just appointed bishop, and Charteris. Of Leighton he says he reckons his early knowledge of him, and his long and intimate conversation of twenty-three years with him, among the greatest blessings of his life. Of Nairn and Charteris—with the latter of whom his connection did not begin until after his return from abroad in 1664—he speaks in a similar way: 'It was a great happiness for me, after I had broke into the world by such a ramble as I had made, that I fell into such hands. They both set me right and kept me right.'

In 1663, following the practice common with Scotch clergymen who could afford it, Burnet visited for a while the English universities, where he became acquainted with Cudworth, Pearson, Fell, Pococke, Wallis the mathematician, and other distinguished divines and men of science. From Oxford he went to London with an introduction to Boyle. The friendship, however, which he valued most, and to which he often refers as his chief good fortune in life, was that of Sir Robert Moray, the most learned of living Scotchmen.

Burnet meanwhile had been a careful observer of public affairs in his own country. He had formed his views of the probable results of the oppressive policy carried on by the archbishops, Sharp and Alexander Burnet, and by Rothes, the high commissioner. On the granting of a special commission to execute more stringently the ecclesiastical laws, he displayed the confidence which characterised him through life by freely expostulating with Lauderdale, the secretary, to whom, probably through Moray, Lauderdale's chief intimate, he had become known. He applied also to Sharp himself, though of course with no result. He was at this time but twenty-one years of age.

Burnet returned to Scotland after an absence of about six months. He was immediately offered the living of Saltoun in East Lothian, upon its approaching vacancy, by his father's friend, Sir Robert Fletcher of Saltoun, whose death not long after Burnet's final acceptance of the living was the occasion of his earliest published work, 'the rude essay of an unpolished hand,' viz. a discourse on his patron (*Bannatyne Club Miscell.* iii. 393). Apparently his services were sought elsewhere as well. In an unpublished letter, dated 17 March 1664, Robert Moray, writing to Kincardine from London, says: 'Mr. Burnet delivered me on Tuesday last your letter of 26 Feb. I find him as much satisfied with you as you are with him. If there be no engagement upon him already, he will, I think, admit of none till he return, at least if it can be prevented; but it seems he conceives some to lie upon him already; and I am afraid my L. Lauderdale hath already been moved to procure a presentation for him from the king to Saltoun by the archbishop; but I mean to send in a word for delay if I find it true.'

Burnet, who was anxious to travel, wished the living to be given to Nairn; but Fletcher determined to keep it open for him until his return. Accordingly he went to Holland during this year, residing for some time in Amsterdam, where he mastered Hebrew, and became acquainted with the leading men of all religious persuasions. His stay in Holland still further strengthened his liberal views. From Holland he passed into France, where, through the friendship of the English ambassador, Lord Hollis, he enjoyed the best opportunities of observation, and where he had frequent intercourse with Daillé and Morus, the leading protestant ministers of Charenton. His visit to France established him, he says, in his love of law and liberty, and in his hatred of absolute power.

On his return to England at the end of the year Burnet stayed some months at the court, where he took care to make himself acquainted with all the men who were engaged with Scottish affairs. His intimacy with Moray and Lauderdale, who were for lenity in the treatment of the covenanters, and his friendship with Leighton, drew upon him the jealousy of the Scotch bishops, who regarded him as set up by Lauderdale to oppose their action. It was now that, upon the introduction of Robert Moray, the first president, Burnet became a member of the newly established Royal Society. Saltoun being now vacant, Fletcher again pressed it upon Burnet, who officiated for four months, at his own desire, upon probation, at the end of which time he received a unanimous call from the parishioners. He went through his first trials during November and December 1664, was inducted on 29 Jan. 1665, instituted on 15 June of the same year, and 'approved' at the visitation of 5 July 1666. On 9 May 1667 he became clerk of the presbytery of Haddington (*Bannatyne Club Miscell.* iii.) During the five years of his ministry he devoted himself, in a spirit very different from that of most of the Scottish clergy, to the duties of a parish priest. So entirely did he gain the affections of his people by his unwearied diligence and by his generosity, that, if we may believe the biography left by his son, he overcame the hostility even of the rigid presbyterians, in spite of the fact that he stood almost alone in making use of the Anglican prayers.

In the midst of his work he found time, however, to draw up a memorial against the abuses of the bishops, which later discoveries show to have been more than justified. As he says himself, 'I laid my foundation on the constitution of the primitive church, and showed how they had departed from it.' Whether he would have done this had he not been secure of the approbation of Lauderdale may be doubted. In any case it was a bold and a striking act in a young man of twenty-three, and still bolder was the step he took in signing the copies and forwarding them to all the bishops whom he knew. It is not surprising that he was called before the bishops, when he defended himself with spirit and success against the hectoring of Sharp, who proposed that he should be excommunicated; to this, however, the other bishops would not consent. He refused to ask pardon, and the matter dropped; but Burnet, having delivered his mind, thought it now the best course to confine himself strictly to the functions of his ministry. For some while he lived the life of an ascetic, to such an extent that he twice became dangerously ill.

Burnet continued in the confidence of the moderate men, who at that time adhered to Lauderdale. As early as April 1667 he was informed by Kincardine of the meditated *coup d'état* by which, a month or two later, Lauderdale dismissed Rothes from the commissionership, and thus broke the strength of the extreme church party. Burnet was consulted by Tweeddale and Kincardine with reference to their desire to give Leighton influence in the church, and to induce as many of the presbyterian clergy as possible to waive their non-Erastian principles and to accept the council's appointment to preach in vacant parishes. He participated, however, in the coldness which, under the influence of Lady Dysart, Lauderdale now showed to Moray.

It would appear that Burnet was already on terms of confidence with both the king and the Duke of York and with many court officials. In nothing, indeed, is his freedom from the narrowness of interest usual among his brethren more displayed than in the fact that, whether from ambition or from the natural inclination of a mind widened by culture and conscious of its own power, he kept himself as well informed of the politics of the English court as of those of his own country. He was applied to both by Lauderdale and Sir Robert Moray to give an opinion upon the question how far the queen's barrenness would justify a divorce or polygamy on the part of Charles. He himself states that he answered in the negative. There is, however, a paper extant, supposed to be by him, in which the affirmative is maintained; but it is impossible that this can really have been from his hand.

In 1669 Burnet was intimately concerned with the scheme of conciliation, involving a great diminution of the power of the bishops, which Leighton, now archbishop of Glasgow, especially desired to set on foot, and was employed as his agent to treat with the presbyterians. He went in the first place to Hutcheson, the leader of the moderate presbyterian party; and, when the treaty hung fire, was sent into the west to report upon the feeling of the more discontented districts. At Hamilton he made the acquaintance of the duchess, who advised the planting of a number of presbyterian ministers in vacant parishes, and he wrote a long letter to Tweeddale urging the plan. Burnet adds that the letter was read to the king, and that, through the advice it contained, some forty ministers, thence called 'king's curates,' were permitted to take the vacant parishes, with a pension of 20*l.* a year each. His visit to Hamilton resulted in a great change for himself. He there made the acquaintance of the regent of the university of Glasgow, who, when a vacancy occurred shortly afterwards in the divinity professorship, obtained the post for Burnet. His hesitation in leaving Saltoun (*Bannatyne Club Miscell.* iii.), to which parish at his death he bequeathed 20,000 merks for useful and charitable objects, was overcome by Leighton, and in 1669 he began residence at Glasgow, where he remained four years and a half 'in no small exercise of my patience.' As was but natural, his late action had earned him the distrust and dislike both of strong presbyterians and of strong episcopalians. He carried, however, to this new work exactly the same zeal and thoroughness that he had displayed at Saltoun, devoting the hours from four to ten in the morning to his own study, and from ten till late at night in the active work of teaching. Throughout life, aided by magnificent health, he did a stupendous amount of work, and always did it well. His 'Modest and Free Conference between a Conformist and a Nonconformist' was written at this time. It is an able exposition of the liberal principles regarding church government which he upheld through life. Being now in a position of influence, Burnet was frequently applied to both by the clergy who found their churches deserted, and by the gentry who came to complain of the foolish conduct of the clergy. Conventicles were increasing rapidly, and the disorder threatened to be so serious that at Burnet's proposal a committee of council was sent into the west to ascertain the state of

affairs. The distrust entertained of him by the presbyterians seems to have been increased by the pressure exercised by this committee, while the episcopalians were annoyed by the gentle treatment that he managed to secure for imprisoned conventiclers.

In 1670, Leighton, now archbishop of Glasgow, who was intent upon bringing the moderate presbyterians to fall in with the measures of conciliation tentatively put forward by the crown, took Burnet with him on his progress. Upon Lauderdale's arrival a conference was arranged in his presence between Leighton and six of the preachers. On its failure Leighton sent Burnet, along with Nairn, Charteris, and three others, to argue the question afresh with the malcontents. This attempt again failing, he was once more employed as chief representative of Leighton in the same way at Paisley, and later at Edinburgh, but all attempts at accommodation were abortive. Once more Burnet, who now refused an offered bishopric, determined to leave public affairs and give himself to study and retirement.

His vacations were spent chiefly in Hamilton, where the duchess engaged him in putting in order all the papers relating to her father's and uncle's political careers. Lauderdale, who had his own reasons for anxiety as to the light which might be cast upon transactions in which he had himself been engaged, no sooner heard of this than he sent for Burnet to come to court that he might give him all the information in his power. The 'Memoirs of the Dukes of Hamilton,' Burnet's first historical work, was published in 1676. His investigations led in a curious way to a reconciliation between Hamilton and the court. Among the papers which he examined were found undoubted claims of the family upon the crown, for satisfaction of which Hamilton consented to concur in the court measures. This was in 1671.

Upon his obeying Lauderdale's summons to London, Burnet found himself for a while in a position of great influence with the secretary. In spite of a refusal to give up his friendship with Robert Moray, he was treated with confidence both by Lauderdale and Lady Dysart, and busied himself, though in vain, in trying to bring about a reconciliation between Lauderdale and Tweeddale. His proposals for a further indulgence to the covenanting ministers—detailed in the 'History'—were accepted by Lauderdale, and sent down to Scotland in the shape of instructions. He was now offered the choice of four Scotch bishoprics, Edinburgh being one, but declined a preferment that would have fettered his future action.

Shortly after his return to Glasgow, Burnet in 1672 married Lady Margaret Kennedy, daughter of the first earl of Cassilis [see BURNET, MARGARET]. She was considerably older than himself, and wealthy; and Burnet, in order to avoid uncharitable remarks, signed a deed, previous to the marriage, in which he relinquished all pretensions to her fortune. He had no family by her.

In 1672 Lauderdale came down to Scotland and began his changed career of violent oppression. This again alienated Hamilton, who vehemently opposed Lauderdale's measures, and induced Burnet to represent his views. Burnet states that he was now beyond measure weary of the court, and was prevailed upon only by the general opinion of his usefulness to stay in attendance. By his own account he acted a perfectly independent part, but retained confidence so entirely that a bishopric was again offered him, with the promise of the first archbishopric that should fall vacant. He was now but twenty-nine years of age. He gives a vivid account of Lauderdale's brutal and arbitrary government, which so harassed Leighton that, taking Burnet into consultation, he resolved to retire from his post. It was during these events that the 'Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland' was compiled, wherein Burnet made himself acceptable to the higher powers by his dedication to Lauderdale and by maintaining the cause of episcopacy and the illegality of resistance merely on account of religion. This, with various controversial tracts against popery, was published in 1673, in the summer of which year Burnet went to London once more to obtain the necessary license for the publication of his 'Memoirs of the Dukes of Hamilton.'

He now, by the favour shown him by Charles, who had made him one of his chaplains, and still more by that of James, drew upon himself the active jealousy both of Lauderdale and of his wife. On his return to Edinburgh on the day before the meeting of parliament he found that Hamilton had organised an opposition to Lauderdale, against which he argued in vain. The blame was laid upon himself by Lauderdale, who denounced him as a marplot to the king. Lauderdale was no doubt irritated by Burnet's freedom in discussing both with the king and with the duchess his conduct regarding popery. He hereupon retired to Glasgow, and remained there until the following June. It is sufficient evidence of Burnet's favour at court and of his never-failing self-confidence, that he proposed that himself and Stillingfleet, whom he introduced to the duke, should hold a conference in James's presence with the

leaders of the Roman catholics, and that he took upon him the still bolder task of remonstrating freely with Charles upon his evil life. In June 1674 he was again in London, where he found that Lauderdale's influence had been active to his prejudice. In a letter from Paterson, bishop of Edinburgh, to James Sharp, who was then in London, it is urged that Burnet should be appointed to a country living, where he would be less hurtful than in London (*Hist. MSS. Comm.* 2nd Rep. 203). He was struck off the list of chaplains by Charles on the ground that he had been 'too busy;' and, though a reconciliation with the king was effected by James, Lauderdale continued implacable. Burnet, rather than run the risk of persecution in Scotland, now determined, probably nothing loth—for he was essentially English in his views and sympathies—to settle in England. He preached with great and growing reputation in several London churches (Evelyn, 15 Nov. 1674), and through James's favour was offered a living—he does not say where. Lauderdale, however, when he found that Burnet would not forsake Hamilton, induced the king to prevent the appointment. He was shortly afterwards forbidden the court, ordered to leave London, and not to come within twenty miles (twelve miles, according to the *Parl. Hist.*) This last injunction, however, was not enforced. In 1675, after having declined the living of St. Giles, Cripplegate, on grounds creditable to his feelings, he was made chaplain to the Rolls Chapel by the master, Sir Harbottle Grimstone, against court influence, and retained that post for ten years, the lectureship to St. Clement's being shortly afterwards added.

The persecution which he suffered, and which, as he fairly says, might have heated a cooler and older man, now induced Burnet to disclose what he knew of Lauderdale's unconstitutional designs, as they had been privately imparted to him when he was on confidential terms with the duke. It has been assumed, quite unnecessarily, that Burnet had derived much of his information from his wife, formerly an intimate friend of Lauderdale. His revelations were soon turned to account by Lauderdale's enemies, who, when the earl was impeached, moved that Burnet should be examined by a committee of the House of Commons. At his examination, he says, he concealed as long as possible the private conversation, and told only what had happened to himself and what had been said to him before others, but was finally compelled to tell all (*Parl. Hist.* iv. 683). Those who dislike Burnet have naturally assumed that his hesitation was affected and that he yielded to pressure readily enough, but a general consideration of his character renders this unlikely; the naïve and candid judgment which he passes on his own conduct probably represents the actual state of the case (*Own Times*, Oxford ed. ii. 66). He now once more retired from public life, though this did not prevent him from bearing an important share in the controversy which was beginning to absorb all other questions. In 1676 he took part with Stillingfleet in a controversy with Coleman and several Romish priests, and subsequently published an account of it. Another outcome of the conference was his 'Vindication of the Ordinations of the Church of England.' He next undertook, at the suggestion of Sir William Jones, the attorney-general, his 'History of the Reformation in England,' for which Evelyn contributed some materials. For a while he was hindered in his researches in the Cotton Library by Lauderdale's influence and misrepresentation of his object, but after the publication of the first volume he was granted free access. This publication, however, did not take place until 1679, when, the country being in the throes of the popish terror, the spirit in which the work is written caused it to receive so enthusiastic a welcome, that the thanks of both houses were given to him, with a request that he would complete the work. The second volume appeared in 1681, with equal applause; it is said that the historical portion was written in the space of six weeks; the third and last volume was published in 1714; the abridgment of the whole work in 1719.

Burnet had influence over men of widely differing natures; it was at the period at which we have arrived that he had the credit of the conversion, apparently genuine, of one of the worst libertines of the court, Wilmot, earl of Rochester, and of Miss Roberts, one of the king's mistresses; of the former, whose dying declaration is dated 16 June 1680 (Blare, *Miscell.*), he wrote an account.

Burnet was intimately acquainted in 1678 with the early stages of the popish terror, and apparently drew upon himself the anger of Jones, Shaftesbury, and other violent anti-popery men, as well as a false accusation of Lauderdale to the king, by the stand he made in defence of the first catholic victim of the 'plot.' Two years later, when the exclusion bill was contested, he did his best to bring the two parties to moderation. Whether or not from a desire to conciliate one so fearless, and who was trusted by Essex, Sunderland, Monmouth, and his brother, Charles now offered Burnet the bishopric of Chichester, provided, says his son, he would entirely come in to the court interests. Fre-

quent meetings had taken place between them at Chiffinch's, at which the king had freely expressed his belief that the 'plot' was a got-up affair; and from his own account Burnet appears to have been sufficiently frank in the advice which he gave the king to amend his life. Probably the like of the letter which he addressed to the king on 29 Jan. 1680 never passed between a simple clergyman within reach of high preferment and a monarch little accustomed to hear plain truths. After saying that, though 'no enthusiast in opinion or temper,' he felt constrained to write, he points out to the king the certain failure of the plans hitherto suggested for extricating him from his difficulties, and then comes to the real point: 'There is one thing, and indeed the only thing, which can easily extricate you out of all your troubles; it is not the change of a minister or of a council, a new alliance, or a session of parliament; but it is a change in your own heart and in your course of life. And now, Sir, permit me to tell you that all the distrust your people have of you, all the necessities you now are under, all the indignation of Heaven that is upon you, and appears in the defeating of all your counsels, flow from this, that you have not feared nor served God, but have given yourself up to so many sinful pleasures.' The rest of the letter is in the same strain. Charles read it over twice, threw it into the fire, and for a while was evidently annoyed; but from Burnet's reception a year later, when Halifax, in close intimacy with whom he now lived, took him again to the king, the affair seemed to have entirely dropped from his mind. It is to be noticed that in this year Burnet was thanked for his poems by the House of Commons—the only notice of poems of his that we possess (*Hist. MSS. Comm.* 3rd Rep. 197). When the Earl of Stafford was condemned, he sent for Burnet. Declining controversy on religion, he requested Burnet to do what he could in the way of intercession, and Burnet appears to have done his best, apparently thereby injuring himself still further with the supporters of the plot, as well as with James, who suspected that Stafford had accused him to Burnet. Like every one else, he had an 'expedient,' which excited some attention, for settling the exclusion question, viz. that a protector should be declared, and that Orange should be named to the post.

During the reaction of 1681 Burnet, finding himself regarded with increasing suspicion and dislike, especially by James, went into close retirement, occupied himself with philosophy, algebra, and chemistry, for which he built himself a laboratory, and confined his intimate friendship to Russell, Essex, and Halifax. He had hopes that through the influence of Halifax, who remonstrated with him on his seclusion, and of Clarendon, that he might be appointed to the vacant mastership of the Temple; and he was favourably received by the king. A condition, however, appeared to be that he should abandon the society of his other friends, and this he would not do. From Scotch affairs he kept aloof; but when the test of 1682 turned out of their livings some eighty of the best of the clergy, he was successful in obtaining places for them in England, while writing in favour of the test itself, and removing Hamilton's scruples on the subject. At the same time he exerted himself, by intercession with Halifax, and through him with the king, to save Argyll from the infamous condemnation which followed his refusal of the test. This was the occasion for a reconciliation with Lauderdale. By Halifax he was a good deal consulted during the ministerial changes of 1682. About the end of this year he was offered a living of 300*l.* by Essex, on condition that he would reside in London, though the parish was in the country. It is, for that age, a remarkable instance of his high feeling of professional duty that he refused it on such terms. In 1683 took place the Rye House plot, which proved fatal to his two best friends, Essex and Russell. Burnet attended Russell at his trial and in the prison, performed for him the last offices on the scaffold, when Russell gave him his watch as a parting present, and drew up for him the paper which he left in his justification. He afterwards defended the course he had taken with spirit and success before the council (Lord John Russell, *Life of Russell*, Appendix 8). Burnet now, finding himself silenced (*Hist. MSS. Comm.* 7th Rep. 498 *b*), thought it wise to leave England. He went to France in the beginning of September (*ib.* 289 *a*) with introductions from the French ambassador, Rouvigny, uncle to Lady Russell. Here he found himself in company with Algernon Sidney and Fletcher of Saltoun. He was treated with the highest consideration by Louis, who never failed to try to secure the sympathies of leading men in England, and he made the acquaintance of Schomberg, Condé (who, however, intimated his intention of not accepting another visit) (*ib.* 380 *b*), Bourdaloue, Père-la-Chaise, Maimbourg, and other men distinguished in church and state, as well as with the leading protestant clergy. After describing the extraordinary honours paid to Burnet, and how he was caressed by people of the best quality of both sexes that could be, Lord Preston concludes his letter from

Paris: 'I shall only add that no minister of the king's hath had, that I hear of, such a reception' (*ib.* 344 *a*). This roused, we are told, still further the liveliest jealousy of James, who caused it to be so clearly made known to Louis how great were his dislike and suspicion of Burnet, that the French monarch thought it best to offer his excuses (*ib.* 394 *a*). Burnet returned at personal risk, and against the warnings of his friends, declaring himself conscious of no crime. His movements were carefully watched, and upon his return at the end of October he was dismissed by the royal mandate from the St. Clement's lectureship, and in December 1684 was also deprived of his chaplaincy at the Rolls; this was the result of a vehement sermon against popery on 5 Nov. He preached for two hours amid great applause from the text, 'Save me from the lion's mouth; thou hast heard me from the horn of the unicorn;' it well illustrates the feverish state of people's minds that this choice of a text—the lion and the unicorn being the royal arms—was represented as pointing to the disaffection of the preacher (Macaulay). Burnet appears, from all the notices of his sermons, to have been a singularly effective preacher (see especially for this, Evelyn's *Diary* for 15 Nov. 1674, 28 May 1682, 9 March 1690, 6 Jan. 1692, and 25 March 1700).

During the last seven years his pen had been active. In 1682 he published his 'Life of Matthew Hale,' the 'History of the Rights of Princes in the Disposing of Ecclesiastical Benefices and Church Lands,' as well as an answer to the 'Animadversions' upon this work. In 1683 he wrote several tracts against popery, and translated the 'Utopia,' and the letter of the last general assembly of the clergy of France to the protestants.

Upon the accession of James, Burnet, having no employment, and being refused admittance at court, obtained leave to go abroad. Avoiding Holland, on account of the number of exiles living there, and the consequent danger of being compromised by association with them, he went, upon promise of protection to Paris. There he lived in close intercourse with Lord Montague, in a house of his own, until August 1685, when Monmouth's rebellion and the consequent troubles were over. He then, in company with a French protestant officer, Stouppe, made a journey into Italy. At Rome he was treated with distinction by Innocent XI and by Cardinals Howard and D'Estrées. He soon, however, received a hint to leave, and returned through the south of France and Switzerland. In France he was a witness of the outburst of cruelty which followed the revocation of the edict of Nantes. It is significant of the tone of Burnet's mind that while at Geneva he successfully employed his influence to induce the Genevan church to release their clergy from compulsory subscription to the consensus: that he stayed in close communion with Lutherans at Strasburg and Frankfort, and with Calvinists at Heidelberg. He published in 1687 an able account of his travels, in a series of letters to Robert Boyle, directed naturally in the first place to the exposure, as he says, of popery and tyranny. He now, in order to be nearer England, came to Utrecht, where he found an invitation from the Prince and Princess of Orange to reside at the Hague. He was at once taken into the confidence of the prince, who was glad of an agent so trusted by his friends in England, and still more into that of the princess. Burnet urged William to have his fleet in readiness, but not to move until the cause was sufficiently important to justify him in all eyes. He was still more useful in preparing Mary to yield, on her own motion, and gracefully, what he knew William would insist upon, an engagement that if their plans were successful she would place all power in his hands. Burnet declares solemnly that no one had moved him to do this, but he no doubt knew that it would be a service eminently valued by William. It was now that Burnet met William Penn the quaker, of whom he gives so unfavourable a character. Penn had come to try to secure the prince's consent to the abolition of the Test Acts, and endeavoured to convert Burnet to his views. The two men were perhaps too similar in their unquestioning self-confidence and controversial eagerness to like one another.

The favour in which Burnet lived at the Hague aroused James's jealousy. He twice remonstrated with William, and when D'Albeville came over to treat with the prince, Burnet's dismissal was made a preliminary. William thought it better to comply, and, though consulting him constantly, and employing him to draw up the instructions for Dyckvelt, who was going on a mission to James, never again actually saw him until a few days before setting sail for England. So high had James's displeasure risen that, hearing that Burnet was about to make a rich marriage in Holland, he set on foot against him a prosecution for high treason in Scotland, on the ground of former correspondence with Argyll. Warned of this, Burnet wrote to Middleton on 20 May 1687, saying that he hoped James would not compel him to defend himself, as he should in that case be obliged to mention details which might cause

his majesty annoyance; he informed him of his approaching marriage, and also that he had secured his naturalisation as a Dutch subject (*Burnet Tracts*, Brit. Mus. 699, f. 6). In his second letter, dated 27 May, the citation having now been received, he insists upon reparation being made him, and offers a fortnight's delay before printing his own justification, which he again intimates will give James no cause for satisfaction. The citation had declared that he had had correspondence, treasonably, with Argyll during 1682–5, and with Ferguson, Stuart, and others during 1685–7.

The expressions of his first letter angered James so much that he set on foot another prosecution on the strength of them. Burnet was outlawed, and D'Albeville was instructed to demand his surrender, which the States, of course, after examination, refused. In a third letter of 17 June he explains the phrases objected to. It is at this time that Burnet says he received trustworthy information of a plot for his murder (*ib.*) He shortly afterwards married his second wife, Mary Scott, a wealthy Dutch lady of Scotch extraction. She seems to have been exceptionally accomplished and beautiful. An autograph prayer on the occasion of his marriage, dated 25 May 1687, is extant in manuscript (*Hist. MSS. Comm.* 9th Rep. 460 *a*). To his firstborn child the prince and princess stood sponsors on 2 April 1688 (*ib.* 5th Rep. 319). He had meanwhile written, among many other pamphlets, a severe and acrimonious reply to Parker's book on the 'Reasons for abrogating the Test Act.' He says of it: 'It was thought that it helped to put an end to the life of the worst-tempered man I ever knew.'

Burnet was kept fully aware of all William's preparations. He gave an early intimation to the Princess Sophia, and was acute enough to do this without William's previous knowledge, to his great satisfaction. At the same time he was in the full confidence of the revolution party in England. He was responsible for the text of William's declaration; and with regard to Scotland he induced him to alter the passage in which he had by implication, upon the urgency of the Scotch exiles, declared for presbyterianism. On 5 Nov. he landed with William at Torbay, this place being selected at the last moment instead of Exmouth, at his suggestion (*Egerton MSS.* 2621, Brit. Mus.) There is extant, in Burnet's handwriting, his 'Meditation on my Voyage for England, intending it for my last words in case this expedition should prove either unsuccessful in general or fatal to myself in my own particular' (*Hist. MSS. Comm.* 9th Rep. 460 *a*). On the march to Exeter he was entrusted with the duty of preventing violence by the soldiers on the road; and he drew up the engagement which was signed by all the noblemen who came in. A curious instance of his want of delicacy, when at Salisbury Cathedral, is quoted from Clarendon's Diary by Macaulay (*History*, i. 297). Letters are extant in manuscript from him to Admiral Herbert, full of interesting details, written during the march to London (*Egerton MSS.* 2621, Brit. Mus.) When Halifax came with the commissioners from James to treat with William, Burnet urged that the king should be allowed to leave the kingdom, and when he was detained at Feversham expressed his vexation at the blunder, and advised William at once to take steps for securing his good treatment. He describes these two events himself in letters written on 9 Dec. and Christmas day. He was most useful, too, in securing indulgence for the papists and Jacobites in London, thus avoiding the danger of a reaction founded on a charge of oppression of Englishmen. His political wisdom was shown in his consistent opposition to Halifax's proposal that the crown should be given to the prince without regard to Mary, and his watchfulness warded off all attempts to cause a difference between them. It was probably during these months that he published a vigorous and useful pamphlet on the question whether the country was bound to treat with James or call him back.

On 23 Dec. he preached at St. James's on the text 'It is the Lord's doing and it is marvellous in our eyes,' and on 1 Feb. was thanked by the House of Commons for the 'Thanksgiving Sermon' of 31 Jan. (*Burnet Tracts*, 699, f. 2). Burnet was soon rewarded by the bishopric of Salisbury. He had previously refused that of Durham, as the conditions were that Crew, who then held it, should resign and receive 1,000*l.* a year during life from the revenue. It is stated, moreover, that when Salisbury fell vacant Burnet asked that it might be given to Lloyd. Sancroft refused to consecrate him, but was prevailed upon to grant a commission for the purpose to the bishops of the province. Burnet's presence in the House of Lords was of immediate service, for the questions of toleration, of comprehension, and of the oaths came on at once. On the third of these points he spoke for the clergy, but acquiesced in the imposition when he found that they were busily opposing the crown. His pastoral letter to his clergy, in which he urged them to take the oaths, was afterwards ordered to be burnt by the hangman, on account of a claim on William's behalf to the crown by right of conquest, and because Burnet

declared that the clergy ought to acquiesce in the possession even when the title was visibly and indefensibly bad. He zealously advocated toleration, and on the question of comprehension argued successfully against the proposed mixed committee for revising the ecclesiastical constitution, though he afterwards changed his opinion on this point. On all other matters he was on the moderate side, and opposed the enforcement of kneeling at the Sacrament and of the use of the cross in baptism. He was the author of a clause in the Bill of Rights absolving subjects from their allegiance if a papist, or one married to a papist, succeeded to the crown. He was chosen by William to propose in the House of Lords the naming of the Duchess of Hanover and her posterity to the succession; and, when the succession actually took place, in 1701, he was named chairman of the committee to whom the bill was referred. This was the beginning of a correspondence with that princess which lasted till her death. We find one of his descendants in 1729 mentioning the medals, gilt tea service and table plate, which had been presented to him by the princess (*Add. MS.* 11404, Brit. Mus.) It was in the summer of this year, 1689, that the well-known picture by Kneller was painted (Evelyn, 9 June 1689). He was chosen in April to preach the coronation sermon, which, with that upon 5 Nov. before the House of Lords, and that of Christmas day before the king and queen, was ordered to be printed. His 'Exhortation to Peace and Union' was published on 29 Nov. (*Burnet Tracts*, Brit. Mus.) Burnet was naturally much consulted by William regarding the Scotch church, and is probably responsible (indeed, he himself intimates this) for the letter in which the king promised protection to the bishops on their good behaviour, joined with full toleration of the presbyterians, though he himself declared in 1688 that he did not meddle with Scotch affairs. In the subsequent negotiations he was, however, shut out by the jealousy of the presbyterians from further influence, though he did his best for the bishops. His action was dictated by his prevailing desire to further an accommodation between the Anglican and presbyterian churches (Macaulay, iv. 10). On 13 Sept. 1689 he was placed on the commission for comprehension. On the occasion of the Montgomery conspiracy, Burnet was able, by information which reached him anonymously, to cause its miscarriage. He soothed William's feelings when the commons jealously granted the revenue for five years only. He urged the adoption of the Abjuration Bill, which the king wisely allowed to drop. During the latter's absence in Ireland Burnet was, at express desire, in close attendance on the queen. For his various political and polemical writings during the last three years, see the appendix to the Clarendon Press edition of his 'History.' The most important was the pastoral letter above mentioned. On the death of Mary he wrote his essay on her character. During her life she had had the entire control of church matters. At her death a commission was appointed for all questions of preferment. Burnet was placed upon this, and, when a similar commission was named in 1700, he was again included in it.

Burnet has been accused of undue eagerness to serve William's wishes, and his promotion of the bill of attainder in Fenwick's case is especially cited. It appears to have been a speech from him which gained the small majority for the bill, and his own justification of it is in an evidently apologetic tone; this was in 1697. In 1698 his wife died of small-pox, and in a few months he married his third wife [see Burnet, Elizabeth]. By her he had no children. In 1698 also he was appointed governor to the young Prince of Gloucester. He states that he accepted this charge unwillingly, as he did not receive the same confidence from William as of old, for the king had indeed resented more than once his occasionally intrusive lectures. His son relates that when, in consequence of the king's urgency, he assented, he asked leave to resign his bishopric as inconsistent with the employment, and only retained it on condition that the prince should reside at Windsor, which was in his diocese, during the summer, and that ten weeks should be allowed him for visiting the other parts of his diocese. In 1699 (Macaulay, iii. 230) he was appointed to attend Peter the Great; and he leaves a character of that monarch which later accounts prove to be remarkably true. In this year, too, he published his 'Exposition of the Thirty-nine Articles of the Church of England,' a laborious work, over which he had spent five years. It was received with applause, except by Atterbury, who wrote against it, and by the high-church lower house of convocation, by whom it was censured in the turbulent meeting of 1701, on the grounds that it tended to foster the very latitude which the articles were intended to avoid; that it contained many passages contrary to their true meaning; and that it was dangerous to the church of England. The upper house, however, refused to admit the censure, on the grounds that it consisted only of generalities, and also that the power of censure against a bishop did not belong to the lower house. After frequent adjournments the matter fell through. The dispute gave

rise to a fierce discussion as to whether the archbishop might adjourn the houses by his sole authority (*Convocation Tracts*, Brit. Mus.) The reason which caused its publication at that time was, Burnet states, the increase of popery; this danger also induced him, in spite of his general toleration principles, to vote for the severe act of that year against papists.

Burnet relates that in 1699 an attempt was made in the commons to turn him out of his tutorship of the Duke of Gloucester, and that an address was moved for his removal, but that it was lost by a large majority (Macaulay, iv. 517). It should be noticed that, according to Ralph, the bishop spent the whole of the salary which he received from this office, 1,500*l.*, in private charity.

In the debate on the bill for vesting the confiscated Irish estates in trustees, Burnet, in 1700, took the side opposed to the court (though he afterwards changed his opinion), and thereby aroused William's displeasure. In this year his pupil died, and on 8 March 1702 he, with Archbishop Tenison, attended William himself on his deathbed. He appears after this to have paid court somewhat obsequiously to the Marlborough faction. He wrote an elegy on William's death. In 1703 he strongly opposed the bill against occasional conformity. 'I was moved,' he said, 'never to be silent when toleration should be brought into debate; for I have long looked on liberty of conscience as one of the rights of human nature, antecedent to society, which no man could give up, because it was not in his own power.' His speech, which is extant, and which is studiously moderate and very able, formed the subject of a bitter and able attack from Atterbury, who affected to vindicate him from the libel of being the author of it (*Burnet Tracts*, Brit. Mus.) It appears, however, from the speech, that, although not willing that nonconformists should be fined, or that foreign churches should be included in the disabling acts, Burnet was perfectly willing that no non-communicants should be capable of bearing office. Whether he opposed the bill on its passage through the lords in 1711 does not appear. In 1709 he spoke against the bill establishing forfeitures in Scotland in cases of treason, and in favour of the general naturalisation of all protestants. In 1710 he was attacked by Sacheverell, and spoke against him in the debate on his case in the Lords. He remonstrated openly with Anne upon her supposed intention of bringing in the Pretender, and in 1711 spoke his mind to her against a peace which allowed the house of Bourbon to retain possession of Spain and the West Indies.

Burnet's episcopate stands alone in that age as a record of able and conscientious government. A detailed account of it would be but a repetition of what his son has written. He did his best by careful examination to secure a learned and competent clergy, and stood out against admitting unqualified nominees to livings; waged war against pluralities; established a divinity school at Salisbury. He was tolerant both to nonjurors and to presbyterians to a degree which roused the anger of all extreme men; and his habitual generosity was shown by his entertainment at his own charge of all the clergy who waited upon him at his visitations. The most lasting work, however, which he inaugurated was the provision for the augmentation of livings, generally known as Queen Anne's Bounty. He was anxious that the church should be better represented in the market towns, and for this purpose he set on foot a scheme (after the miscarriage of a design on a smaller scale in his own diocese) applicable to the whole kingdom. In two memorials, dated January 1696 and December 1697, Burnet proposed to the king that the first-fruits and tenths, which had been granted away by Charles II in pensions to his mistresses and natural children, should be applied to the increase of poor livings. The plan met with opposition sufficient to obstruct it until William's death, but Burnet lived to see it become law in 1704. It is worthy of notice that in the memorials mentioned above Burnet suggests the plan as a good one for gaining the support of the clergy in view of coming elections. Burnet's influence in the House of Lords seems to have been considerable, but it was probably more from his representative character than from his oratory. This, if we may judge from the speech against concluding a separate peace with France in 1713, which he has himself carefully preserved, and which may therefore be considered a favourable specimen, was pedantic and heavy. His speeches in 1703 and 1710 upon the Occasional Conformity Act and the Sacheverell impeachment have also been published.

Burnet's most important work, the 'History of his own Time,' was not published until after his death, the first volume in 1723, the second in 1734, though there is a receipt for 25*s.*, being half the price of the second volume, dated in June 1733. It has been, naturally enough, the subject of violent attack on the score of inaccuracy and prejudice. On its first appearance we hear that 'no one speaks well of it' (*Hist. MSS. Comm.* 7th Rep. 512), and individuals whose conduct

was censured expressed themselves in the bitterest terms. As an instance of this we may quote the Earl of Aylesbury: 'He wrote like a lying knave, and, as to my own particular, the editors deserved the pillory, for what relates to me is all false as hell' (*Egerton MSS.* 2621, Brit. Mus.) Actually, however, leaving out of account perhaps his views as to the legitimate birth of James's son, nothing could be a more admirable illustration of the general candour of his mind and of his full and accurate information. That portion where, from the peculiar circumstances, he might not inexcusably have given a partisan colouring to his narrative, and where injustice and inaccuracy would have been extremely difficult to expose, is the portion that treats upon Scottish affairs in the reign of Charles II. An examination of the Lauderdale MSS. in the British Museum, however, enables it to be affirmed that the accuracy of this portion is remarkable not only as regards actual facts, but even as regards the character of men whom he either vehemently admired or as vehemently disliked and opposed. To literary style or to eloquence Burnet has no pretensions, nor is there even the slightest appearance of an attempt at style; his epithets are often clumsy, and his constructions ungainly. From this criticism, however, the most admirable 'conclusion' must be excepted. This gives Burnet at his very best; the thoughts are matured and noble, and the diction is elevated and impressive. The whole work has been subject to the acrimonious criticism of Dartmouth and the pungent satire of Swift, to whom he was especially obnoxious, and who is no doubt the author of a satirical epitaph upon him (*Hist. MSS. Comm.* 4th Rep. 468 *b*); but while the former of these, who frequently accuses him of deliberate falsehood through party feeling (*e.g.* 6th Rep. 245 note), has now and again hit undoubted blots, the value of the 'History of his own Time' as a candid narrative and an invaluable work of reference has continually risen as investigations into original materials have proceeded.

The historical interest of Burnet's character lies in the fact that from his entrance upon public life as a mere boy he was the consistent representative of broad church views both in politics and doctrine. Except in the two or three instances mentioned, his voice was ever for toleration, and his practice in his diocese was still more emphatically so. He was a man perfectly healthy and robust in body and in mind; a meddler, and yet no intriguer; a lover of secrets, which he was incapable of keeping; a vigorous polemist, but without either spite or guile; whatever the heart conceived the tongue seemed compelled to utter or the pen to write. We can well understand Lord Hailes's impression that he was 'a man of the most surprising imprudence that can be imagined' (*ib.* 532). Essentially a politician and a man of action, he was the most pastoral, as he was the ablest, of the prelates of his day; unostentatious in his own life and considerate of others, he was unsparing in labour as in charity. His openhandedness is expressed in a contemporary letter thus: 'He hath always ready money about him to pay what is anywhere due' (*ib.* 7th Rep. 505 *b*). 'He was not one to create a set of spiritual or ecclesiastical forces whose influence remains unspent for generations. He was rather the child of his own age, the embodiment of some tendencies which were then emerging into importance' (*Jubilee Lectures*, ii. 5; cf. Macaulay, ii. 11). It must, of course, be borne in mind that the two chief authorities on the character of Burnet are likely to be partial, himself and his son. There are plenty of descriptions to be found, depicting him in the darkest colours, but they are too much coloured by political dislike and too slightly illustrated by facts to be worth recording. One, perhaps, by a man who knew him well, may be given here, as it is newly discovered; 'he was zealous for the truth, but in telling it always turned it into a lye; he was bent to do good, but fated to mistake evil for it' (*Hist. MSS. Comm.* 5th Rep. 355).

Burnet died on 7 March 1715 of a violent cold, which turned to a pleuritic fever. He was buried in the parish church of St. James, Clerkenwell, having resided at St. John's Court in that parish during the last few years of his life.

By his second wife Burnet had seven children, three sons and four daughters; two of the latter, Mary and Elizabeth, survived him, as did his three sons, William, Gilbert, and Thomas, the youngest of whom, Thomas, became his biographer [see Burnet, Sir Thomas.]

William was educated at Trinity College, Cambridge, and Leyden. He had a post in the revenue, but lost money in the South Sea scheme, and obtained the governorship of New York and New Jersey. In 1728 he was transferred, against his will, to Massachusetts and New Hampshire. He quarrelled with the assembly, who refused a fixed salary and tried to make up for it by a fee on ships leaving Boston, but this was disallowed at home. He died of a fever 7 Sept. 1729. He married a daughter of Dean Stanhope.

Gilbert, educated at Leyden and Merton, contributed to 'Hibernicus' Letters,' a Dublin periodical (1725–7), and to Philips's 'Freethinker.' He supported Hoadly in the Ban-

gorian controversy. He was appointed chaplain to the king in 1718, and in 1719 published an abridgment of the third volume of his father's 'History of the Reformation.'

His robust, hearty, and vivacious nature was singularly reflected in his personal appearance. On this point at least, though probably in no other, Dryden may be accepted as a fair witness when he describes him thus (*Hind and Panther*, l. 2435):—

A portly prince, and goodly to the sight,
He seemed a son of Anak for his height,
Like those whom stature did to crowns prefer,
Black-browed and bluff, like Homer's Jupiter;
Broad-backed and brawny, built for love's delight,
A prophet formed to make a female proselyte.

This description is fully borne out by the well-known portrait by Lely.

A full list of Burnet's works is given in the Clarendon Press edition of his 'Own Times' (1823), vi. 331–52. A full list is also given in Lowndes, together with the titles of many other tracts relating to the various controversies. Burnet published nearly sixty sermons, thirty of which are in 'A Collection of Tracts and Discourses' (1704), and sixteen in a volume published in 1713. His principal works are as follows: 1. 'Discourse on Sir Robert Fletcher of Saltoun,' 1665. 2. 'Conference between a Conformist and a Nonconformist, in seven dialogues,' 1669. 3. 'A Resolution of Two Important Cases of Conscience' (said to be written about 1671, printed in Macky's 'Memoirs.' This is the paper erroneously attributed to Burnet upon the proposed divorce of Charles II). 4. 'Vindication of the Authority . . . of Church and State of Scotland,' 1673. 5. 'The Mystery of Iniquity Unveiled . . .' (against Romanism), 1673. 6. 'Rome's Glory; or a Collection of divers Miracles wrought by Popish Saints,' 1673. 7. 'Relation of a Conference held about Religion, by E. Stillingfleet and G. Burnet with some Gentlemen of the Church of Rome,' 1676. 8. 'Memoires of . . . James and William, dukes of Hamilton,' 1676. 9. 'Vindication of the Ordinations of the Church of England,' 1677. 10. 'Two Letters upon the Discovery of the late Plot,' 1678. 11. 'History of the Reformation,' vol. i. 1679, vol. ii. 1681, vol. iii. 1714. The best edition, edited by the Rev. N. Pocock, was published by the Clarendon Press in 1865. An abridgment by the author appeared in 1682 and 1719. 12. 'Some Passages in the Life and Death of John Wilmot, Earl of Rochester,' 1680 (reprinted in Wordsworth's 'Ecclesiastical Biography,' vol. vi.) 13. 'Infallibility of the Roman Church . . . confuted,' 1680. 14. 'News from France: a Relation of the present Difference between the French King and the Court of Rome,' 1682. 15. 'History of the Rights of Princes in the Disposing of Ecclesiastical Benefices, &c.,' 1682. 16. 'Life and Death of Sir Matthew Hale,' 1682. 17. 'Life of Bishop Bedell,' 1685. 18. 'Some Letters containing an account of what seemed most remarkable in Switzerland, Italy, &c., written by G. B. to T[he] H[onourable] R[obert] B[oyle], to which is annexed an answer to Varelles' 'History of Heresies' (in defence of the 'History of the Reformation'), 1687. Afterwards as 'Travels.' 19. Six papers (containing an argument against repealing the Test Act, the citation of G. Burnet to answer . . . for high treason, and other tracts on the politics of the time), 1687. 20. A collection of eighteen papers, written during the reign of James II, 1689. 21. 'A Discourse of the Pastoral Care,' 1692. 22. 'Four Discourses to the Clergy of the Diocese of Salisbury,' 1694. 23. 'Essay on the Memory of Queen Mary,' 1695. 24. 'Exposition of the Thirty-nine Articles,' 1699. 25. 'Exposition of the Church Catechism,' 1710. 26. 'Speech on the Impeachment of Sacheverell,' 1710. 27. Four letters between Burnet and Henry Dodwell, 1713. 28. 'History of his own Times,' vol. i. 1723, vol. ii. 1734. The Clarendon Press edition, 1823 and 1833, was superintended by Dr. Routh. A rough draft, with important variations, is in the Harleian MSS. No. 6584. Ranke, in his 'History of England' (*Engl. Transl.* vi. 73–85), has noted the chief differences between this manuscript and the ordinary text. He sets a very high value on the earlier version.

[Considering the importance of Burnet's career and the strongly marked features of his character, the authorities on the subject are very limited. The chief are, of course, the Biography by his son affixed to the Clarendon Press edition of his History, and the History itself. Both will be read with caution, though not with suspicion. The remarkable honesty and accuracy of the History are established by the Lauderdale MSS., which also contain many notices of Burnet personally. The Letters to Herbert in the Egerton MSS. are of great service for the period of the invasion, while the notices in the Historical Commission Reports, especially those contained in Lord Preston's Letters from Paris, are numerous and interesting.] O. A.

BURNET, JAMES M. (1788–1816), landscape-painter, brother of John Burnet [q. v.], painter and line-engraver, was born in 1788 at Musselburgh, and showed an early fondness for painting. He was first placed with a wood-carver, but found other opportunities of study at 'Graham's Evening Academy.' In 1810 he came to London. He there found his elder brother at work upon an engraving of

Wilkie's 'Blind Fiddler.' Delighted with that painting, he was led to study the Dutch school, of which he became an ardent disciple. He did not join the Academy schools, but worked directly from nature. Living at Chelsea, he found his subjects in what then were the 'pasture lands' of Battersea and Fulham. In 1812 he first exhibited at the Royal Academy, his work being 'Evening: Cattle returning home.' Later he contributed 'Midday,' and 'The Return in the Evening' (1813), 'Early Morning,' and 'The Ploughman returning home' (1814). 'Crossing the Brook,' 'Breaking the Ice,' and 'Milking-time' were others of his works; all pictures of high promise. He was of delicate health. In consequence of an attack of consumption he removed from Chelsea to Lee, Kent, and there died in 1816. He was buried in Lewisham churchyard. Burnet was a painter from whom much might have been hoped. His work was based upon a loving study of nature and a reverent attention to the masterpieces of Dutch art. 'He had a true feeling for the rural and picturesque; his pictures were rich and brilliant in colour, luminous and powerful in effect.'

[Bryan's Dict. of Painters; Redgrave's Dict. of Artists of Engl. School.] E. R.

BURNET, JOHN (1784–1868), painter and engraver, was born at Musselburgh, near Edinburgh, on 20 March 1784, and was the son of George and Anne Burnet. His father was surveyor-general of excise for Scotland. After receiving instruction from Mr. Leeshman, the master of Sir Walter Scott, he was apprenticed to Robert Scott, the landscape-engraver, and father of two well-known artists, the late David Scott, and William Bell Scott, still (1886) living. He at the same time studied painting at the Trustees' Academy, where he was the fellow-pupil of David Wilkie and William (afterwards Sir William) Allan, under John Graham. He served his full apprenticeship (seven years) to Scott, and worked early and late, but his double study of painting and engraving was thought by himself to have cramped his power in both. In 1806 he sailed to London in a Leith smack, where he arrived with only a few shillings in his pocket, and an impression from one of his plates for Cook's 'Novelist.' There he was warmly received by Wilkie, who had preceded him by a year, and, having already made his mark by 'The Village Politicians,' was then engaged on 'The Blind Fiddler.' After working for some years at small plates for the 'Novelist,' Britton and Brayley's 'England and Wales,' Mrs. Inchbald's 'British Theatre,' &c., he (in 1810) undertook his first large plate, which was after 'The Jew's Harp' by Wilkie, the first picture by that artist which was engraved. In his early small plates he followed the style of James Heath, and in 'The Jew's Harp' that of Le Bas. The latter brought him the acquaintance of William Sharp, the celebrated historical engraver, and its success led to the publication of others, the first of which was 'The Blind Fiddler,' for which he preferred to adopt the larger style of Cornelius Visscher. In consequence of the disapproval of Wilkie and Sir George Beaumont, the plate had to be retouched after the proofs had been struck off, so that there are two sets of proofs to this engraving. The first has, among other differences, the hat of the boy with the bellows in a single line. This plate becoming popular, a companion ('The Village Politicians') was proposed, but, owing to a dispute as to terms, it was executed by Raimbach instead of Burnet. Subsequently he engraved after Wilkie 'The Reading of the Will,' 'The Chelsea Pensioners reading the Gazette of the Battle of Waterloo,' 'The Rabbit on the Wall,' 'The Letter of Introduction,' 'Sir David Baird discovering the Body of Tippoo Saib,' and 'The Village School.' After the peace of 1813, when the Louvre was stored with masterpieces brought from all parts of Europe, Burnet took the opportunity of visiting Paris, and remained there for five months, copying and studying. Shortly afterwards he engraved several plates for Foster's 'British Gallery,' of which 'The Letter-writer,' after Metzu, and 'The Salutation,' after Rembrandt, are thought the best. He then joined an association of engravers who (with Mr. Sheepshanks's aid) brought out a series of engravings from pictures in the National Gallery. Burnet's plates were all from Rembrandt—the 'Jew,' the 'Nativity,' and the 'Crucifixion.' He also engraved 'The Battle of Waterloo,' after Atkinson, and the same subject after Devis, as well as some of his own pictures. Among the latter were 'The Draught-players,' 'Feeding the Young Bird,' 'The Escape of the Mouse,' 'Christmas Eve,' 'The Valentine,' and 'The Greenwich Pensioners.'

As a painter Burnet is best known by his largest and most important work, 'The Greenwich Pensioners,' which was painted for the Duke of Wellington as a companion to Wilkie's 'Chelsea Pensioners,' and was exhibited at the British Institution in 1837 under the title of 'Greenwich Hospital and Naval Heroes.' At the Royal Academy he exhibited 'The Draught-players' (1808), 'The Humourous Ballad' (1818), and 'A Windy

Day' (1823). To the British Institution he was a more constant contributor. In such *genre* subjects as those mentioned Burnet showed some humour in the manner of Wilkie, but his most frequent subjects were, like those of his brother James [q. v.], landscapes with cattle. He was a sound and careful painter, but of little originality.

Burnet devoted some time to the improvement of mechanical processes of engraving, with a view to the cheap reproduction of works of art. He produced some engravings of Raphael's cartoons at a low cost, but they had not much success. The Sheepshanks Collection contains two of his paintings, 'Cows Drinking' (1817), and 'The Fishmarket at Hastings.'

In 1836 Burnet gave valuable evidence before the select committee of the commons on arts and manufactures, and as a writer on art he achieved and still maintains a deserved reputation. His thorough knowledge of his profession, both as engraver and painter, and his sound and sober judgment, give his writings a value often wanting to those of more brilliant authors. The following is a list of his most important books: 1. 'Practical Hints on Composition,' 1822. 2. 'Practical Hints on Light and Shade,' 1826. 3. 'Practical Hints on Colour,' 1827. These were published together as 'A Practical Treatise on Painting,' in three parts, 1827. 4. 'An Essay on the Education of the Eye,' 1837. This was added to and published with the previous three as 'A Treatise on Painting,' in four parts. 5. 'Discourses of Sir Joshua Reynolds,' annotated, 1844. 6. 'Letters on Landscape-painting in Oil,' 1848. 7. 'Practical Essays on various branches of the Fine Arts, and an Enquiry into the Practice and Principles of the late Sir David Wilkie, R.A.,' 1848. 8. 'Rembrandt and his Works,' 1849. 9. 'Hints on Portrait-painting,' 1850. 10. 'Turner and his Works, 1852. 11. 'Progress of a Painter in the Nineteenth Century,' 1854. Burnet illustrated with etchings most of these works, of which the four parts of the 'Treatise on Painting' contain 130. This treatise has passed through numerous editions. Several of his other works have also been republished.

Burnet was elected a fellow of the Royal Society, and in 1860, at the recommendation of Lord Palmerston, he received a pension from the civil list and retired to Stoke Newington, where he died at his house in Victoria Road on 29 April 1868, aged 84.

[Redgrave's Dict. of Artists, 1878; Bryan's Dict. of Painters and Engravers (Graves); Pye's Patronage of British Art; Athenæum, June 1868; Art Journal, 1850, 1868.] C. M.

BURNET, MARGARET (1630?–1685?), the first wife of Gilbert Burnet, afterwards bishop of Salisbury, was the eldest daughter of John Kennedy, sixth earl of Cassilis, by his first wife, Lady Jean Hamilton. She inherited from him his remarkable strength and tenacity of character, as well as the inflexible fidelity to presbyterianism for which he was so well known. She was daring in the expression of her opinions, and her letters are full of a shrewd and masculine wit. She was reputed, too, to be possessed of considerable scholarship. It is related, in illustration of her boldness, that on one occasion during the Commonwealth, while standing at an open window, she reviled some of Cromwell's soldiers as murderers of their king. The soldiers threatened to fire upon her if she did not desist, and upon her continuing actually did so, though the bullets did not strike her. After the Restoration she was distinguished as the steady and uncompromising friend of broad and liberal presbyterianism. She refused to attend the episcopal church so long as the persecution of presbyterian ministers during Rothes's commissionership continued; and she was on terms of the closest intimacy with Lauderdale, Robert Moray, and the other favourers at that time of the conciliation policy, in which she greatly assisted. To Lauderdale she continually gave most valuable information on the state of the country and the plans of his enemies (*Bannatyne Club Publications*). So close was the friendship between her, Lauderdale, and Moray, that in the letters which passed between the latter two she is usually spoken of as 'our wife,' or as one of 'our wives,' the other being the Duchess of Hamilton, her cousin, with whom she frequently resided (*Lauderdale MSS.*, British Museum). The charge that she carried on a criminal intrigue with Lauderdale (Mackenzie, *Memoirs*, p. 165) has, however, no evidence to sustain it, and the tone of her letters to him, as well as of those between him and Moray, is altogether contrary to such a supposition. In 1670 or 1671, when 'well stricken in years,' she married Gilbert Burnet, who was considerably her junior, and who on the day before the marriage, in order that it should not be said that he married for her money, delivered to her a deed in which he renounced all pretension to her fortune, which was very considerable (Burnet, *History of his own Times*, Clarendon Press, 1833, vi. 263). 'The marriage was consummated in a clandestine way by an order from Young, bishop of Edinburgh, to Mr. Patrick Grahame, and that only before two of Mr. Grahame's servants, and was three years

before it was known. Upon the publishing of it she retired to Edinburgh, condoling her own case and her present misfortunes' (Law's *Memorials*). It is asserted (Mackenzie, p. 315) that she expected Lauderdale to marry her on the death of his first wife, and that through anger at her disappointment she induced Burnet to join the attack upon him when impeached by the House of Commons, and to disclose facts and conversations which might help to ruin him. For this charge also it is impossible to find any evidence worthy of the name, and Burnet himself accounts for his knowledge and action in the matter on totally different grounds. The date of her death is uncertain, but it must have been before 1686, as we find that in that year Burnet was reported as being about to marry a second time (*History of his own Times*, vi. 284).

[Authorities cited above.] O. A.

BURNET, Sir THOMAS (1632?-1715?), physician, was son of Robert Burnet, lawyer and advocate of Edinburgh, and was thus brother of Gilbert Burnet, bishop of Salisbury [q. v.] He must have been born between 1630 and 1640 (the date 1632 is given in Billings's 'Catalogue of Surgeon-General's Library, U.S.,' but on what authority does not appear). He studied and graduated in medicine at Montpellier, being already M.A., and the theses which he defended for his degree on 26–28 Aug. 1659 show that his medical knowledge was mainly based upon Galen and Hippocrates. He returned to Edinburgh and practised there. Burnet is named in the original charter of the Royal College of Physicians of Edinburgh, granted in 1681, as a fellow. He was physician to Charles II, and apparently to his successor; certainly also to Queen Anne. He was knighted some time before 1691, and died, it is stated, in 1715. His son, Thomas Burnet, graduated M.D. at Leyden in 1691. Burnet was an eminent physician in his day, and his reputation was spread all over Europe by his books, especially by the 'Thesaurus Medicinæ,' which was very often reprinted, and was evidently a useful compendium of the knowledge of the time. An abridgment was published by the author himself in 1703. His 'Hippocrates Contractus' is an abridgment in Latin of the most important works of Hippocrates. He wrote: 'Currus Iatrikus triumphalis, &c. . . . ad Apollinarem laudem consequendam' (theses for obtaining a license), Montpel. 1659, 4to; and 'Quæstiones quatuor cardinales pro supremâ Apollinari daphne consequenda,' ibid. 1659, 4to (for doctor's degree). They are in Brit. Mus. Library. 'Thesaurus Medicinæ practicæ ex præstantissimorum medicorum observationibus collectus,' London, 1672, 4to. Other editions are given, viz. London, 1673, 1685; Geneva, 1697, 1698, 12mo, edited by Dan. Puerarius (two vols.) 'Thesauri Medicinæ practicæ breviarium,' Edin. 1703, 12mo. 'Hippocrates Contractus,' s. l. (Edin. ?) 1685, 12mo; London, 1686, 12mo; Venice, 1733, 1737, 1751, 8vo; Strasburg, 1765, 8vo. It has not been found possible to verify the existence of all the above-named editions.

[Historical Sketch of the Royal College of Physicians of Edinburgh, 1882; Life of Bishop Gilbert Burnet (by his son) in his History of his own Times; Burnet's Works.] J. F. P.

BURNET, THOMAS (1635?-1715), master of the Charterhouse, was born about 1635, at Croft in Yorkshire, educated at the free school of Northallerton, under Thomas Smelt, who held him up as a model to later pupils, and admitted at Clare Hall, Cambridge (26 June 1651) as a pupil of Tillotson. When Cudworth, in 1654, gave up the mastership of Clare Hall for that of Christ's College, Burnet followed him. He became fellow of Christ's in 1657, M.A. in 1658, and was proctor in 1661. He travelled with Lord Wiltshire, son of the Marquis of Winchester, and afterwards (1689) Duke of Bolton, and with Lord Orrery, grandson of the first Duke of Ormonde. The influence of the Duke of Ormonde, one of the governors, secured his appointment in 1685 to the mastership of the Charterhouse, in spite of complaints that, though in orders, he wore a 'lay habit.' He took part in the resistance offered to James II's attempt to make a Roman catholic, Andrew Popham, pensioner of the Charterhouse. At two meetings held by the governors 17 Jan. and Midsummer day 1687, the king's letters of dispensation were produced, but, in spite of the efforts of Jeffreys, one of the governors, the majority refused compliance. After the revolution Burnet became chaplain in ordinary and clerk of the closet to William, and Oldmixon asserts (*History*, i. 95) that he was thought of as the successor of his friend Tillotson in the primacy, but passed over because the bishops doubted his orthodoxy. He afterwards lived quietly in the Charterhouse, where he died on 27 Sept. 1715, and was buried in the chapel. His will was printed by Curll. Burnet is known as the author of some books of considerable eloquence, and interesting for their treatment of questions which have since been discussed by theologians and men of science. Warton, in his 'Essay on Pope' (i. 115, 266), thinks that he combined an imagination nearly equal to Milton's with solid powers

of understanding. He is, indeed, master of a stately eloquence, marking the last period of English previous to the era of Addison, and his Latin style is equally admired for purity and elegance; but the praise of his understanding must be qualified by the admission that he was fanciful and that his science was crude even for his time. The first part of his 'Telluris Theoria Sacra, orbis nostri originem et mutationes generales quas aut jam subiit aut olim subiturus est complectens,' in two books, appeared in Latin in 1681. From the dedication to the Earl of Wiltshire we learn that it was partly composed during Burnet's travels with him. It was admired by Charles II. An English version, enlarged and modified, appeared in 1684, dedicated to the king. The last part, in two books, dedicated to the Duke of Ormonde, appeared in 1689 (together with a second edition of the first two books), and an English translation of the whole, dedicated to Queen Mary, in the same year. Addison addressed a Latin ode to Burnet in 1689, and Steele wrote an enthusiastic 'Spectator' (No. 146) upon the 'Theory.' Burnet maintained that the earth resembled a gigantic egg; the shell was crushed at the deluge, the internal waters burst out, while the fragments of the shell formed the mountains, and at the same catastrophe the equator was diverted from its original coincidence with the ecliptic. Erasmus Warren attacked his theory in 1690 in a pamphlet called 'Geologia, or a Discourse concerning the Earth before the Deluge.' John Keill, of Balliol, published an 'Examination of Dr. Burnet's Theory' in 1698, in which he also ridicules the scientific ignorance of Warren, and argues against Whiston's explanation of the deluge by a comet in his 'New Theory of the Earth' (1696). Burnet's replies to Warren and Keill are appended to the sixth edition of the 'Theory' (1726). He was also criticised by Bishop Crofts (1685), John Beaumont (1693), R. St. Clair (1697), and others. Flamsteed is reported to have said that these went more to the making of the world than a fine turned period, and that he could refute Burnet on a single sheet of paper (Sloane, *Voyage to Madeira*, &c., ii. xiii, and *New Memoirs of Literature* for 1726, p. 97).

In 1692 Burnet published his 'Archæologiæ Philosophicæ sive doctrina antiqua de rerum originibus.' An English version appeared in the same year. He professes in this to reconcile his theory with the first chapter of Genesis, which receives a non-literal interpretation; and a ludicrous account of the conversation between Eve and the serpent gave great offence. Burnet published a letter 'Ad clarissimum virum A.B.,' apologising for his indiscretion, and is said to have written to his bookseller at Amsterdam directing the suppression of his work (*Life*). Charles Blount the deist [q. v.] made free use of the book in his 'Oracles of Reason.' A popular ballad (see W. King's *Works*, 1776) ridiculed him along with South and Sherlock. Burnet is represented as saying

> That all the books of Moses
> Were nothing but supposes.
> . . . . . .
> That as for Father Adam
> And Mrs. Eve, his Madame,
> And what the devil spoke, Sir,
> 'Twas nothing but a joke, Sir,
> And well-invented flam.

He had to give up the clerkship of the closet, and it seems improbable that he could have been thought of for the primacy.

In 1697 Burnet published some (anonymous) 'Remarks' upon Locke's Essay. Locke refers to them in his answer to Stillingfleet. In 'Second Remarks' (1697) and 'Third Remarks' (1699) Burnet continued the controversy, protesting against the sensationalist character of Locke's philosophy. Mrs. Cockburn [q. v.] defended Locke.

He wrote in later life two books, 'De Fide et Officiis Christianorum,' and 'De Statu mortuorum et resurgentium.' In the 'De Fide' he regards the historical religions as based upon the religion of nature, and rejects original sin and the 'magical' theory of the sacraments. In the 'De Statu' he argues against the endlessness of punishment, though considering that the ordinary phrases should be used for the popular. He kept the books to himself, probably to avoid further imputations of heresy, but had a few copies printed for correction and communication to intimate friends. After his death Dr. Mead bought such a copy at a sale, and printed a few copies in a handsome quarto (1720) with a 'monitum' prefixed, desiring all into whose hands it might come to keep it for the select. A nobleman (Lord Macclesfield) obtained permission from F. Wilkinson of Lincoln's Inn, Burnet's literary executor, to print some copies of the 'De Fide' in the same form with a similar admonition (1722). Lord Macclesfield afterwards reprinted a few more copies of the 'De Statu' with corrections, but still in the same form (1723). A second 'epistola' in defence of the 'Archæologiæ' (not published by Burnet) is appended to the 'De Statu' (1720), and this, with the epistle formerly published by the author, is appended to the 'De Statu' (1723). Both treatises were surreptitiously reprinted in octavo, the 'De Statu' in 1726, and the 'De

Fide' in 1727. F. Wilkinson then printed an authoritative edition of the 'De Fide' in octavo, with a preface explanatory of its previous history, dated June 1727, and a similar edition of the 'De Statu,' with an appendix 'De futura Judæorum Restauratione,' in October 1727. A second edition of the 'Archæologiæ' appeared in 1728. Dennis published a translation of the 'De Fide' in 1728, and of the 'De Statu' in 1733. Various fragmentary translations were also published by piratical booksellers. A translation of the 'Archæologiæ,' with remarks by Mr. Foxton, in 1729, and a translation of the 'De Statu,' with remarks by Matthias Earbery, in 1727, second edition 1728, were catchpenny productions of Curll's press, who no doubt sought to take advantage of the curiosity excited by the carefully limited impressions.

[Biog. Brit.; Carte's Ormonde, ii. 546; Birch's Life of Tillotson, p. lxxvii; Hickes's Life of Kettlewell; Life of Burnet (by Dr. Ralph Heathcote), prefixed to seventh edition of Theory (1759); Relation of Proceedings at the Charterhouse upon occasion of King James II. presenting a Papist, &c. (1689); Nichols's Lit. Anecd. ii. 195, iii. 540, vi. 221; Macaulay's History, ii. 293–4; Notes and Queries (1st ser.), i. 227.]

L. S.

BURNET, THOMAS, D.D. (*d.* 1750), rector of West Kington, Wiltshire, of New College, Oxford, became D.D. in 1720, and wrote: 1. 'An Essay upon Government,' 1716. 2. 'The Scripture-Trinity intelligibly explained,' 1720, published anonymously. 3. 'The Demonstration of True Religion,' in sixteen sermons (Boyle lecture), 1726. 4. 'The Argument set forth in a late book entitled Christianity as old as the Creation, reviewed and confuted,' 1730. 5. 'The Scripture Doctrine of the Redemption of the World by Christ,' 1737. Kippis in the 'Biographia' mentions 'Scripture Politics,' which seems to be merely a misdescription of No. 1. Burnet is a fair and candid, but by no means a lively writer. In his treatises on the Trinity and atonement and redemption he endeavours to mediate between orthodox and Arian views. In his defences of revelation, as well as in his political treatise, he tries to reason logically from propositions assumed as axiomatic. Nothing seems to be known of his life except what may be inferred from the dedication of his 'Scripture Doctrine' to the Bishop of Salisbury, where he says: 'It was composed by broken snatches, and at such leisure time as I could steal from a life encumbered with disagreeable business, and embarrassed with care and difficulties.'

[Biog. Brit. under 'Gilbert Burnet;' Gent. Mag. 1750, p. 284.] R. G.

BURNET, SIR THOMAS (1694–1753), judge, was grandson of the Scotch judge, Lord Cramond, and third and youngest son of Gilbert Burnet, bishop of Salisbury [q. v.], by his second wife, Mrs. Mary Scott, a rich Dutch lady of Scotch extraction. He was born in 1694, was educated at home, entered at Merton College, Oxford, and in 1706 went to the university of Leyden, where he remained two years. Afterwards he travelled in Germany, Switzerland, and Italy, and on his return entered at the Middle Temple in 1709. He appears to have been called to the bar in 1715 (see a pamphlet, *Letter to a Merry Young Gentleman, T. Burnet, Esq.*, 1715). His attention was, however, directed to politics, not law, and he was notorious among the men of his time about town for debauchery and wit. Swift, writing of the Mohocks to Stella in 1712, says: 'The bishop of Salisbury's son is said to be of the gang; they are all whigs.' He published many pamphlets, for one of which, 'Certain information of a certain discourse,' the government imprisoned him. A story is told that his father, finding him one day in deep meditation, asked him of what he was thinking. 'Of a greater work than your lordship's Reformation; of my own,' said he. The whigs, on their accession to power, rewarded him with the consulship at Lisbon, and Pope says of him and Ducket:

> Like are their merits, like rewards they share;
> That shines a consul, this commissioner.

There he quarrelled with Lord Tyrawley, the English ambassador, and took a curious revenge, by appearing on a great fête in a plain suit himself, but with lacqueys in suits copied from that which the ambassador was to wear. After remaining some years at Lisbon he returned to England, and was at length called to the bar; he was made a serjeant-at-law in Easter term 1736, and succeeded Serjeant Eyre as king's serjeant in May 1740. He was appointed to a judgeship of the court of common pleas in October 1741, when Mr. Justice Fortescue became master of the rolls, and enjoyed a high reputation as a judge for learning. He was not knighted until November 1745, when, with three other judges, he received that honour on the occasion of the bench 'serjeants' and bar presenting an address of 'utter detestation of the present wicked and most ungrateful rebellion.' He was a member of the Royal Society. He died unmarried, at his house in Lincoln's Inn Fields, on 8 Jan. 1753, of gout in the stomach, and was buried near his father at St. James's Church, Clerkenwell, where, on taking down the church in Sep-

tember 1788, his body was found on the south side of his father's, and was replaced in the same position in the new church (Nichols, *Lit. Anecdotes*, i. 285). 'By his death the public lost an able and upright judge, his friends a sincere, sensible, and agreeable companion, and the poor a great benefactor' (*Gent. Mag.* xxiii. 51). Some scandal was created by a clause in his will that he 'lived as he trusted he should die, in the true faith of Christ as taught in the scriptures, but not in any one visible church that I know of, though I think the church of England is as little stuffed with the inventions of men as any of them' (*ib.* p. 98). His writings were numerous. To his father's 'History of his own Times' he prefixed a life and copy of his will (cf. Letter, 10 Feb. 1732, of Bishop Warburton to Dr. Stukely; Nichols, *Lit. Illustr.* ii. 22). He is said to have submitted his father's manuscript to the Duchess of Marlborough, who made some alterations, and to have curtailed it himself (Burnet, *Own Times* (ed. 1823), Earl of Dartmouth's note, iv. 156, Earl of Hardwicke's note, iv. 158). The bishop's will had directed that no passages should be omitted, and in the second volume Burnet had promised to deposit the manuscript of both volumes, written by the bishop's amanuensis and corrected throughout by himself, in the Cotton Library, but failed to fulfil his promise (see *A Letter to Thos. Burnet, Esq.*, 1736, and another pamphlet, *Some Remarks on a late Letter to T. Burnet*, 1736, apparently by a son of the nonjuror, Dr. W. Beach, of Salisbury). For the omitted passages see 'European Magazine,' v. 27, 39, 157, 221, 374. Others of his works are 'Our Ancestors as Wise as we,' by T. B., 1712, and a sequel, 'The History of Ingratitude;' 'Essays Divine, Moral, and Political, by the Author of "The Tale of a Tub,"' 1714; 'The True Character of an Honest Man;' 'Truth if you can find it;' 'A Letter to the People, to be left for them at the Booksellers';' 'Some New Proofs by which it appears that the Pretender is truly James III,' 1713 and 1714; 'A Second Tale of a Tub,' 1715; 'British Bulwark,' 1715; 'The Necessity of impeaching the late Ministry, a Letter to Earl of Halifax,' three editions, 1715; 'Homerides, by Sir Iliad Doggerel' (an attack on Pope in collaboration with Ducket); 'The True Church of Christ,' 1753; and a volume of posthumous poems, 1777. He also wrote in the 'Grumbler,' and replied to Granville's vindication of General Monk against Gilbert Burnet's strictures.

[Foss's Lives of the Judges; Biog. Brit. (Kippis), iii. 39–40; Nichols's Life of Bowyer; Chalmers's Biog. Dict.; Gent. Mag. xxiii. 21, 98, xlix. 256; Johnson's Lives of the Poets, 'Granville'; cf. Nichols's Lit. Anecd. i. 71 and 588; An Account of the Life and Writings of T. Burnet, Esq., 1715; Pope's Dunciad, iii. 179.]

J. A. H.

BURNETT, GEORGE (1776?–1811), miscellaneous writer, was the son of a respectable farmer at Huntspill in Somersetshire, where he was born in or about 1776. He had more intellect than the rest of his family, and, after a suitable introduction to classical literature under the care of a clergyman in the neighbourhood, he was sent to Balliol College, Oxford, with a view to his taking orders in the established church. After two or three years' residence he became disgusted with a college life, and took part in the well-known scheme of 'pantisocracy' with Coleridge and Southey. After lingering about for a year or two, dependent upon the supplies which he drew from his father, Burnett obtained admission as a student into the dissenting college at Manchester. He was appointed pastor of a congregation at Yarmouth, but did not remain there long. He subsequently became, for a short time, a student of medicine in the university of Edinburgh. Through the influence of friends he was at one time appointed domestic tutor to two sons of Lord Stanhope, but he idled away a month or more in a needless excursion into the country, and had scarcely entered upon his charge when both his pupils —though not through any fault of his—left their father's house. Lord Stanhope paid 200*l.*—a year's salary—to Burnett, who afterwards became an assistant surgeon in a militia regiment. This situation he soon quitted, and went to Poland with the family of Count Zamoyska, as English tutor, but in less than a twelvemonth returned to England, without any employment. Shortly afterwards he contributed to the 'Monthly Magazine' a series of letters which were reprinted under the title of 'View of the Present State of Poland,' Lond. 1807, 12mo. He next published 'Specimens of English Prose Writers, from the earliest times to the close of the seventeenth century; with sketches biographical and literary; including an account of books, as well as of their authors, with occasional criticisms,' 3 vols. Lond. 1807, 8vo; a judicious compilation, forming a companion to George Ellis's 'Specimens of the Early English Poets.' He also wrote the introduction to the 'Universal History,' published under the name of Dr. Mavor. His last production, consisting of a selection from Milton's 'Prose Works,' with new translations and an introduction

(2 vols. Lond. 1809, 12mo), was compiled at Huntspill in 1808–9, and dedicated to Lord Erskine. On its completion he left his native place, and his relatives never received any communication from him afterwards, so that it is not known how he subsisted from November 1809 till his death, which took place in the Marylebone infirmary in February 1811.

[Biog. Dict. of Living Authors (1816), 48; Lowndes's Bibl. Man. i. 325, iii. 1564; Monthly Mag. xlii. 311; Watt's Bibl. Brit. under 'Burnet;' Cottle's Recollections of Coleridge, i. 6, 246.] T. C.

BURNETT, GILBERT THOMAS (1800–1835), botanist, was born on 15 April 1800, his father, Gilbert Burnett, a London surgeon, being a descendant of Bishop Burnet. He was educated by Dr. Benson at Hounslow Heath. Commencing medical study at the age of fifteen, he made medical botany his favourite pursuit, at a time when, in his own words, 'the study entailed both on teacher and on pupil sarcasm and contempt.' Soon after commencing practice as a surgeon he gave lectures on medical and general botany in the Great Windmill Street School of Medicine, and was made honorary professor to the Medico-Botanical Society. Becoming a popular lecturer, he frequently lectured at the Royal Institution, and gave a regular course at St. George's Hospital. On the opening of King's College, London, in 1831, he was chosen the first professor of botany, and was very zealous and successful as a teacher. He published in 1835 'Outlines of Botany,' in 2 vols., written in too diffuse a style, having previously edited Stephenson and Churchill's 'Medical Botany,' in 3 vols. In 1835 he was elected professor of botany to the Apothecaries' Society, and gave a course of thirty lectures at their Chelsea garden; but it had scarcely ended when he died, worn out by multiplied literary, lecturing, and professional labours, on 27 July 1835. A large series of 'Illustrations of Useful Plants employed in the Arts and Medicine,' in 4 vols. 4to, beautifully drawn and coloured by his sister, M. A. Burnett, with text chiefly by Gilbert Burnett, was published (1840–9) after his death. Slight and delicate in person, with dark and sparkling eyes, Burnett was most vivacious and interesting in style, modest and prepossessing in manners, accurate and precise, yet endowed with exquisite sensibility, and enthusiastic for his science.

Besides the above works, Burnett published two 'King's College Introductory Lectures,' 1832 (British Museum, *King's College Lectures*), and numerous papers in the 'Journal of the Royal Institution' and 'Quarterly Journal of Science,' 1828–30.

[Annua Biography and Obituary (1836), 264–75.] G. T. B.

BURNETT, JAMES, Lord Monboddo (1714–1799), Scotch judge, was the eldest surviving son of James Burnett of Monboddo, Kincardineshire, by Elizabeth his wife, the only daughter of Sir William Forbes of Craigievar, bart. He was born in October or November 1714 at Monboddo, and was at first educated at home under the guidance of Dr. Francis Skene. Upon the appointment of his tutor to the chair of philosophy at the Marischal College, Aberdeen, Burnett accompanied him thither. Here he zealously prosecuted the study of Greek philosophy, for which he retained a passionate attachment during the whole of his life. From Aberdeen he went to Edinburgh University. Having determined to adopt the bar as his profession, he afterwards went to the university of Gröningen and remained there for three years, studying the civil law. He then returned to Edinburgh, and, after passing his civil law examination on 12 Feb. 1737, was five days afterwards admitted a member of the Faculty of Advocates. During the temporary cessation of business owing to the rebellion of 1745, Burnett paid a visit to London, where he made the acquaintance of many of the literary characters of the day, including Thomson the poet, Lord Lyttelton, Dr. Armstrong, and Mallet. The share which he took in conducting the celebrated Douglas cause brought him into prominent notice at the bar. Thrice he went to France in the prosecution of this case; the pleadings before the court of sessions lasted thirty-one days. In 1764 he was made sheriff of Kincardineshire. After a brilliant and successful career as an advocate, on 12 Feb. 1767 he succeeded Andrew Fletcher, Lord Milton, as an ordinary lord of session, and thereupon assumed the title of Lord Monboddo. It is said that he refused a seat in the court of justiciary, on the ground that the further work which it would have entailed would have prevented him pursuing his favourite studies in the vacation. In his judicial capacity he showed himself to be both a profound lawyer and an upright judge, and his decisions were free from those paradoxes which so frequently appeared in his writings as well as in his conversation. He was not, however, without peculiarities, even in the court of sessions, for instead of sitting on the bench with his fellow-judges, he always took his seat underneath with the clerks. Nor was he as a rule inclined to agree with his colleagues

in their decisions, but was generally in the minority and sometimes alone. Burnett is, however, best known to the world as a man of letters. 'Of the Origin and Progress of Language' was the first work which he published. It consisted of six volumes, the first of which appeared in 1773, the second in 1774, the third in 1776, the fourth in 1787, the fifth in 1789, and the last in 1792. In this book he vindicated the honour of Greek literature, and among other curious and interesting opinions which abound in these volumes, he maintained that the ourang-outang was a class of the human species, and that its want of speech was merely accidental. The subject of his other work was 'Antient Metaphysics.' This also consisted of six volumes, which appeared respectively in 1779, 1782, 1784, 1795, 1797, and 1799. It was written in defence of Greek philosophy, and like his first work was published anonymously. In both these books Burnett showed a most enthusiastic veneration for the learning and philosophy of the Greeks, and a contempt for everything that was of modern date. Many of his opinions, however, appear less eccentric to us than they did to his contemporaries, most of whom received them with the utmost derision. It has been well remarked by a writer in the 'Encyclopædia Britannica' (9th edition) that 'his views about the origin of society and language and the faculties by which man is distinguished from the brutes, afforded endless matter for jest by the wags of his day; but readers of this generation are more likely to be surprised by the scientific character of his method and acuteness of his conclusions, than amused by his eccentricity. These conclusions have many curious points of contact with Darwinism and Neo-Kantism. His idea of studying man as one of the animals, and of collecting facts about savage tribes to throw light on the problems of civilisation, bring him into contact with the one, and his intimate knowledge of Greek philosophy with the other.' Burnett also collected the 'Decisions of the Lords of Council and Session' from 25 Nov. 1738 to 7 March 1768. They were never published in his lifetime, but will be found in the fifth volume of Brown's 'Supplement to the Dictionary of Decisions of the Court of Session' (1826), pp. 651–941.

In private life Burnett was an amiable, generous, and kind-hearted man. Though in his habits he was exceedingly temperate and lived much according to rule, yet he greatly delighted in the convivial society of his friends. It was his custom to entertain them at what he called his 'learned suppers.' These suppers used to take place once a fortnight, during the sitting of the court, and among the usual guests were Drs. Black, Hutton, and Hope, Mr. William Smellie, and other scientific men of the day. A brilliant controversialist, Burnett was one of the keenest debaters at the meetings of the Select Society, which met weekly during session time at the Advocates' Library. This society was founded by Allan Ramsay, the painter, in 1754, and numbered among its members most of the eminent men of letters in Edinburgh, including Hume, Adam Smith, Robertson, Lord Kames, and Wedderburn (afterwards Lord Loughborough).

Burnett's patrimonial estate at Monboddo was so small that it did not produce, during the greater part of his life, more than 300*l.* a year. He would not, however, either raise the rents or eject a poor tenant, but boasted that his lands were more numerously peopled than any portion of equal extent in the neighbourhood. Hither he used to retire in the vacation, living as a plain farmer among his tenants, and treating them all with kindness and familiarity. Boswell relates the interesting visit which Dr. Johnson, during his tour to the Hebrides, paid Burnett at Monboddo (Croker's *Boswell*, ii. 311–17). It was much to the credit of the latter's hospitality that the meeting between two men of such fixed and determined opinions should have taken place without a single angry discussion. About 1780 Burnett commenced making his annual visits to London. As a carriage was not in common use among the ancients, he considered it to be an engine of effeminacy and idleness. He therefore always rode from Edinburgh to London on horseback, attended by a single servant. This practice he continued until he was upwards of eighty years of age. On the last of these equestrian journeys he was taken ill on the way, and it was with difficulty that a friend who had overtaken him on the road persuaded him to get into his carriage. The next day, however, Burnett continued his journey on horseback, and about eight days afterwards arrived safely at Edinburgh. While in London on these occasions he frequently attended the court, where George III always received him with especial favour.

After more than thirty-two years of judicial work Burnett died at his house in Edinburgh from the effects of a paralytic stroke on 26 May 1799, aged 85. Two sketches of him by Kay will be found in the first volume of his 'Etchings,' Nos. 5 and 6. An engraving by Charles Sherwin of a striking half-length portrait of Burnett by J. Brown was published in 1787.

About 1760 Burnett married Miss Farquharson, a relative of Marischal Keith, by whom he had one son and two daughters. His domestic life was unfortunate. His wife, a beautiful and accomplished woman, died in childbed. His only son Arthur, in whose education he took the greatest delight, and who, as Boswell tells us, was examined in Latin by Dr. Johnson when on his visit to Monboddo, died at an early age. His second daughter, whose beauty was celebrated by Burns in his 'Address to Edinburgh' and in an elegy on her death (*Works of Robert Burns*, 1843, i. 83, 125), was carried off by consumption at the age of twenty-five on 17 June 1790. His only surviving child married Kirkpatrick Williamson, an eminent Greek scholar and the keeper of the Outer House rolls.

[Tytler's Memoirs of Lord Kames (1814), i. 243–50; Kerr's Memoirs of William Smellie (1811), i. 409–27, ii. 418; Kay's Original Portraits and Caricature Etchings (1877), i. 18–21, 350, ii. 20, 368, 436, 438; Boswell's Life of Johnson (Croker's edit., 1831), ii. 311–17 et passim; Scots Mag. 1799, lxi. 352, 727–31; Encyclopædia Britannica (9th edit.), xvi. 179; Brunton and Haig's Senators of the College of Justice (1833), pp. 531–3; Chambers's Biographical Dictionary of Eminent Scotsmen (1868), i. 248–50; Chalmers's Biographical Dict. (1813), vii. 389–93.] G. F. R. B.

BURNETT, JOHN (1729–1784), founder of the Burnett prize, was the son of an Aberdeen merchant, who belonged to the episcopal church. Burnett was born in 1729, entered business in 1750, his father having failed shortly before, and made a competence. He was concerned in stocking-weaving and salmon-fishing. He and his brother paid off their father's debts, amounting to 7,000*l.* or 8,000*l.* Burnett was 'hard at a bargain,' but returned any profits which exceeded his expectations. He gave up attending public worship, lest he should be committed to the creed of a church, but gave religious instruction to his servants. He was influenced by the example of Howard, the philanthropist, whom he probably met in 1776 in Scotland, and took an interest in various charitable movements. He died unmarried on 9 Nov. 1784. He directed that part of his estate should be applied for the benefit of the poor of Aberdeen and the neighbourhood, and part to a fund for inoculation (the last was afterwards applied to vaccination). The remaining income was to accumulate for a period, and then to be given as a first and second prize for essays in proof of the existence of a supreme Creator, upon grounds both of reason and revelation. In 1815 the first prize was won by William Laurence Brown [q. v.], and the second by John Bird Sumner, afterwards archbishop of Canterbury. In 1855 the first prize (1,800*l.*) was won by the Rev. Robert A. Thomson, and the second by John Tulloch, afterwards principal of St. Andrews. The funds have since been applied to the support of a lectureship on some branch of science, history, or archæology treated in illustration of natural theology. The first lectures under the new scheme were delivered at Aberdeen by Professor Stokes of Cambridge in November 1883.

[Memoir by W. L. Brown prefixed to Essay on the Existence of a Supreme Creator, being the first Burnett prize essay; Aberdeen Free Press, 6 Nov. 1883.]

BURNETT, JOHN (1764?–1810), Scotch lawyer, was the son of William Burnett, procurator-at-law in Aberdeen, where he was born about 1764. He was admitted advocate at Edinburgh on 10 Dec. 1785. In 1792 he was appointed advocate-depute, and in October 1803 sheriff of Haddingtonshire. In April 1810 he became judge-admiral of Scotland. He was also for some time counsel for the city of Aberdeen. He died on 8 Dec. 1810, while his work on the 'Criminal Law of Scotland' was passing through the press. It was published in 1811. Though in certain respects imperfect and misleading, it is a work of great merit, the more especially that it is one of the earliest attempts to form a satisfactory collection of decisions in criminal cases.

[Anderson's Scottish Nation; Catalogue of the Advocates' Library, Edinburgh.] T. F. H.

BURNETT, SIR WILLIAM (1779–1861), physician, was born in January 1779 at Montrose, where he was apprenticed to a surgeon. He was appointed surgeon's mate on board the Edgar, 74 guns, soon after his arrival at Edinburgh to pursue his medical studies. Later he served as assistant-surgeon in the Goliath under Sir J. Jervis, and was present at St. Vincent and the siege of Cadiz. Continuing in the navy, and serving with great distinction at the Nile and Trafalgar, he received a C.B. and four war medals for his services. For five years after Trafalgar Burnett was in charge of the hospitals for prisoners of war at Portsmouth and Forton. His diligence in his most arduous hospital duties recommended Burnett in 1810 for the office of physician and inspector of hospitals to the Mediterranean fleet, then including 120 sail of all classes. His health became so much impaired that he returned to England towards the end of 1813; but in March following he was able to undertake the medical charge of

the Russian fleet in the Medway, which was suffering severely from fever. He combined with this the charge of the prisoners of war at Chatham, among whom a virulent fever was raging. When he took charge of the hospital ship one surgeon had died, two others were dangerously ill, and fifteen patients had gangrene of the lower limbs. The season was most inclement, snow lay deep, and the prisoners were disorderly; yet Burnett went about his duties fearlessly, going alone among the prisoners, and gradually establishing an improved state of things. On the completion of this service Burnett settled at Chichester as a physician till 1822, when Lord Melville offered him a seat at the victualling board as colleague of Dr. Weir, then chief medical officer of the navy. Later he became physician-general of the navy, and in this capacity introduced most valuable reforms. He first required regular classified returns of diseases from each naval medical officer, thus rendering it possible to obtain accurate information about the health of the navy. He urged the erection of, and largely planned, the Melville Hospital at Chatham for naval patients. He introduced a much more humane treatment of naval lunatics at Haslar than had been previously practised. All the codes of instructions to naval medical officers of hospitals and ships were revised and greatly improved by him. In 1841 the naval medical corps testified their high regard for the benefits he had conferred on the service by presenting him with his full-length portrait by Sir M. A. Shee and a service of plate. He was largely instrumental in securing a better position for assistant-surgeons in the navy. Burnett published comparatively little, his chief writings being 'An Account of the Bilious Remittent in the Mediterranean Fleet in 1810–13,' London, 1814; 'Official Report on the Fever in H.M.S. Bann on the coast of Africa and amongst the Royal Marines in the Island of Ascension,' London, 1824; and 'An Account of a Contagious Fever prevailing amongst the Prisoners of War at Chatham,' London, 1831. Burnett was a fellow of the Royal Society, M.D. of Aberdeen, L.R.C.P. 1825, and fellow 1836. He was knighted on 25 May 1831, appointed physician-in-ordinary to the king on 13 April 1835, and soon after created K.C.H. Queen Victoria made him a K.C.B. It was much regretted by the medical profession that Burnett became a patentee on a large scale in connection with his well-known disinfecting fluid, a strong solution of chloride of zinc. His patent fluid for preserving timber, canvas, cordage, &c., was likewise largely used. On his retirement from active service Burnett settled at Chichester, where he died on 16 Feb. 1861.

[Lancet, obituary notice, 23 Feb. 1861; Munk's Coll. of Phys. 1878, iii. 307.] G. T. B.

BURNEY, CHARLES (1726–1814), musician and author, was born at Shrewsbury on 12 April 1726. His grandfather, James MacBurney, lived at Great Hanwood, Shropshire, where (in the latter years of his life) he was land steward to the Earl of Ashburnham. Burney's father, James Burney, was born at Hanwood, and educated at Westminster under Dr. Busby. He subsequently eloped with an actress of the Goodman's Fields Theatre, by whom he had a large family. James MacBurney quarrelled with his son, and at a late age married a servant, by whom he had a son named Joseph, to whom he left all his property. Joseph Burney, however, soon squandered his estate, and afterwards gained his living as a dancing-master. James Burney was twice married, his second wife being a Miss Ann Cooper, an heiress and celebrated beauty. A year after this marriage James Burney adopted the profession of a portrait-painter, and some short time later left Shrewsbury and settled at Chester. Charles Burney and his twin sister Susanna were the youngest children by the second wife. On Burney's parents removing to Chester he was left behind at Shrewsbury under the care of an old nurse, but subsequently he was sent to Chester, and educated at the free school. About 1741 he returned to Shrewsbury and studied music under his eldest half-brother, James, who was organist of St. Mary's, Shrewsbury, from 1735 until his death in 1789. Burney also studied under Baker, the organist of Chester Cathedral, a pupil of Blow. In 1744 he met Arne, who was passing through Chester on his return from Ireland. Arne was so struck by his talent that he offered to take him as a pupil. Burney was accordingly articled to him, and went to live in London with an elder brother named Richard, who was already settled there. He remained under Arne for three years, during which period he contributed some music to Thomson's 'Alfred' (Drury Lane, 30 March 1745). In 1747 Burney published six sonatas for two violins and a bass, dedicated to the Earl of Holdernesse. Shortly after he was introduced by Kirkman, the harpsichord maker, to Fulke Greville, who was so charmed by his talent and vivacity that he paid Arne 300*l.* to cancel his articles, and took the young musician to live with him. During this period of his life Burney laid the foundation of his subsequent success both as a fashionable

music-teacher and as a finished man of the world. He was so much favoured by his patron that on the private marriage of the latter he was deputed to give the bride away. Not long after Greville's marriage Burney fell in love with a Miss Esther Sleepe, whom he met at his brother Richard's house in Hatton Garden, and to whom he was married in 1749. In the same year Burney was appointed organist of St. Dionis Backchurch, at a salary of 30*l.* a year, and was (3 Dec.) elected a member of the Royal Society of Musicians. He was also engaged as conductor at the 'New Concerts' held at the King's Arms, Cornhill. On 13 Dec. 1750 Mendez's 'Robin Hood' was produced at Drury Lane with music by Burney. This was a failure, but on the 26th of the same month it was retrieved by the success of the pantomime of 'Queen Mab,' to which Burney also wrote the music. A few songs in the latter work were published anonymously, 'compos'd by the Society of the Temple of Apollo.'

But Burney's London career was suddenly cut short by a severe illness which confined him to his bed for thirteen weeks. On his recovery he was ordered to leave town, and accordingly accepted the post of organist at Lynn Regis, where his annual salary was 120*l.* Here he remained for upwards of nine years, occupied with much correspondence, plans for the 'History of Music' which was afterwards to make him famous, and riding about the country to his music lessons with a volume of Italian poetry in one pocket and a dictionary in the other. In 1759 he wrote music to an ode for St. Cecilia's day, which was performed in costume, with much success, at Ranelagh Gardens. In 1760, his health being completely restored, he returned to London and settled in Poland Street, where his time was soon fully taken up with teaching. In 1761 he sustained a severe loss in the death of his wife, who seems to have been fully his equal in intellect and culture. In Madame d'Arblay's 'Memoirs' there is a touching letter from Burney describing his loss in words which for once are not in his usual stilted manner.

After his wife's death Burney took his daughters Esther and Susanna to Paris, where he left them at school. On his return, at Garrick's suggestion, he adapted Rousseau's opera 'Le Devin du Village,' which was produced at Drury Lane in 1766 (21 Nov.) as 'The Coming Man,' without, however, achieving any great success. Shortly afterwards he was married privately to Mrs. Stephen Allen of Lynn, a widow with two children. In 1769 he undertook to set to music the ode for the Duke of Grafton's installation at Cambridge as chancellor, but was prevented from accomplishing his purpose by the means at his disposal being so limited. He took the degree of Mus. Doc. at Oxford in June, and his exercise was performed on the 23rd of that month, Miss Barsanti being the principal soloist. The work was so successful that it was repeated at the three subsequent Oxford festivals, and was also performed at the Katharinenkirche at Hamburg under C. P. E. Bach. In the same year he published an 'Essay towards the History of Comets,' a work which included a translation by his first wife of a letter by Maupertuis. His astronomical pursuits brought on an attack of rheumatic fever, on his recovery from which Burney began once more seriously to collect materials for his 'History of Music.' For this purpose he left England in June 1770, well provided with influential letters of introduction, and proceeded to Italy by way of France and Switzerland. He visited all the principal Italian towns, and returned by way of Genoa, Lyons, and Paris. During his absence Mrs. Burney had bought a new house in Queen Square, Bloomsbury, and Burney retired to the house of his friend Crispe, Chessington Hall, near Ewell, Surrey, where he prepared for the press his account of his foreign tour, which appeared in 1771. The book was a great success, and is still amusing and interesting, though much of the information contained in it was subsequently incorporated in the 'History of Music.' In the same year he published a translation of a letter on bowing by the great violinist Tartini. At the beginning of July 1772 he left England again, and travelled across Belgium to Germany, making his way as far as Vienna, and returning by Dresden, Berlin, Hamburg, Bremen, and the Netherlands. He arrived at Calais in December, and for nine days attempted to cross the Channel, but was prevented by bad weather. When he eventually reached London he was laid up with another severe illness, brought on by the hardships of the journey. During his illness the house in Queen Square had to be relinquished owing to some difficulty about the title, but Mrs. Burney bought another one (which had formerly belonged to Newton), 36 St. Martin's Street, Leicester Square. In 1773 Burney published the account of his German tour (in 2 vols.), a very successful work. In the same year he was elected a fellow of the Royal Society. Three years later, and six years after the issue of his original plan, he published the first volume of his 'History of Music,' which was dedicated to Queen Charlotte. A second edition of this volume

appeared in 1789; the second volume was published in 1782, and the third and fourth in 1789. The work was from the outset very successful, and was generally pronounced superior to the similar undertaking of Sir John Hawkins, which saw the light in 1776. 'Posterity, however, has reversed the decision. . . . Burney, possessed of far greater knowledge than Hawkins, better judgment, and a better style, frequently wrote about things which he had not sufficiently examined. Hawkins, on the other hand, more industrious than Burney, was deficient in technical skill, and often inaccurate.' Both works are of the highest value, and form the foundation of nearly every English work on musical history which has appeared since; but Burney's is disfigured by the undue prominence he gives to the fashionable music of his own day, and the lack of appreciation he displays towards the compositions of the English schools of the preceding centuries.

In 1774 Burney issued a plan for the establishment of a music school in England upon the system he had seen in full success in Italy. In 1779 he drew up an account of the musical precocity of William Crotch, which appeared in the 'Philosophical Transactions' of the Royal Society. At this period of his career Burney was a member of nearly every literary coterie of the day. He was on intimate terms of friendship with Johnson, the Thrales, Burke, Reynolds, Garrick, Mrs. Vesey, Mrs. Montagu, Mrs. Chapone, and Mrs. Delany, many interesting particulars as to whom are recorded in Mme. d'Arblay's memoirs of her father. In 1783 Burke gave him the post of organist at Chelsea Hospital, the salary of which was raised for his benefit from 30*l.* to 50*l.* In 1784 he became a member of the Literary Club, and in 1785 published his account of the Handel commemoration which took place at Westminster Abbey in the preceding year. In May 1786, on the death of Stanley, Burney applied for the post of master of the royal music, and though he had a personal interview with George III, the post was given to Parsons. Probably the appointment of his daughter Frances (Madame d'Arblay) as keeper of the robes was made in order to compensate him for this disappointment. After the completion of his 'History of Music' he was much engaged in writing criticisms in the 'Monthly Review,' but in 1793 he began to be subject to attacks of a nervous feverish character, and when suffering from these used only to write dry fugues and canons. His ill-health culminated in an attack of acute rheumatism, which was only cured after some time by a course of Bath waters. In 1796 the indefatigable musician published a life of Metastasio (in 3 vols.), after which he began to collect materials for a 'Dictionary of Music,' a work in which he was interrupted by his wife's death, which took place in October at Chelsea Hospital, where the Burneys were now living in rooms on the top story. To distract him from the state of depression which ensued, Madame d'Arblay persuaded her father to resume a poem on astronomy which he had begun several years previously, and this occupied him for some time, though it was ultimately destroyed unfinished. In 1800 he received another severe blow in the death of his daughter Susanna (the wife of Major Phillips). She died on 6 Jan., and was buried in Neston churchyard, where Burney placed an epitaph to her memory. During the next few years he was occupied in writing the musical biographies for Rees's 'Encyclopædia,' for which work he received the large sum of 1,000*l.* In 1806 Fox bestowed upon him a pension of 300*l.* Towards the end of the following year Burney was seized with a paralytic stroke. From this, however, he recovered sufficiently to set about collecting materials for his 'Memoirs,' a work he had already begun in 1782. After his death these were considered by his daughter too prolix and discursive for publication, but part of them is incorporated in the biography she published in 1832. In 1810 he was made a foreign member of the Institut de France. Since 1805 Burney had ceased to contribute to the 'Encyclopædia,' and had almost retired from the world, spending the greater part of his time in reading in his bedroom. He had survived most of his contemporaries, and had lived to see his own descendants to the fourth generation. At length, after a long and active life, death came to him peaceably. He died at Chelsea on 12 April 1814, and was buried on the 20th in the hospital burial-ground. A tablet to his memory, bearing an inscription by his daughter, was erected in Westminster Abbey. In person Burney was short and slight, with prominent eyes and expressive features. All his biographies testify to the charm of his manner and brilliancy of his conversation. His portrait was painted (1) by Reynolds's sister Frances, (2) by Reynolds, now in the Music School Collection, Oxford, (3) by Barry, as one of the renowned dead in the 'Triumph of Thames' in the large room of the Society of Arts. His bust was executed by Nollekens in 1805. There is also a caricature of him in a print entitled 'A Sunday Concert,' published 4 June 1785. The Reynolds picture was engraved by Bartolozzi (1 April 1784), in the 'Euro-

pean Magazine' (1 April 1785), in outline in 'Public Characters' (1798–9), and by H. Adlard in Busby's 'Concert-room Anecdotes' (vol. ii.) In addition to the works already mentioned, Burney published an edition of the music sung in the Sistine Chapel in Holy week, and several concertos, sonatas, &c., for harpsichord, organ, and stringed instruments, as well as a few songs and cantatas.

[Madame d'Arblay's Memoirs of Dr. Burney, 3 vols. 1832; Genest's History of the Stage; Busby's Anecdotes, ii. 52; Parke's Musical Memoirs, ii. 91; Harmonicon for 1832, pp. 215, 239; Quarterly Musical Review, iv. 29; Add. MS. 29905; Registers of St. Dionis Backchurch (Harleian Society, 1879); Gent. Mag. 1814, i. 421, ii. 93; Brit. Mus. Cat. of Printed Books; Grove's Dict. of Music, i. 700 *a*; Pohl's Mozart and Haydn in London, i. 16.] W. B. S.

BURNEY, CHARLES, D.D. (1757–1817), classical critic, the son of Charles Burney, the historian of music [q. v.], was born on 4 Dec. (his monument in Deptford church says the 3rd) 1757, at Lynn in Norfolk. In 1760 his father removed to London, and in 1768, on the presentation of the Earl of Holdernesse, the son was admitted to the Charterhouse. Thence he proceeded to Caius College, Cambridge, but left the university without taking a degree. He then became a student of King's College, Old Aberdeen, where he graduated M.A. in 1781; he received the degree of LL.D. from the universities of Aberdeen and Glasgow in 1792; the degree of M.A. was conferred on him by Cambridge University in 1808, and that of D.D. by the Archbishop of Canterbury in 1812.

In 1782 Burney became an assistant master at Highgate School, and soon after joined Dr. Rose, the translator of Sallust, in his school at Chiswick. In 1783 he married Rose's daughter, and in 1786 he opened a school of his own at Hammersmith. Here he amassed considerable wealth and remained till 1793, when he removed his school to Greenwich; in 1813 he resigned in favour of his son, the Rev. Charles Parr Burney, afterwards known as an author. Burney took orders late in life, and was appointed to the rectory of Cliffe in Kent, and of St. Paul's, Deptford, while carrying on his school at Greenwich; he was collated to a prebendal stall in Lincoln Cathedral 10 June 1817. He was also chaplain to the king, and shared his father's and his sister Madame d'Arblay's intimacy with the court. The prince regent accepted from him his father's bust, and remarked that 'it was curious for the father to be the best judge of music and the son the best Greek critic in the kingdom' (Mme. d'Arblay, *Memoirs of Dr. Burney*). He died of apoplexy at Deptford, on 28 Dec. 1817.

Burney commenced his career as a classical critic about 1783, by writing articles in the 'Monthly Review,' which had been founded by Rose in conjunction with Cleveland. Burney's connection with this periodical lasted for about three years. His most important contribution was an attack on the 'Monostrophica' of Huntingford. About the same time, on the recommendation of Dr. Parr, he became editor of the 'London Magazine,' and continued to write for it till 1800. In that year he concluded his article on Porson's 'Hecuba' and Wakefield's 'Diatribe.' This attracted the notice of Hermann; part of it was translated into Latin by Gaisford, and inserted in a note appended to a reprint of Markland's 'Supplices' of Euripides. Burney's separately published works are the following: 1. 'Tentamen de Metris Æschyli,' 1809. This, though praised by contemporary critics, adopts a theory which has since been exploded. 2. 'Appendix in Lexicon Græcum a Scapula constructum,' in Latin, 1789. 3. 'Philemonis Lexicon Technologicum,' 1812; taken from Boissonade's translation of a Paris manuscript; the whole, as Bast (*Epistola Critica*, p. 37, n.) points out, had appeared in the Lexicon of Plavorinus, and contains little information, though reprinted by Osann at Berlin in 1821. 4. 'Epistolæ ineditæ R. Bentleii,' 1807, printed for presentation only. It was reprinted by Friedemann in 1825 with the press errors corrected. 5. 'Remarks on the Greek Verses of Milton,' printed separately in 1790, and appended to Warton's edition in 1791. This criticism establishes against Milton's Greek verses the same thing that Dr. Johnson said of his Latin, 'that they are not secure against a stern grammarian.' 6. Abridgment of 'Dr. Pearson on the Creed,' published in 1810, and probably written as a thesis for his degree in divinity. 7. Verses on the threatened invasion. Burney's classical writings, however, were not equal to the reputation he enjoyed in his own day as forming with Parr and Porson one of the three representatives of English scholarship (v. Beloe, *Anecdotes of Literature*, and the *Sexagenarian*, ch. xv.) The latter years of his life were devoted to the accumulation of his vast and, from its systematic completeness, most valuable library.

On his death his representatives, to prevent the dispersal of these treasures and to provide for his family, suggested to parliament that the whole should be bought for the use of the nation. A committee recommended its purchase at 14,000*l.* After a spirited debate in the House of Commons, in

which Sir J. Mackintosh declared that the restoration of 'a single passage in Demosthenes was alone worth the sum in the eyes of a free nation,' it was agreed to purchase the whole for 13,500*l.*; and the collection was deposited in the British Museum under the name of the 'Burney Library.' Its contents were thus classified by the committee of the House of Commons appointed to report upon it:—1. The printed books numbered from 13,000 to 14,000, and consisted mostly of classical editions bought by Burney at sales beginning with that of the Pinelli collection. The margins are covered with notes in Burney's hand, in addition to those by Stephanus, Bentley, Markland, and others. The volumes were so arranged that the state of the classical texts could be seen from their first known production to their latest change. The editions of the leading classics, especially the Greek tragedians, exceeded in number those in the British Museum before the accession of the former. 2. The manuscripts included the Townley Homer, considered to be of the thirteenth century, and valued by the commissioners at 1,000*l.*; and two manuscripts of the Greek orators assigned respectively to the thirteenth and fifteenth centuries. 3. A collection of newspapers from 1603. 4. A collection of from 300 to 400 volumes in quarto, containing materials for a history of the stage. 4. Theatrical prints from the time of Elizabeth.

[Cat. Brit. Museum; Forshall's Preface to Burney Catalogue in Brit. Museum; Watt's Biblioth. Brit.; European Mag. vol. lxxiii.; Gent. Mag. lxxxv. i. 369, lxxxviii. i. 419, lxxxix. i. 93; Annual Biog. and Obituary, 1819; Madame d'Arblay's Memoirs of Dr. Burney; Beloe's Anecdotes of Literature, and Sexagenarian, ch. xv.; Parliamentary Debates and Report of Committee, 1818.]

A. G–N.

BURNEY, FRANCES. [See ARBLAY, MADAME D'.]

BURNEY, JAMES (1750–1821), captain in the royal navy, son of Dr. Charles Burney (1726–1814) [q. v.], and brother of Madame d'Arblay [q. v.], entered the navy in 1764, and having served on the coast of North America and in the Mediterranean with Captain Onslow in the Aquilon frigate, sailed with Captain Cook in his second voyage, 1772–4, during which time he was (17 April 1773) promoted to be lieutenant. In 1775 he was in the Cerberus on the North American station, and was recalled to sail again under Cook in his third voyage. Consequent on the deaths of Cook and Clerke, he came home in command of the Discovery, and was confirmed as commander on 2 Oct. 1780. On 18 June 1782 he was advanced to the rank of captain, and appointed to the Bristol of 50 guns, in which he went out to the East Indies, and joined Sir Edward Hughes in time to take part in the last action of the war, off Cuddalore, on 20 June 1783. It was of this outward-bound voyage that Dr. Johnson wrote to Mrs. Thrale: 'I question if any ship upon the ocean goes out attended with more good wishes than that which carries the fate of Burney. I love all of that breed whom I can be said to know, and one or two whom I hardly know I love upon credit.' From the East Indies Burney returned to England in ill-health, and did not serve again. When the war of the French revolution broke out, he made no application for a ship, and was consequently placed on the superannuated list, when his seniority would otherwise have entitled him to flag rank. His leisure had been, and continued to be, devoted to literature, and in 1803 he began the publication of 'A Chronological History of the Discoveries in the South Sea or Pacific Ocean,' which extended to 5 vols. 4to, and was not completed till 1817; it is well known as the standard work on the subject. He afterwards published 'A Chronological History of North-eastern Voyages of Discovery and of the Early Eastern Navigations of the Russians,' 1819, 8vo. He was also the author of several smaller works and pamphlets, mostly on professional subjects, but including 'An Essay on the Game of Whist,' 1821, 16mo, which ran through several editions. He died suddenly of apoplexy on 17 Nov. 1821.

[Gent. Mag. (1821), xcii. ii. 469; Annual Biography and Obituary (1823), vii. 437.]

J. K. L.

BURNEY, SARAH HARRIET (1770?–1844), novelist, the youngest daughter of Dr. Charles Burney (1726–1814) [q. v.], was his only child by his second wife, Mrs. Stephen Allen, widow of a wealthy merchant at Lynn (Introd. to *Diary of Mme. d'Arblay*, i. 13). No date is given for the birth of Sarah Harriet, but it must have been about 1770. Sarah Harriet Burney is referred to in 1778 as 'little Sally' by Mme. d'Arblay (*Diary*, i. 31), and in 1791 and 1792 she accompanied her half-sister to Hastings's trial by express invitation of the queen. She could translate Ariosto from the Italian (*Tales of Fancy*, preceding vol. ii.), besides being an excellent French scholar; and on the arrival in England of the French émigrés in 1792, when she was staying at Bradfield Hall with Arthur Young the agriculturist (who had married her mother's sister), she acted as interpreter between her uncle and the Duc de Liancourt, who was

his frequent guest (*Diary*, v. 284–96). Miss Burney next resided at Chelsea College with her parents, where her mother died in 1796 (*Memoirs of Dr. Burney*, iii. 224–5). At this date her father characterised her as of quick intellect and distinguished talents, a kind and good girl, but with no experience in household affairs. In 1796 she brought out her first novel, 'Clarentine,' anonymously. This was well received, and was read by the king and queen (*Diary*, vi. 128). In 1808 she brought out 'Geraldine Fauconberg;' in 1812 'Traits of Nature,' the first edition of which 'charming novel was sold in three months' (*Biog. Dict. of Living Authors*), compelling a second issue the same year; and in 1813 a second edition of 'Geraldine Fauconberg' was called for. In 1814 Miss Burney lost her father, but she was not immediately removed from Chelsea College, whence, in December 1815, she published 'Tales of Fancy,' with her name, dedicating the first tale to Lady Crewe, and the second, by royal permission, to the Princess Elizabeth. After this she left England for Florence, where she passed several years, and where she began to write her 'Romance of Private Life,' which she published after her return home in 1839, the first tale in it being dedicated to Niccolini, the Italian singer, and the second to Lord Crewe. In 1844, on 8 Feb., Miss Burney died at Cheltenham (*Gent. Mag.* new ser. xxi. 442), bequeathing some of her property to her half-nephew, Martin Charles Burney, the friend of Lamb (*Annual Reg.* 1852, p. 322).

'The Wanderer' is frequently set down as one of Sarah Harriet Burney's books. This is an error. It was written by Madame d'Arblay (*Diary*, vii. 15–16).

[Mme. d'Arblay's Diary, ed. 1854, i. Introd. 13, 31, v. 159, 162, 191, 220, 253, 294–6, vi. 3, 77, 128, vii. 15, 16; Mme. d'Arblay's Memoirs of Dr. Burney, 1832, i. 88, 97, iii. 224, 225, 410, 425; Watt's Bibl. Brit.; Gent. Mag. new ser. xxi. 442; Annual Reg. 1852, p. 322; Biog. Dict. of Living Authors, 1816.] J. H.

BURNEYEAT, JOHN (1631–1690), quaker, was born in 1631 at Crabtreebeck, near Loweswater, Cumberland. Until he became a quaker his history is unknown. From a scanty journal he kept we learn that he was an uneducated, hard-working farmer, sensitively religious, and, like so many of his fellow north-countrymen, dissatisfied both with the formality of the Anglican church and the narrowness of the puritans. When George Fox and a number of his followers went into Cumberland in 1653, Burneyeat attended some of their meetings, and being, to use his own words, 'convinced of the blessed truth,' became a Friend. For the next few years he continued his farming, and, although 'he was diligent in attending meetings,' and occasionally 'testified' publicly, he does not appear to have been either imprisoned or fined. In 1657 he felt it his duty to take a more prominent part in the affairs of the sect, and, in obedience to what he deemed a divine command, attended a service at Aspetry 'Steeple-house,' where, the preacher propounding some subtle questions, he attempted to reply, and was promptly turned out. From this time he constantly attended and disturbed services, with the result that he was frequently threatened and occasionally beaten. Towards the end of this year he was imprisoned at Carlisle for brawling, though in fact he had been merely a silent attendant at the service at which he was arrested; but, after being detained for nearly six months, was discharged without trial. In 1658 he made an unsuccessful attempt to plant quakerism in Scotland, and then, after spending a few months on his farm, he made a similar effort in Ireland, where he was imprisoned several times for short periods, and was more than once nearly starved to death in crossing what were then almost uninhabited parts of the island. Burneyeat was a born missionary, and in 1660 felt 'moved' to visit America. For nearly two years he resisted the impulse, until, its strength increasing, he sought out George Fox and consulted him on the matter. Shortly afterwards he was again arrested and sent to prison for refusing to take the sacrament, and was treated with considerable harshness. According to his own account he was released at the end of fourteen weeks, because 'there was a bowling-alley before the prison door, where several of the magistrates and others used to come to their games; and hearing my voice they were offended and sent me away.' In 1664 he sailed from Galway for Barbadoes, where he was occupied for several months in endeavouring to counteract the heretical practices which John Perrot had introduced among the quakers in that island. From Barbadoes he went to Maryland, and thence to Virginia. Here, too, he found Perrot's heresies had been planted, and the greater part of his time was occupied in rooting them out. When this was done he visited the Friends in New England, and in 1667 he returned to his native country. The next three years were occupied with journeys which embraced the greater part of England, Ireland, and Wales. According to Besse's 'Sufferings,' in 1670 he was fined 20*l.* for speaking at a meeting at Devonshire House, Bishopsgate; and, as he

repeated the offence a fortnight afterwards, he was sent to Newgate. A few months later he and William Simpson, the author of the far-famed 'Going Naked a Sign,' again sailed for America, where Burneyeat stayed as an unpaid preacher for several years. A feeling of much bitterness had developed among the American Friends against their brethren in England, and especially against 'George Fox and his papers of wholesome advice,' and, hearing that Fox and some of his immediate followers were coming to America, Burneyeat set himself the task of allaying ill-feeling, and was so successful that when Fox and his companions landed they received a hearty welcome from the colonists, nor through the whole of their protracted stay does there appear to have been the slightest display of animosity. At Rhode Island Burneyeat with several other quakers took part in a dispute with Roger Williams, who complains, and not without reason, that he was barely permitted to speak, and who, to justify his position, wrote a book entitled 'George Fox digg'd out of his Burrows,' in reply to which Burneyeat, in conjunction with Fox, published 'A New-England Fire-Brand Quenched,' a work which at the time enjoyed considerable popularity. Burneyeat accounts for the fulness with which the dispute is recorded by asserting that it had been taken down in shorthand. In 1673 he left America, and, returning to England, spent most of his time in visiting and overlooking various quaker societies. In the following year he was one of the Friends chosen to inquire into and settle the dissensions in Westmoreland caused by the eccentricities of Story and Wilkinson, but his efforts were utterly futile. Somewhat later he again visited Ireland, where in 1683 he married. During the same year the Irish authorities became troubled by the rapid increase of quakerism in that island, and Burneyeat, who was the most active disseminator of the creed, was arrested at a meeting and sent to prison, though no formal charge seems to have been brought against him. After two months he was unconditionally released by order of the Earl of Arran. In 1688 his wife died, and was buried near Dublin. From this time Burneyeat appears to have resided almost entirely in Ireland, and, though he continued to preach, his high character protected him from legal molestation. He died in 1690, and was buried at the New Garden burial-ground, near Dublin, having been a quaker minister for twenty-three years. All the various 'testimonies' to him which remain concur in representing him as a fine type of man, humble, patient, earnest, and moderate. 'And in all his travels,' says one of these 'testimonies' quaintly, 'into whose house he entered he was content with such things as were set before him, were they ever so mean, which was great satisfaction to many poor, honest Friends among whom his lot was cast.' He left one son, Jonathan, who became a quaker minister at the age of twelve, and died in Cumberland in 1723. Unlike so many of the early Friends, Burneyeat was not a voluminous writer; but though his scholarship was small and his literary style poor, his works were much esteemed during the early part of the eighteenth century, owing to their earnest spirit of piety.

The following is a fairly complete list of his works: 1. 'A New-England Fire-Brand Quenched; being an answer to a slanderous book entituled "George Fox digg'd out of his Burrows,"' &c. By John Burneyeat [and George Fox], 4to, 1679. 2. 'An Epistle from John Burneyeat to Friends in Pennsylvania,' &c., 4to, 1686. 3. 'The Innocency of the Christian Quakers manifested,' &c. By John Burneyeat [and Amos Strettel], 4to, 1688. 4. 'The Holy Truth and its Professions defended,' &c. By John Burneyeat [and John Watson], 4to, 1688.

His collected works were published in 1691 under the title of 'The Truth exalted in the Writings of that Eminent and Faithful Servant of Christ, John Burneyeat, &c., with Prefaces to the Reader and several testimonies from various Friends in England, Ireland, and America.' No life of Burneyeat has ever been published, and the scanty remnants of his history can only be gleaned from the testimonies of his friends and occasional references in the works of himself and his contemporaries.

[Fox's Journal; Wight's Quakers in Ireland; Smith's Catalogue of Friends' Books; MSS. in the Library of the Meeting for Sufferings, Devonshire House, Bishopsgate Street.] A. C. B.

BURNHAM, RICHARD (1711–1752), biographer, was born at Guildford, Surrey, in 1711, of pious parents. He collected the dying sayings of more than a hundred pious persons, with some account of their lives and last hours. He died in 1752, and in the following year was published 'Pious Memorials; or the Power of Religion upon the Mind in Sickness and at Death,' by the Rev. Richard Burnham, with a recommendatory preface by the Rev. James Hervey, author of the 'Meditations.' Besides the preface, Mr. Hervey added to the 'Memorials' an account of Richard Burnham himself, by which it appears he preached for a few years to a small congregation, and ended his life on 4 June 1752. When he was dying, seeing

his wife 'in a flood of tears,' he said, 'My dear, don't let us part in a shower.' The 'Pious Memorials' were reprinted at Paisley in 1788 with additions, and again enlarged in 1789. It was reprinted with a continuation by the Rev. George Burder in 1820, forming a large octavo volume, and a stereotyped reprint is still on sale.

[Hervey's Account of Richard Burnham, in the Memorials, 1753.] J. H. T.

BURNHAM, RICHARD (1749?–1810), baptist minister, was born about 1749, of poor parents. In his youthful days he resided at High Wycombe, and attended the Wesleyan chapel there, and in his early manhood was solicited to preach. He was afterwards baptised by T. Davis of Reading, joined a baptist church, and was regularly ordained for the ministry. He was then chosen as pastor by a few people at Staines, but they were so poor as to be unable to support him; this led to his leaving Staines. He removed to London, and in 1780 preached in Green Walk, on the Surrey side of Blackfriars Bridge, where he stayed about two years, removing first to Gate Street, Lincoln's Inn Fields, and afterwards to Chapel Street, Soho; and when John Martin's people left for Store Street in 1795, Burnham took the chapel in Grafton Street vacated by them, where he remained till his death, 30 Oct. 1810, aged 62. He was buried at Tottenham Court Chapel. The inscription on his gravestone is given in full in Wilson's 'Dissenting Churches,' with an account of Burnham. His 'Funeral Sermon,' preached by William Crawford of Ewer Street, Southwark, including some account of Burnham's life, was published in 1810. Burnham was the author of a small volume of 'New Hymns' printed in 1783; it was subsequently enlarged, and in 1803 was reprinted with considerable additions, numbering 452 hymns. Nine of these appear in 'Songs of Grace and Glory,' 1871. Burnham also published 'The Triumphs of Free Grace' in 1787, including an account of his experience and call to the ministry; and in 1806 'Five Interesting Letters,' and an 'Elegy on the Death of Lord Nelson.' A portrait of Burnham appears in some copies of his hymn-book. He was succeeded at Grafton Street by John Stevens, afterwards of Meards Court, Soho.

[Crawford's Funeral Sermon for R. Burnham, 1810; Burnham's own account of himself in his Triumphs of Free Grace, 1787; and Wilson's Dissenting Churches, iv. 25–9.] J. H. T.

BURNS, ALLAN (1781–1813), surgeon and anatomist, was born at Glasgow on 18 Sept. 1781, his father, Dr. John Burns, being minister of the Barony Church. He commenced medical study at fourteen under his brother, John Burns [q. v.], who then lectured on anatomy and surgery in Glasgow. In 1804 he went to London to seek medical service in the army, and was induced to go to St. Petersburg to take charge of a hospital about to be established by the Empress Catherine on the English plan; but finding the position uncongenial, he returned to Scotland in a few months. Burns now established himself as a lecturer on anatomy and surgery at Glasgow, his brother having given up his lectures on anatomy, owing to a body-snatching scandal. He attained very considerable success, being both vivid in illustration and accurate in knowledge. In 1809 he published 'Observations on Diseases of the Heart,' and in 1812 'Observations on the Surgical Anatomy of the Head and Neck;' but from 1810 his health began to fail, and his promising career was cut short by his death on 22 June 1813.

[R. Chambers's Eminent Scotsmen (Thomson), i. 251.] G. T. B.

BURNS, ISLAY, D.D. (1817–1872), theological writer, brother of William Chalmers Burns [q. v.], was born in 1817 at the manse of Dun in Forfarshire, where his father (afterwards translated to Kilsyth, near Glasgow) was minister. He received the chief part of his education at the grammar school of Aberdeen, under Dr. James Melvin, a celebrated teacher of Latin, and at Marischal College and University, Aberdeen, and the university of Glasgow. Studying for the ministry, he was ordained in 1843 to the charge of St. Peter's Free church, Dundee, in succession to the Rev. R. M. M'Cheyne, a man of eminent spirituality and power. In 1863 he received the degree of D.D. from the university of Aberdeen, and in 1864 was chosen to a professor's chair in the theological college of the Free church, Glasgow. In this office he remained during the rest of his life. Burns was remarkable for a combination of evangelical fervour with width of culture and sympathy, a strong æsthetic faculty and a highly charitable spirit. To the diligent and successful discharge of his duties, first as a minister of the gospel and then as a professor, he added considerable literary activity. His chief writings were: 1. 'A Series of Essays on the Tractarian and other Movements in the Church of England,' published in the 'British and Foreign Evangelical Review.' 2. 'History of the Church of Christ, with special reference to the delineation of faith and life.' 3. 'The Pastor of Kilsyth,' a sketch of the life of his father. 4. 'Me-

moir of his brother, Rev. W. C. Burns, M.A., missionary to China. A posthumous volume of 'Select Remains' was published in 1874.

[Blaikie's Memoir, prefixed to Select Remains of Islay Burns, D.D., London, 1874; personal knowledge.] W. G. B.

BURNS, JABEZ, D.D. (1805–1876), nonconformist divine, was born 18 Dec. 1805, at Oldham in Lancashire, where his father was a chemist. He was educated at a school at Chester, and at the grammar school of Oldham, which he left to engage in commercial pursuits at York and Bradford. For about three years he managed a bookselling business at Keighley. His mother, who died in his early childhood, was a Wesleyan, and named him after Dr. Jabez Bunting. Burns early in life joined the Methodist New Connexion, and at the age of sixteen delivered his first public address in a methodist house near York. In 1824 Burns married Jane, the daughter of Mr. George Dawson of Keighley. He removed in 1826 to London. Here in the midst of hardship he commenced his career as a religious writer by the compilation of the 'Christian's Sketch Book,' 12mo, London, 1828, eighth edition 1835, &c., of which a second series, with the same title, was issued in 1835; and the 'Spiritual Cabinet,' 18mo, London, 1829, and other editions. Previously to this date he had been baptised by the Rev. Mr. Farrent, the pastor of a general baptist congregation at Suffolk Street Chapel, in the Borough; but he did not sever his relations with the Methodist New Connexion. After a few months spent in mission work on behalf of the general baptists in Edinburgh and Leith in 1829, he was from 1830 to 1835 the pastor of a congregation connected with that body in Perth. He travelled over a large extent of country during that period, preaching on temperance. While at Perth Burns edited the 'Christian Miscellany.' In May 1835 he accepted a call to the pastorate of the general baptist congregation assembling in Ænon Chapel, New Church Street, Marylebone, and in June finally removed with his family to London. His congregation at first was small, but owing to his enthusiasm it increased so much that twice in the first twenty-five years of his ministry at Paddington it was found necessary to enlarge the building in which it worshipped.

Burns had much influence as a preacher and public speaker, especially on temperance. He is said to have been the first clergyman of any denomination to preach teetotalism from the pulpit. He delivered thirty-five annual temperance sermons, beginning 16 Dec. 1839, many of which were published. He was one of the earliest members of the Evangelical Alliance, formed in 1845. In 1847 Burns paid his first visit to America, as one of the two delegates from the General Baptist Association of England at the triennial conference of the Freewill Baptists of the United States. He published 'Notes of a Tour in the United States and Canada in the Summer and Autumn of 1847,' 8vo, London, 1848. He visited America again in 1872. In 1869 he visited Egypt and Palestine, and prepared a 'Help-book for Travellers to the East; including Egypt, Palestine, Turkey, Greece, and Italy,' 8vo, London, 1870. Burns died at his residence in Porteus Road, Paddington, on Monday, 31 Jan. 1876. The Wesleyan University in Middletown, Connecticut, conferred upon Burns in 1846 the honorary degree of D.D., to which the faculty of Bates' College, Lewiston, Maine, added that of LL.D. in 1872.

Burns wrote a vast number of religious books year by year. In 1837 he issued a very popular work, entitled 'The Golden Pot of Manna; or Christian's Portion, containing Daily Exercises on the Person, Offices, Work, and Glory of the Redeemer,' 2 vols. 8vo. In the fifth edition the title was altered to 'The Christian's Daily Portion,' 1848. Similar works were entitled 'Christian Exercises for every Lord's Day, morning and evening, in the Year,' 12mo, London, 1858, second edition 1859; 'The Preacher's Magazine and Pastor's Monthly Journal,' sixty-six parts, between April 1839 and September 1844; 'One Hundred Sketches and Skeletons of Sermons,' 4 vols., London, 1836–9, which have gone through fourteen editions; 'Sketches of Discourses for Sunday Schools and Village Preaching,' 12mo, London, 1838, revised edition, with three additional 'Sketches,' 1846, new edition, revised and enlarged, 1860; 'Sermons, chiefly designed for Family Reading and Village Worship,' 12mo, London, 1842; 'One Hundred and Fifty Original Sketches and Plans of Sermons, comprising various Series on special and peculiar Subjects, adapted for Week Evening Services,' 8vo, London, 1866; and finally 'Two Hundred Sketches and Outlines of Sermons as preached chiefly in Church Street Chapel, Edgware Road, London, since 1866,' 8vo, London, 1875. Burns prepared and edited the 'Pulpit Cyclopædia and Christian Minister's Companion,' 4 vols. 8vo, London, 1844.

Less important books by Burns were: 'The Mothers of the Wise and Good, or select Essays on Maternal Duties and Influence,' 12mo, London, 1846 'Christian Philosophy, or Materials for Thought,' 12mo, London, 1845, second edition, revised and enlarged, 1849, 'a book of ideas;' 'Doctrinal

Conversations,' &c., 12mo, London, 1849, new edition, revised and enlarged, under the title of 'The Universal Love of God and Responsibility of Man,' &c., 12mo, London, 1861; 'Light for the Sick Room: a Book for the Afflicted,' 12mo, London, 1850; 'Light for the House of Mourning: a Book for the Bereaved,' 12mo, London, 1850; 'The various Forms of Religion,' 12mo, London, 1851; 'The Marriage Gift Book and Bridal Token,' 8vo, London, 1863; 'A Retrospect of Forty-five Years' Christian Ministry: Public Work in other Spheres of Benevolent Labour, and Tours in various Lands, with Papers on Theological and other Subjects in Prose and Verse,' 8vo, London, 1875; and several works for the young.

[Perthshire Advertiser, 4 Feb. 1876; the Baptist, the Freeman, and the Christian World, 4 and 11 Feb. 1876; Burns's Retrospect of Forty-five Years' Christian Ministry, 1875; and an article entitled The Late Rev. Dr. Jabez Burns—Life and Labours, contributed by the Rev. Dawson Burns to the Baptist Magazine, March 1876, and reproduced in the Baptist Handbook, 1877.]

A. H. G.

BURNS, JAMES (17th cent.), author of the 'Memoirs of the Civil War and during the Usurpation from 1644 to 1661,' was born at the commencement of the seventeenth century. He was a merchant in Glasgow, and for some time bailie of that city. Little is known of his history, but he is supposed to be the son of one Robert Burns, who is mentioned in M'Ure's 'History of Glasgow,' and whose name appears in the 'List of Linen and Woollen Drapers, commonly called English Merchants, since the year 1600.' The manuscript of his 'Memoirs' is lost, but there is a transcript of them, which is evidently much mutilated, by George Crawford, historian of Renfrewshire. The 'Memoirs' are filled with detailed accounts of the incidents which befell the nobility of Scotland during the stormy period of which they treat.

[Stevenson's Historical Fragments relative to Scottish Affairs from 1635 to 1664, 1833.] N. G.

BURNS, JAMES (1789–1871), shipowner, third son of Rev. John Burns, minister of the Barony parish, Glasgow, and brother of the surgeons John and Allan Burns [q. v.], was born on 9 June 1789. Entering into business as a shipowner with his brother, George Burns, he, along with him, began in 1824 to employ steam navigation. Six years later they formed a connection with the MacIvars of Liverpool, and in 1839 their business was extended by the formation of the famous Cunard Company for the establishment of a line of ocean steamers. The company included Messrs. Cunard and MacIvar, and the first ocean steamer sailed from Liverpool on 4 July 1840. Latterly James Burns retired from the business to his estate of Bloomhall, Dumbartonshire, where he carried out as a landed proprietor a system of enlightened improvements. He was a liberal supporter of religious and philanthropic enterprises. He died on 6 Sept. 1871, and was succeeded in his estates by his only son, John William Burns.

[Glasgow Herald, 8 Sept. 1871; Old Country Houses of the Glasgow Gentry, p. 220.]

T. F. H.

BURNS, JAMES DRUMMOND (1823–1864), presbyterian minister and poet, was born in Edinburgh 18 Feb. 1823, and educated on the charitable foundation of Heriot's Hospital. He and two other lads got through the prescribed curriculum two years before the usual time of leaving; whereupon the governor sent them to the rector's (Dr. Carson's [q. v.]) class at the high school, a thing never done before. His early religious impressions were given to him at the New Greyfriars church, of which Daniel Wilkie was minister. In November 1837 he entered the arts classes at the Edinburgh university as a Heriot bursar; he owed much to the influence of the moral philosophy lectures of John Wilson ('Christopher North'). In November 1841 he proceeded to the divinity classes under Chalmers and David Welsh, and followed them in 1843 to the new divinity hall established by the Free church. Early in 1845 Chalmers sent him to preach at the Free church, Dunblane; though he stuck in the morning sermon, he was at once called by the congregation, and was ordained at Dunblane in August. Overwork soon brought on an alarming attack in the right lung, and he was advised to winter in Madeira. He was appointed to the congregation at Funchal under the Free church colonial mission, and landed 21 Sept. 1847. His diary of this period, though chiefly occupied with devotional and theological matter, gives interesting glimpses of a poetic nature. He left Madeira 27 May and arrived at Broadstairs 11 June 1848. Under medical advice he was induced to return, with a view to take permanent charge of the presbyterian congregation at Funchal. Set free from Dunblane on 4 Oct. he sailed again on 6 Oct. and arrived on 1 Nov. But his stay was not lasting. Owing to the failure of the vintage and the diminished influx of invalids, his congregation fell off. In the summer of 1853 he left Madeira considerably improved in health. After preaching at Brighton and St. Heliers, he settled (on 22 May 1855) with the newly formed presbyterian congrega-

tion in Well Walk, Hampstead. His ministry was successful, and a new church was built. In 1863 a manse was added. Burns was a man of catholic spirit; he admitted, as a member of his church, one who frankly said he 'was not a strict presbyterian,' and who professed simply to be a christian. His preaching was practical and emotional, rather than dogmatic; its effect was much assisted by a voice which is said to have resembled that of Maurice. His personal influence was stronger than his pulpit work. In the man there was a vein of kindly humour, which never lighted up his preaching. He was one of the examining board of the English Presbyterian Theological College. In church courts he took little part; but going in 1863 to the English presbyterian synod at Manchester, and thence on a deputation to the Free church assembly in Edinburgh, he contracted a severe cold. In January 1864 he went to Mentone. In May he resorted to Switzerland, but returned to Mentone in October, and there died on Sunday, 27 Nov. 1864. He married, in the autumn of 1859, Margaret, daughter of Major-general John Macdonald, of the Bengal service, and widow of Lieutenant A. Procter, of the same. He published: 1. 'The Vision of Prophecy, and other Poems,' Edin. 1854, 8vo (the 'Vision' is poor, and its prominence injured the book, but it came to a second edition, Edin. 1858, 8vo). 2. 'The Heavenly Jerusalem, or Glimpses within the Gates,' 1856, 16mo (poems). 3. 'The Climax, or on Condemnation and no Separation, a sermon [Rom. viii. 17, 18], with an Illustration by another Hand,' 1865, 8vo. Besides these he contributed the article 'Hymns' to the eighth edition of the 'Encyclopædia Britannica;' and a series of papers on the cities of the Bible to the 'Family Treasury,' edited by Rev. A. Cameron. His 'Remains' (see below) consist of hymns and miscellaneous verse, thirty-nine translations from German hymns, versions of six psalms, selections from an unpublished poem called 'The Evening Hymn,' thirteen sermons, and two prose fragments.

[Reminiscences of the late J. D. Burns (1864), reprinted from the Weekly Review, 17 Dec. 1864; Hamilton's Memoir and Remains of J. D. Burns, 1869 (portrait); catalogues of British Museum and Advocates' Library, Edinburgh; Gent. Mag. 1865, p. 120.] A. G.

BURNS, JOHN, M.D. (1774–1850), author of the 'Principles of Midwifery,' the eldest son of the Rev. John Burns, minister of the Barony parish, Glasgow, and the grandson of John Burns, author of 'Burns's English Grammar,' was born in Glasgow in 1774. His father was ordained 26 May 1774, and died 26 Feb. 1839, in the ninety-sixth year of his age and the sixty-fifth of his Glasgow ministry. He wrote the account of Barony parish for Sinclair's 'Statistical Account of Scotland' (Hew Scott's *Fasti*, iii. 40). The son's original intention was to become a manufacturer, but a disease of the knee-joint having unfitted him for learning the loom, as was then the usual custom, he began the study of medicine at Glasgow University. At the opening of the Royal Infirmary of Glasgow for the reception of patients in 1792 he was appointed surgeon's clerk. Instead of commencing as a general practitioner, he began a course of extramural lectures to students in anatomy. His lectures soon became extremely popular, but it was discovered that he had made use of subjects for dissection which had not been procured in a legitimate manner, and the magistrates agreed to quash proceedings against him only on condition that he discontinued his lectures on the subject. This he accordingly did, but they were taken up by his brother Allan [q. v.], while he himself commenced to lecture on midwifery. His earliest publication of importance was the 'Anatomy of the Gravid Uterus,' 1799. This was followed in 1800 by a 'Dissertation on Inflammation,' in two volumes, which raised him to a high position as a medical writer. At an early period he became surgeon to the Royal Infirmary, and subsequently he began a general practice, which in time grew to be large. In 1809 he published the 'Principles of Midwifery,' which greatly extended his reputation, and, besides reaching numerous editions, was translated into several foreign languages. In 1811 he published 'Popular Directions for the Treatment of the Diseases of Women and Children.' He was also a contributor to the 'Edinburgh Encyclopædia.' On the institution of the professorship of surgery in Glasgow University in 1815, he was nominated by the Duke of Montrose for the chair. In this position he was remarkably popular as a lecturer, but his 'Principles of Surgery,' published in 1830, did not meet with much success. He also published 'Principles of Christian Philosophy' (1828). He perished in the wreck of the Orion steamer (belonging to the Cunard Company, of which his brothers were founders and partners), near Portpatrick, on 18 June 1850. He was a fellow of the Royal Society, London, and a member of the Institute of France.

[Old Country Houses of the Glasgow Gentry, p. 219; Gent. Mag. 2nd ser. xxiv. 332–3; Anderson's Scottish Nation.]

BURNS, ROBERT (1759–1796), poet, was the son of William Burness, or Burnes. The poet adopted the spelling Burns on publishing his first volume in 1786. The Burnes had long been farmers in Kincardineshire. Robert Burnes held the farm of Clockenhill, on Dunnottar, the estate of the Earl Marischal attainted for his share in the rebellion of 1715. The poet always believed that his own ancestors had suffered in the same cause (CHAMBERS, *Life and Works of Burns*, 1851, i. 336). Robert Burnes had three sons; the eldest, James, settled in Montrose, and became the father of a second James, writer, and grandfather of a third James, provost of Montrose, and father of Sir Alexander Burnes [q. v.]; Robert, second son of Robert of Clockenhill, was a gardener in England, and died in the house of his nephew, the poet, in 1789; William, third son of Robert, born 11 Nov. 1721, went to Edinburgh in search of work, and thence to Ayrshire, where he leased seven acres of land in Alloway, near the bridge at Doon, for a nursery garden. Here he built a clay cottage with his own hands. On 15 Dec. 1757 he married Agnes, daughter of Gilbert Brown, a Carrick farmer (*b.* 17 March 1732). Robert, eldest of seven children, was born at Alloway on 25 Jan. 1759. In his sixth year he was sent to a small school at Alloway Mill. Soon afterwards William Burnes, in conjunction with four neighbours, engaged John Murdoch to set up a small school, which Robert attended with his younger brother Gilbert. In 1766 William Burnes took a poor farm at Mount Oliphant, two miles off. The boys' attendance became irregular, and Murdoch gave up the school after two years and a half. The children were then chiefly taught by their father. In 1772 Robert attended the parish school at Dalrymple to improve his writing; the next summer he spent three weeks with Murdoch, who had been appointed in 1772 to teach the English school at Ayr. Murdoch gave Burns one week's training in English and two in French. Burns had to return home at harvest-time. He threshed corn at thirteen, and at fifteen was his father's chief labourer. An old woman named Betty Davidson had filled his infant mind with popular legends; at a later period he managed to pick up some reading. Murdoch lent him a life of Hannibal (his first book except school-books); Burns afterwards borrowed a life of Wallace; his father borrowed or bought some educational and theological works: Salmon's 'Geographical Grammar,' the works of Ray and Derham, Stackhouse's 'History of the Bible,' the 'Boyle Lectures,' Taylor's 'Original Sin,' Hervey's 'Meditations,' and Locke's 'Essay.' A collection of eighteenth-century letters inspired him with a desire to improve his style. He read the 'Spectator' and Pope's 'Homer,' parts of Smollett, Allan Ramsay, R. Fergusson's poems, then coming out in Ruddiman's 'Weekly Magazine' (HERON, p. 9), and the songs sold by pedlars. He picked up French quickly, read 'Télémaque,' and tried Latin, though with little success. His talents attracted the attention of the neighbours, and his father prophesied that he would do something extraordinary (CHAMBERS, i. 29). His first poem, 'Handsome Nell,' addressed, it is said, to Nelly Kilpatrick (*ib.* 30), a fellow-labourer in the fields, was composed in his seventeenth autumn (1775).

Mount Oliphant proved a hard bargain, and at Whitsuntide 1777 William Burnes took a farm of 130 acres at Lochlea, Tarbolton. Burns was sent the same summer to live with an uncle, Samuel Brown, at Ballochneil, and study surveying under Hugh Rodger, schoolmaster at the neighbouring village of Kirkoswald. Burns here made acquaintance with some jovial smugglers, learnt to 'fill his glass,' and fell in love with 'a charming fillette.' He scribbled verses, engaged in country sports, argued vigorously with schoolfellows, and defeated Rodger in a debate rashly provoked by the teacher. He returned with some of his rusticity rubbed off, and afterwards took to reading Thomson and Shenstone, 'Tristram Shandy,' the 'Man of Feeling,' and 'Ossian' (letter to Murdoch, 15 Jan. 1783). He wrote 'Winter,' the 'Death of poor Mailie,' 'John Barleycorn,' and other songs, while still at Lochlea. In 1780 he joined in forming a 'Bachelor's club' at Tarbolton, which held debates on such topics as the rival merits of love and friendship, and was succeeded by a similar society at Mauchline. About this time he fell in love with Ellison Begbie, daughter of a farmer, who has been identified with his Mary Morison (CHAMBERS, ii. 217), and wrote her some rather formal love-letters. She rejected him apparently on the eve of his departure for Irvine. He went thither to enter a flax-dressing business with a relation of his mother's at midsummer 1781. Here he began his friendship with Richard Brown, a sailor whose approval encouraged him to 'endeavour' at the character of 'poet' (letter to Brown, 30 Dec. 1787), but who also led him into vice. On 1 Jan. 1782 he was at a New Year carouse, when the shop took fire and was burnt to ashes, ruining his prospects of business. He returned to Lochlea, and lived frugally and temperately. He began a commonplace book

in April 1783, which was continued at intervals, and was used by his biographer, Currie.

Various love affairs are more or less distinctly indicated in his songs, and in 1781 he became a member of a masonic lodge at Tarbolton, where his social qualities made him popular, and soon raised him to a leading position. He remained an enthusiastic mason to the end of his life, afterwards joining lodges in Edinburgh and Dumfries. In the beginning of 1783 his father's health began to break. The farm was not prospering, and there was a prolonged litigation about the lease. The old man was a reserved, devout, and affectionate Scotch peasant of the same type as Carlyle's father. Murdoch calls him 'by far the best of the human race' ever known to him. A little 'Manual of Religious Belief' composed by him was published in 1847, from a manuscript by Murdoch in possession of the poet's son Gilbert. Robert had once offended him (Gilbert Burns qualifies this statement) by attending a dancing-school in defiance of the paternal wishes, and had otherwise given cause for some anxiety. He never ceased, however, to respect his father, who died on 13 Feb. 1784, and was buried at Alloway, where the headstone was inscribed with an epitaph by his son.

The brothers Robert and Gilbert managed to save enough from the creditors to start a farm of 118 acres at Mossgiel, near Mauchline. They had taken it at Martinmas 1783, and settled there in 1784. The farm belonged to the Earl of Loudoun, but the Burnses were sub-tenants of Gavin Hamilton, writer in Mauchline, who became one of Robert's warmest friends. He became known to educated men at Mauchline and Kilmarnock, and his poetical genius began to assert itself. He had a serious illness; he suffered, as he had already suffered at Irvine, from nervous depression, which showed itself in some religious lines expressive of penitence. The birth soon after of an illegitimate child, Elizabeth Paton, suggests some serious cause for the sentiments expressed in these poems, which were soon succeeded by livelier strains, such as 'Green grow the Rashes, O,' and epistles to poetic friends. The 'Epistle to Davie,' a brother poet, dated January 1785, is addressed to David Sillar, one of the Tarbolton club, who afterwards published his own poems, encouraged by Burns's success. Gilbert told him that the poem would 'bear being printed,' and they talked of sending it to a magazine. The first two epistles to John Lapraik, another small poet, are dated April 1785 (accounts of Lapraik, Sillar, and others are in the *Contemporaries of Robert Burns*, 1840). About the same time he wrote 'Death and Dr. Hornbook,' satirising one John Wilson, a village grocer and dispenser of medicine, who afterwards settled in Glasgow, became a teacher and 'session-clerk of the Gorbals,' and died in 1839. Theological controversy was rife in Burns's society; the adherents of the old Calvinism, known as the 'Auld Licht,' were opposed to the 'New Licht,' represented by the more rationalising school of which Blair and Robertson were conspicuous leaders. Taylor's 'Original Sin,' part of Burns's library, was a favourite book of the New Light party. Gavin Hamilton followed the New Light, while William Auld, minister of Mauchline (from 1742 to 1791), was strictly orthodox. In 1784–5 Hamilton was prosecuted by the session, then before the presbytery of Ayr, and finally before the synod, for alleged neglect of the Sunday. He was defended by Robert Aikin, writer in Ayr, also a friend of Burns. Burns threw himself into the controversy with characteristic vehemence, and produced some satires of startling vigour. He had shown his sentiments in an 'Epistle to John Goudie of Kilmarnock on the publication of (the second edition of) his Essays' (1785), attacking 'bigotry' and 'superstition.' He then wrote the 'Twa Herds,' referring to a story of a quarrel between two of the Old Light—Alex. Moodie and John Russell, minister at Kilmarnock—about April 1785. This, says Burns, was the first of his poems which saw the light. It was circulated in manuscript, and created 'a roar of applause.' 'Holy Willie's Prayer,' a rough but most pungent satire, soon followed, directed against one of Hamilton's opponents in the session. Burns represents the revolt of a virile and imaginative nature against a system of belief and practice which, as he judged, had degenerated into mere bigotry and pharisaism. He developed an unsystematic scepticism which often shows itself in his serious letters. His strong passions pushed his contempt for hypocritical and external asceticism into a practical disregard of the morality which it caricatured, and which he continued to respect. The New Light party, however, applauded some outbursts of questionable decency from their ally. The 'Holy Fair,' written a year or two later, was admired by Blair, who suggested the change of 'salvation' to 'damnation' in stanza 12. That Burns, like Carlyle, who at once retained the sentiment and rejected the creed of his race more decidedly than Burns, could sympathise with the higher religious sentiments of his class is proved by the 'Cottar's Saturday Night,' also written in 1785. It

describes his father's performance of family devotions, a duty in which Burns succeeded him, praying, it is said (CHAMBERS, i. 160), most impressively. A playful treatment of popular superstition is adopted at the same time in the 'Address to the De'il,' while the width of the poet's sympathetic observations of human nature is shown in the rollicking vigour of his most dramatic performance, the 'Jolly Beggars' (also of about this date). Burns's poetical activity at this period (1785–1786) was astonishing. Besides the poems already noticed, 'Twa Dogs,' the 'Vision,' the 'Dream,' 'Halloween,' the lines 'To a Mouse,' and 'To a Mountain Daisy,' and various songs, were written at Mossgiel. He was beginning to think of publication, which soon became desirable for a new reason. At Mauchline he had fallen in love with Jean Armour (*b.* 27 Feb. 1767), one of the 'six proper young belles' of the place celebrated in his rhyme. Her father was a master mason at Mauchline, and one of the Old Light. Some time in the spring of 1786 it became evident that Jean was about to give birth to a child by Burns. Burns hereupon gave her a written acknowledgment that she was his wife; and, according to the prevalent morals of their class, there was nothing very unusual in this order of events. Burns's farm, however, was not prospering, and Jean's father, indignant at the connection with a man who was at once idle and poor and heterodox, declared that the marriage must be dissolved. All parties, including Aikin, the writer of Ayr, appear to have thought —of course erroneously—that the destruction of the paper would be equivalent to a divorce. Jean, to Burns's indignation, gave way and surrendered the document (April 1786). Burns, disgusted with his position, resolved to emigrate, and obtained from a Dr. Douglas a place of 30*l.* a year as overseer of an estate in Jamaica. Hamilton now advised Burns to publish his poems in order to obtain the necessary passage-money. They were accordingly printed by John Wilson of Kilmarnock, and appeared at the end of July 1786. His friends had subscribed for 350 copies. On 28 Aug. 599 had been disposed of, leaving only fifteen on hand (CHAMBERS, i. 349). Burns made about 20*l.*, and his reputation was rapidly spread. Meanwhile, he still contemplated emigration. He made over the copyright of his poems to Gilbert Burns in trust for his illegitimate daughter, E. Paton. In July and August he did penance in the church at Mauchline, in order to obtain a certificate from the minister that he was a bachelor. For some time he had to keep out of the way in consequence of a warrant obtained by Armour to make him give security for maintaining his expected child. He was, however, back at Mossgiel on 3 Sept. 1786, when Jean gave birth to twins—a boy, Robert, and a girl, who soon died.

While still unsettled, Burns met Mary Campbell, daughter of a sailor from the neighbourhood of Dunoon, who had probably been known to him as a nursemaid in the family of Gavin Hamilton. He met her (14 May 1786) on the banks of the Ayr. They exchanged bibles as a mark of betrothment, and she agreed to accompany him as his wife to Jamaica. (Burns's bible came into the hands of a nephew of Mary Campbell, who emigrated to Canada, where it was bought and presented to the trustees of the Burns monument on 25 Jan. 1841.) The passion is apparently commemorated in 'The Highland Lassie,' 'Will ye go to the Indies, my Mary?' and especially in his most pathetic poems, 'To Mary in Heaven' (about October 1789), and 'Highland Mary' (14 Nov. 1792). They prove this passion to have made the most enduring impression upon him. Mary, after spending the summer with her parents at Campbelton, caught a fever from a brother whom she nursed at Greenock, and died there in October 1786. (A monument to her in the Greenock churchyard was raised by subscription, and consecrated on 25 Jan. 1842.) Burns was very reticent in regard to this connection. After his betrothal to Mary he still speaks of loving Jean to distraction (to D. Brice 12 June 1786); and, in spite of his melancholy, he could write humorous and sentimental poems. Some verses of farewell to Eliza, said to be one of the 'belles of Mauchline,' seem to imply other flirtations.

Burns attributes his abandonment of the East Indian expedition to a letter from Blacklock (dated 4 Sept. 1786), the blind poet, to whom the poems had been sent by Mr. Lawrie, minister of Lowdon. Blacklock expressed delight and astonishment, and suggested a second edition. Other inducements co-operated. Dugald Stewart had read three of the poems to Blacklock, his attention having been drawn to them by Mr. Mackenzie, surgeon at Mauchline. On 23 Oct. Mackenzie took Burns to dine at Stewart's villa at Catrine, on the Ayr. Burns commemorates this meeting, at which he was much pleased with Stewart and another guest, Lord Daer, son of the Earl of Selkirk. Meanwhile his printer at Kilmarnock refused to undertake a second edition unless Burns would advance 27*l.* for the paper. This, he says, is 'out of my power.' A friend, Mr. Ballantyne of Ayr, offered to advance the money, but advised

him (according to Gilbert Burns) to go to Edinburgh for a publisher. He decided upon this plan, and just before starting made acquaintance with Mrs. Dunlop of Dunlop, who had been greatly struck by the 'Cottar's Saturday Night.' (Mrs. Dunlop died 24 May 1815, aged 84.) She remained his friend and correspondent through his life, with the exception of a coolness in its last year. Through Mrs. Dunlop he became a correspondent of Dr. Moore, author of 'Zeluco,' to whom he wrote (2 Aug. 1787) the autobiographical letter which (with the statements of Gilbert Burns and Murdoch, all printed by Currie) is the main authority for his early life. Burns left Mossgiel on 27 Nov. 1786, riding on a borrowed pony to Edinburgh, which he reached next day. He shared the lodgings of John Richmond, previously a clerk of G. Hamilton's, in Baxter's Close, Lawnmarket. He took off his hat before the house of Allan Ramsay, and visited the grave of the poet Robert Fergusson (1751–1774), to whom he obtained leave to erect a monument in February 1787. He finally paid the bill for this (5*l.* 10*s.*) in February 1792. On 7 Dec. he attended a masonic meeting and was introduced to Henry Erskine, the dean of faculty, by his friend, Mr. Dalrymple of Ayr. Dalrymple was also a cousin of Lord Glencairn, for whose patronage Burns always expressed the warmest gratitude. Glencairn had read the poems, and at once induced the members of the Caledonian Hunt to subscribe to a second edition. Henry Mackenzie, the 'Man of Feeling,' published an enthusiastic review of them in the 'Lounger' (9 Dec. 1786), calling him a 'heaven-taught ploughman.' They had been already favourably noticed in the 'Edinburgh Magazine' for October, and extracts had been given in the November number. Mackenzie's critical utterance was authoritative, and Burns was welcomed by all the literary celebrities of the place. The Duchess of Gordon, Lord Monboddo (whose daughter, Eliza Burnett, he specially admired), Robertson, Blair, Gregory, Adam Ferguson, and Fraser Tytler received him into their society. Burns remained at his humble lodgings, and made acquaintance with less exalted circles. He belonged to one of the convivial clubs common at the time, called the 'Crochallan Fencibles,' which met at the house of one Douglas, famous for singing a Gaelic song called 'Crochallan' (see *Memoirs of W. Smellie*, ii. 255). Burns contributed some verses, not worthy of his better moments, to a collection of the imaginable kind, and became intimate with W. Nicol, of the high school, Smellie, Dunbar, A. Cunningham, and others, who appear in his verses and correspondence.

His behaviour in the higher society has been described by Dugald Stewart (letter to Currie) and one of his biographers, Josiah Walker. They agree as to his uncorrupted simplicity, and the extraordinary force and versatility of his conversation. With the dress and manners of a plain farmer, he took his proper position among social superiors, who were all his inferiors in intrinsic power. Burns's genuine independence of spirit made him rather over-sensitive to any appearance of neglect. He was occasionally led into 'breaches of decorum' from this cause or from inexperience. But he made himself respected among men, while his manner to ladies is said to have been 'extremely deferential' and perhaps a little over-strained in the direction of gallantry. The Duchess of Gordon said that he was the only man who 'carried her off her feet.' Scott, then a lad of sixteen, saw him at Dr. Ferguson's, whither he was brought by Stewart. Burns was affected to tears by some lines from Langhorne under the print of a dead soldier. Scott was rewarded by a kind look and word for identifying the quotation. Scott speaks of Burns's 'dignified plainness and simplicity,' and says that his most remarkable feature was the eye, which 'literally glowed' when he spoke with interest. 'I never saw such another eye,' says Scott, 'in any human head.' John Pattison, some years later, speaks of his 'matchless eyes,' and his friend Syme says that they were like 'coals of living fire' (Chambers, iv. 157, 174). The second edition of his poems appeared on 21 April 1787, with a preface expressive of sturdy self-respect: 'I was bred to the plough and am independent.' There were 1,500 subscribers for 2,800 copies. He ultimately received about 500*l.*, but his publisher (Creech) was dilatory in payment, and Burns waited many months in suspense as to his plans. He expresses the belief that his 'meteor-like' success would only last while it had the charm of novelty (letter to Blair, 3 May 1787). He had told Lord Buchan in the previous February that he should return to 'woo his rustic muse . . . at the ploughtail.' In the spring of 1787 Burns made an agreement with James Johnson, an engraver, who was preparing a collection of Scotch songs. The first volume appeared in May, with two songs acknowledged by Burns. He continued during the rest of his life to contribute original songs and to collect others, many of them modified or completely rewritten by himself. He undertook this from patriotic motives, and neither asked nor received

payment. He made some tours in the summer, during which he inspected farms and collected songs. Their chronology has been matter of some dispute (see CHAMBERS, ii. App. p. 315). His first tour was from 5 May to 9 June, with Robert Ainslie, a young writer who was very intimate with him at this time (for account of Ainslie, who died 11 April 1838, in his seventy-second year, see *Land of Burns*, p. 87). He travelled through Dunse to Coldstream, crossing the bridge to be in England, Kelso, Jedburgh, and after rambles about the Tweed to Alnwick, Warkworth, Newcastle, Carlisle, Dumfries, whence he visited Dalswinton to look at a farm already offered to him by Mr. Patrick Miller (letter to J. Ballantyne, 14 Jan. 1787), and finally to Mauchline. Here he was at first disgusted by the servility of the Armours, but soon renewed his old relations with Jean. During the latter part of June he visited the West Highlands, writing a bitter epigram upon the worship of the Duke of Argyll at Inverary, and returning by Paisley. After spending July at home he returned to Edinburgh, partly to see his publisher, on 7 Aug. Richmond having taken a new lodger, he now chummed with W. Nicol, a self-taught teacher at the high school, conspicuous for roughness and almost savage irascibility. With Nicol he started (25 Aug.) for a tour in the East Highlands, by Falkirk and Stirling, where he gave grievous offence by a Jacobite epigram on a window of the inn; thence to Crieff, Dunkeld, and Blair, where he was kindly received by the Duke of Athole, in whose family his friend Josiah Walker was then tutor. He went by Dalwhinnie, through Strathspey, to Aviemore and Dalsie; thence by Kilravock to Fort George and Inverness, and returned by Nairn, Forres, and Fochabers. At Gordon Castle Nicol took offence upon not being immediately invited with his friend, and forced Burns to drive off. They next visited Aberdeen, saw Burns's relations at Stonehaven, and went by Montrose and Perth to Edinburgh (16 Sept. 1786). A correspondence followed with John Skinner, author of 'Tullochgorum'—which Burns extravagantly called the 'best Scotch song Scotland ever saw'—whom he had accidentally missed seeing. A final tour with Dr. James Makittrick Adair [q. v.] took place, according to Chambers (Adair writing to Currie erroneously places this in August), to Stirling again, where he smashed the old inscription, and to Harveiston, Clackmannanshire, where he was detained by heavy floods, making excursion to Sir W. Murray's at Ochtertyne in Strathearn, and visiting Ramsay, afterwards a friend of Scott's, at Ochtertyne in Menteith. He returned by Kinross and Queensferry, reaching Edinburgh on 20 Oct., whence he immediately wrote to Miller expressing his desire for one of his farms, and sensibly saying that he desired a small farm —'about a ploughgang'—at a fair rent. He now lodged with a Mr. William Cruikshank, a colleague of Nicol's, at 2 St. James's Square.

Burns lingered at Edinburgh, seeking to obtain payment from Creech, and trying to arrange for some permanent settlement. He wrote verses to his 'rosebud,' the twelve-year-old daughter of his host Cruikshank. He wrote admiring letters to Miss Margaret Chalmers, a connection of G. Hamilton's, whose acquaintance he had made at Blacklock's. He saw her and her cousin, Charlotte Hamilton, on his tour with Dr. Adair (afterwards married to Miss Hamilton) at Harveiston, Clackmannanshire, and greatly admired both ladies. He celebrated Miss Chalmers as 'Peggy' in a couple of songs. He tells her of another visit which he had paid to Dumfries in order to settle upon a farm. He had decided to leave Edinburgh in December, when he was detained by an injury to his knee from the upset of a coach. He had been invited to drink tea the next day (8 Dec.) with a Mrs. M'Lehose, and he had written to her a letter accepting the invitation, which became the first of a remarkable correspondence. Mrs. M'Lehose (*b.* April 1759) had been a Miss Agnes Craig, daughter of Andrew Craig; she was first cousin of Lord Craig, judge of the court of session, and her mother was niece of Colin M'Laurin, the mathematician. In 1776 she married James M'Lehose, who deserted her, and was now settled in the West Indies, while she was living in Edinburgh with three infants, supported chiefly by Lord Craig and a small pittance from her husband's relations. Burns was introduced by a common friend, Miss Nimmo. Burns was laid up six weeks by his accident, and was unable to see Mrs. M'Lehose in person until 4 Jan., when he got out in a chair. They afterwards met several times till he left Edinburgh on 18 Feb. Their letters are signed Clarinda and Sylvander. They write high-flown sentiment, exchange poetry, and indulge in religious discussions. Mrs. M'Lehose tries to convert him to Calvinism. She has to remind him at starting that she is a married woman; she warns him to keep strictly within the bounds of delicacy, begs him to be satisfied with the 'warmest, tenderest friendship,' and consults a spiritual adviser, Mr. Kemp, minister of the Tolbooth church, and afterwards offends two unnamed friends by

her continued intimacy. Burns raves in rather stilted phrases, and declares that he 'loves to madness and feels to torture.' Burns apparently considered that his marriage to Jean Armour was dissolved, and intimates a vague hope that Mr. M'Lehose may cease to be an encumbrance to his wife; but the natural end of such a correspondence must have been obvious to both parties. Meanwhile Jean Armour was again expecting to become a mother. She had been turned out (or, as she says, WADDELL, vol. ii. App. xxii., prevented from returning from a visit to Mr. Muir at Tarbolton Mill) by her father. Burns, still confined by his accident, wrote to a friend to help her. On 16 Feb. Burns went to Glasgow, and thence to Mauchline. He reconciled Jean to her mother. He again looked at Miller's farm at Ellisland, and returned to Edinburgh, where he announces (to Miss Chalmers, 14 March 1788) that he has finally taken the lease. He soon afterwards settled with Creech, receiving, it seems, about 500*l.* (CHAMBERS, ii. 248). (He says only a little over 400*l.*, letter to Moore, 4 Jan. 1789. Creech, according to Heron (p. 31), professed to have paid Burns 1,100*l.* The copyright was sold for 100*l.*, and Burns had, therefore, no interest in later editions, to which he gratuitously contributed some new songs.) He at once advanced 180*l.* to help his brother Gilbert, who was still struggling on with Mossgiel. The debt was finally repaid by Gilbert from the profits of an edition of his brother's works more than thirty years afterwards. Just before this Burns had finally obtained a qualification for the excise. The advisability of obtaining such a place—the only piece of patronage easily accessible—had been discussed by his friends before he first came to Edinburgh (letter to R. Aiken, October 1786), and he applied for it to his patrons, Lord Glencairn and R. Graham of Fintry, apparently in this January. He hesitated for some time between farming and the excise, and finally decided to take the farm, keeping the appointment as something to fall back upon. The order to give him the necessary two weeks' training as an exciseman was issued to an officer at Tarbolton 31 March 1788. By the end of March Burns, who had continued his letters to Clarinda declaring that he would love her for ever, was back at Mossgiel, making arrangements for his new life. When at a distance from Edinburgh the influence of Mrs. M'Lehose apparently declined, and he was moved by the older claims of Jean. About this time (the date is uncertain) Jean gave birth to twin daughters, who died in a few days, and in the course of April Burns had privately acknowledged her as his wife (see a letter to James Smith, 28 April). A legal ceremony was performed in Gavin Hamilton's house 3 Aug. (*Land of Burns*, i. 23). On 5 Aug. the pair acknowledged their marriage in Mauchline church, when they were duly admonished, and Burns gave a guinea to the poor.

Clarinda was naturally indignant. Burns made such apology as he could a year later (letter of 9 March 1789), and wrote a few letters to her in 1791–2, in one of which (27 Dec. 1791) he encloses the fine poem, 'Ae fond kiss, and then we sever.' The first of these letters tells her that during their first intimacy he was 'not under the smallest moral tie to Mrs. B.,' and could not know 'all the powerful circumstances that omnipotent necessity was busy laying in wait for him.'

Burns was now resolved to lead the life of a steady farmer at Ellisland. It consisted of one hundred acres in a beautiful situation on the south bank of the Nith, six miles from Dumfries. Allan Cunningham, whose father was factor to the estate, says that Burns made a poet's choice, not a farmer's. He took a lease for seventy-six years, at a rent of 50*l.* for the first three years, and afterwards 70*l.* Mr. Miller was to give him 300*l.* to build a farm-steading and enclose the fields. Burns came to reside on 13 June, and set about building his house, his wife meanwhile staying at Mauchline, forty-six miles off, where he visited her occasionally. He refers to her in 'O a' the airts the wind can blaw,' and 'O were I on Parnassus' hill.' He settled his wife in the new house in the first week of December. The songs, 'I hae a wife o' my ain,' 'Auld Lang Syne,' and 'My Bonnie Mary' (the last two sent to Mrs. Dunlop as old Scotch songs), belong to this time. On 18 Aug. 1789 a child was born to him, named Francis Wallace (in honour of Mrs. Dunlop, a descendant from William Wallace's brother). The farm was not doing well, while his family was increasing, and Burns thought, according to Allan Cunningham, that by working it chiefly for the dairy he could leave the superintendence to Mrs. Burns and her sisters, while he could take up his appointment in the excise. He accordingly obtained from Mr. Graham an appointment to his district. It brought in 50*l.* a year, from which 10*l.* or 12*l.* expenses were to be deducted, with a pension for widow and orphans. It involved the duty of riding two hundred miles a week over ten parishes. Burns seems to have discharged his duties vigorously, though judiciously shutting his eyes to occasional peccadilloes of poor neighbours (CHAMBERS, iii. 83). The work left him little leisure for poetry, and exposed him to some temptations. Though

occasionally out of spirits (he composed about this time the pathetic verses to 'Mary in Heaven'), his more jovial humours have left permanent traces. About September 1789 he wrote 'Willie brew'd a peck o' maut,' celebrating a convivial meeting with Allan Masterson and his old chum Nicol, then on a visit to Moffat. Nicol soon afterwards bought a small estate at Laggan, not far from Burns, where other meetings were probably held. Another famous song, the 'Whistle,' describes a drinking contest held 16 Oct. 1789 (CHAMBERS, iii. 67–71), where three gentlemen, Captain Riddel of Friar's Carse, Fergusson of Craigdarroch, and Sir Robert Lawrie, drank against each other for a whistle won, according to tradition, by a similar contest of a previous Sir Robert Lawrie against a gigantic Dane. Burns looked on to see fair play, writing his poem, and keeping himself tolerably sober. Fergusson won, and Lawrie never quite recovered the contest. In the same season Burns made the acquaintance of Francis Grose, then visiting Friar's Carse upon an antiquarian expedition, and addressed to him the lines beginning 'Hear, Land o' Cakes and brither Scots.' Burns asked Grose to make a drawing of Alloway Kirk, as the burial-place of his family, and Grose consented on condition that Burns should give him a witch story. This was the occasion of 'Tam o' Shanter,' written (as Mrs. Burns told Lockhart) in one day in his favourite walk by the Nith. According to the country story Tam and Kate represent one Douglas Graham and his wife, Helen M'Taggart, whom Burns had known at Kirkoswald. A letter to Grose, in which Burns gives a version of the legend, was first printed in Brydges's 'Censura Literaria' (1796). The poem first appeared in Grose's 'Antiquities of Scotland,' published April 1791, and it was immediately received with applause.

At the end of 1790 Burns appears as accommodating one Alexander Crombie with a bill for 20*l.*, and about the same time he is partly paying a bill for books supplied by Mr. Peter Hill, including a family bible, Shakespeare, 'Ossian,' 'Don Quixote,' 'Joseph Andrews,' 'Roderick Random,' Garrick's and Cibber's works, some collections of essays, the 'Marrow of Modern Divinity,' Blair's 'Sermons,' two or three theological works, and a map of Scotland. On settling at Ellisland Burns had set afoot a scheme for a local library, of which he sent an account to Sir John Sinclair, published in the third volume of the 'Statistical Account of Scotland.' In October 1790 Burns also paid for the funeral expenses of his younger brother William (*b.* 30 July 1767), who died in September of that year, having settled in London as a saddler, with an introduction from Burns to his old teacher, Murdoch (letters between the brothers and Murdoch were first published in CROMEK's *Reliques*).

The farm enterprise was never successful. Burns's various distractions are enough to account for a failure, and he was apparently a careless master and not very skilful in the business (CHAMBERS, iii. 139). One of the last notices of Burns at Ellisland is a story told to Currie by two English tourists, who found him (in the summer of 1791) angling in the Nith with a foxskin cap, a loose greatcoat, and an 'enormous highland broadsword.' He entertained them hospitably with boiled beef and vegetables and barley broth, and with whisky punch in a bowl of Inverary marble, a marriage gift from his father-in-law, for which, according to Chambers (iii. 191), a later possessor refused 150*l.* Carlyle disbelieves this anecdote, which is also disputed by Mrs. Burns, who ridicules the 'broadsword,' and adds that he never angled (WADDELL, ii. App. xxiv.) He always loved animals and detested field sports (see verses on the wounded hare and the 'Brigs of Ayr'). By this time Burns had resolved to throw up his farm. In a 'third epistle to Mr. Graham of Fintry' (assigned to the summer of 1791), he hints a desire for a further appointment. He had hoped for an advance to a supervisorship, and was put on the list for such an appointment; but his interest had suffered by the death of Lord Glencairn (January 1791) (see letter to Dr. Moore, 28 Feb. 1791), upon whom he now wrote his fine 'Lament.' He obtained, however, through Graham, an appointment as exciseman in Dumfries, at a salary of 70*l.* Patrick Miller was willing to part with the farm, and Burns settled at Dumfries in December 1791, first (till May 1793) in the Wee Vennel, now Bank Street, and afterwards in the Mill Vennel, now Burns Street. A third son, William Nicol, had been born 10 April 1791, and a few days before an illegitimate daughter by Anne Park (the result of an unfortunate amour during Mrs. Burns's absence at Mauchline), whom Mrs. Burns brought up with the other infant. Like Burns's other two daughters she was christened Elizabeth, and afterwards became Mrs. Thomson, living at Pollockshaw, Renfrewshire (CHAMBERS, i. 260). A final visit to Edinburgh took place just before the departure to Dumfries, and a final interview with Mrs. M'Lehose, to whom soon afterwards he sent 'Ae fond Kiss,' 'Wandering Willie,' and some other songs. At Dumfries Burns made acquaintance with some of the higher families, and especially with

Maria Riddel, originally a Miss Woodley, at this time wife of Walter Riddel, younger brother of Captain Riddel of Glenriddel (at a house called for the time Woodley Park, and before and afterwards known as Goldielea). Mrs. Riddel, still under twenty, was a beauty and a poetess. She and her husband welcomed Burns to their house, where there was a fine library, but where Mr. Riddel appears to have encouraged excessive drinking.

The strong political animosities excited by the French revolution were now beginning to show themselves, and Burns incurred the suspicion of the governing party. He had previously passed for a Jacobite, and by his epigram at Stirling (which also insults George III, then suffering his first publicly known attack of insanity), and by some passages in his poems, provoked an indignation which seems strange at a period when Jacobitism was little more than a fanciful sentiment. Burns, it is clear, had none of the political principles generally connected with the name. His Jacobitism was composed of patriotic Scotch sentiment, a romantic feeling for the exiled Stuarts, common in the anti-Calvinistic classes of Scotch society, and a pretty hearty contempt for the reigning family. But his strongest political sentiment, so far as he was at all a politician, might be rather called republican. It was the proud sentiment of personal independence and contempt for social distinctions, so strongly marked in his behaviour and writings from first to last, and which he afterwards embodied, with his astonishing power of condensed utterance, in the famous lines, 'For a' that and a' that' (January 1795). This tendency led him to sympathise with the hopes of the revolutionary party then shared by so many ardent young men in England.

On 27 Feb. 1792 Burns was despatched to watch an armed smuggler, who had got into shallow water in the Solway Firth. He was left on guard while his superior officers went to Dumfries for some dragoons. While waiting he composed the spirited song, 'The Deil's awa' wi' the Exciseman,' and on the arrival of the soldiers led them to the assault, and was the first to board the ship. Lockhart first tells this story, which has been substantiated by W. Train (Blackie's *Burns*, i. ccxliii). The ship was condemned and her stores sold. Burns bought her guns, four carronades, for 3*l.*, and sent them as a present to the French legislative body (Chambers, iii. 22). (The convention was not in existence till September, and war was not declared till January 1793.) The suspicion which such conduct might suggest seems to have increased soon after, and in December 1792 Burns wrote a painful letter to Mr. Graham of Fintry, stating that an inquiry had been ordered into his political conduct, declaring that he was afraid of dismissal, owing to the 'dark insinuations of hellish groundless envy,' avowing his attachment to the British constitution, and saying that he was unnerved by the thoughts of his family. From a letter written 13 April 1793 to Mr. Erskine of Mar, who had heard that Burns was actually dismissed, and had offered to head a subscription for him, it appears that the dismissal had only been prevented by Graham's interest. Burns speaks eloquently and indignantly of the possible injury to his fame, and declares that he will preserve his independence. He had been told that his business was 'to act, not to think,' and though not dismissed, his prospects of promotion seemed to be blasted. Although his superior, Alexander Findlater, thought that he had exaggerated, it is plain that he was deeply stung by the rebuff, and was no doubt placed in a humiliating position. A reprimand for some trifling neglect of duty seems to be confused with this political rebuff. Burns belonged to a small club with John Syme, a distributor of stamps, who afterwards helped Currie in preparing a memoir, Maxwell, a physician, and others. They appear to have held secret meetings, and Burns produced political squibs, the 'Tree of Liberty' (first published in the people's edition of 1840), and others suppressed for the time. He joined the volunteers formed in 1795, and wrote a spirited invasion song in order to show his loyalty. He was, however, nearly forced into a duel for giving an ambiguous toast, 'May our success in the war be equal to the justice of our cause!' A toast to Washington as a greater man than Pitt also gave offence, to Burns's annoyance. Miss Benson, afterwards Mrs. Basil Montagu, met him at this time at a ball, and tells of the disgust which he expressed for the 'epauletted puppies' who surrounded her. Lockhart tells a story from a Mr. M'Culloch who saw Burns in the summer of 1794, when he was generally avoided by the respectable attendants at a county ball, and quoted Lady Grizel Baillie's verses, 'His bonnet stood ance fu' fair on his brow.' Scott, in his review of Cromek's 'Reliques' in the 'Quarterly,' told a story on the authority of Syme, according to which Burns, in a paroxysm of shame, first drew a sword upon his friend, and then dashed himself on the floor; but the story apparently refers to a mere bit of mock-heroics (see Peterkin's *Review*, &c.) There were other causes than political suspicions for Burns's decline in public favour. He so far surmounted this, in fact, that he appears to have

had some prospect of preferment. After the first outbreak of the war, the extreme suspicions declined, and though he wrote election ballads on the whig side, he seems to have been at least tolerated. A supervisorship, he says (letter to Heron, 1795), would bring from 120*l.* to 200*l.* a year; and he might look forward to a collectorship, which varied from 200*l.* to 1,000*l.* a year. This, however, depended on the very doubtful possibility of political patronage. At the same time he clearly gave way to indulgences of a discreditable kind. His friends, James Gray, a schoolmaster, and Findlater, his superior officer, declare (in letters first published by A. Peterkin in 1815) that he never became openly reckless or degraded. Gray speaks of his extreme interest in the education of his children. Burns had formerly been made an honorary burgess of Dumfries, and was now allowed the privilege of sending his sons to the school on the footing of a real freeman of the town. He was also admitted a member of the town library, to which he presented some books. Burns was often received on equal terms by the respectable inhabitants, and his friends testify that they never saw him drunk. He continued to perform his official duties with zeal and regularity (see CHAMBERS, iii. 83, 147; WADDELL, ii. App. xxxi.) But his friends have also to admit that he frequently went beyond the bounds of prudence; and he was apparently often in company of a disreputable kind, and gave way to very mischievous indulgences. On 31 Dec. 1792 he tells Mrs. Dunlop that hard-drinking is 'the devil to him.' He has given up taverns—for the time—but the private parties among the hard-drinking gentlemen of the country do the mischief. At the end of 1793 he was at such a party at Walter Riddel's, became scandalously drunk, and was brutally rude to Mrs. Riddel. Although he expressed the bitterest remorse next day, the Riddels broke with him for some time, and Burns wrote some bitter lampoons on the lady. The quarrel extended to the Riddels of Glenriddel. Captain Riddel died the next April (1794) still unreconciled, when Burns wrote a sonnet expressing his regret. A year or so later Mrs. Walter Riddel became partly reconciled. She saw him before his death, and wrote an appreciative obituary notice of him soon after in the 'Dumfries Journal.' It is clear that, though Burns was neither so poor nor so neglected as is sometimes said, his weaknesses had injured his reputation, and were trying his constitution.

Burns's poetical activity occasionally slackened, but never quite ceased. In September 1792, George Thomson, clerk to the trustees for the encouragement of Scotch manufactures, had designed a new collection of Scotch songs, to be more carefully edited and more elegantly got up than Johnson's 'Museum.' Thomson and his collaborator, Andrew Erskine, applied to Burns to write songs for melodies which they would send him. Burns took up the project enthusiastically. He wrote songs at intervals and sent them to Thomson with many interesting letters originally published in the fourth volume of Currie's work. Among them are some of his most popular songs. 'Scots, wha hae wi' Wallace bled' is said by Syme to have been composed during a tour which they made at the end of July 1793, while riding in a storm across the wilds of Kenmure. Burns sends it to Thomson in the following September, saying that he composed it 'in my yesternight's evening walk.' It seems, however, to have been already in the hands of Johnson; and the last statement may refer to a final redaction. As Burns occasionally indulged in little mystifications, the date must remain uncertain. 'Auld Lang Syne' had been sent just before, as taken down from 'an old man' singing. Other songs, such as 'O, my Luve's like a Red, Red Rose,' and 'A Vision,' the last of which refers to a favourite walk of Burns, near the ruins of Lincluden Abbey, appeared in the fifth volume of Johnson's 'Museum' (December 1796, after Burns's death), but had been sent to Johnson in 1794. Several songs addressed to Chloris were written in 1794–5. Chloris, or the 'Lassie wi' the lint-white locks,' was a Mrs. Whelpdale, daughter of a farmer named Lorimer, who had been married and deserted at the age of seventeen. The homage in this case appears to have been purely poetical. Burns adopted the phraseology of a lover in celebrating any woman; even Jesse Lewars, who helped to nurse him in his last illness, and to whom (in 1796) he addressed 'Oh, wert thou in the cauld blast,' written on the spur of the moment to a tune which she played to him, and which was afterwards set to music by Mendelssohn.

For all these poems Burns absolutely refused to accept money. He told Thomson at starting that his songs were 'either above or below price,' and only kept 5*l.* sent to him by Thomson in 1793 because a return would 'savour of affectation,' declaring that, if any more were sent, he would be henceforth a stranger. He had some correspondence with London journalists, having sent to the 'Star,' then edited by Peter Stuart, a letter, dated 8 Nov. 1788, protesting against a sermon in which a Mr. Kirkpatrick of Dunleath had spoken ungenerously of the Stuart dynasty,

and in 1789 'Delia, an Ode.' Stuart asked Burns to contribute to the paper, offering, says his brother, Mr. Daniel Stuart (*Gent. Mag.* July 1838, p. 24), a salary 'quite as large as his excise emoluments.' Burns accepted an offer of a gratuitous copy of the paper in some humorous verses, but declined to write. Perry, in 1794, offered him a regular salary for contributions to the 'Morning Chronicle.' Burns again declined, saying that he thought of offering some prose essays, but that a copy of the paper would be sufficient reward. Probably known contributions would have destroyed his prospects in the excise, which were now improving. Burns's refusal to take money has been contrasted with his wrath against Creech for not paying him. 'I'll be damned if I ever write for money,' he said to a friend (see CHAMBERS, iii. 173, 316). His indignation against the delay of Creech in handing over the produce of the subscription was natural; and Burns apparently saw nothing degrading in such a reward for poems not originally written for gain. But it was a different thing to pledge himself to write regularly for money. His contempt for mercenary work was thoroughly honourable, and he was in all probability right in thinking that such a practice would have been fatal to the spontaneity which marks all his best work. His patriotic interest in Scotch song was a motive for his contributions to Johnson and Thomson which he honourably considered as a sufficient reward in itself, and desired to be mixed with no lower motive. Thomson behaved honourably, though he was attacked for his share in the matter. Only six (out of over sixty) songs given to him had appeared before Burns's death. He immediately gave up his rights in order that the songs might appear as new in the collection of Burns's works published for the benefit of the family, and also handed over the correspondence. He died in February 1851, aged 94. Over 180 songs had been contributed by Burns to Johnson's 'Musical Museum,' but of these only forty-seven were admitted by Currie as wholly composed by Burns.

Burns's income at Dumfries, including various perquisites (seizures of smuggled rum and so forth were divided among the officers), has been calculated at 90*l.* a year (CHAMBERS, iv. 124). His second house was an improvement; he kept a servant and lived in substantial comfort. His indulgences and a life of constant excitement of various kinds had told upon his great natural strength. On 25 June 1794 he tells Mrs. Dunlop that 'a flying gout' is likely to punish him for the follies of his youth. In the autumn of 1795, the death, at Mauchline, of his daughter, Elizabeth Riddel (*b.* 4 Nov. 1793), greatly distressed him. He was laid up with an accidental complaint from October 1795 till the following January. When recovering he fell asleep in the open air on returning late from a carouse at the Globe Tavern, and an attack of rheumatic fever followed. His state of health soon became alarming. A young revenue officer named Hobie took his duties, when his incapacity to work would have deprived him of half his salary. He managed to attend masonic meetings on 28 Jan. and 14 April, but his health rapidly declined. He was taken on 4 July to Brow, on the Solway, to try sea-bathing. A demand for 7*l.* 4*s.* on account of his volunteer uniform greatly distressed him, and he was driven to ask loans of 10*l.* from his cousin, James Burnes of Montrose, and of 5*l.* from Thomson. Both sent at once the sums requested. Mrs. Burns had been left at Dumfries expecting her confinement, and Burns's last letter was to his father-in-law, requesting Mrs. Armour to come to her daughter. He returned from Brow 18 July, sank rapidly, and died 21 July 1796. A great concourse attended his funeral on the 25th, when the volunteers fired three volleys over his grave. A posthumous son, called Maxwell in honour of his medical attendant and friend, was born during the funeral service. A mausoleum was raised by public subscription, to which his remains were transferred, 9 Sept. 1815. The building was completed in 1817. Burns left only a few trifling debts. Syme and Maxwell started a subscription for the family, which finally amounted to 700*l.* James Currie, a Liverpool physician, an old college friend of Syme, who had once met Burns in 1792, undertook, with the help of Syme and Gilbert Burns, to prepare a memoir and edition of the works. This appeared in 1800, and realised a sum of 1,400*l.* for the family. Robert, the eldest son, a boy of much promise, studied at Edinburgh and Glasgow, and got a place in the stamp-office in 1804. He lived there, eking out his income by teaching, till he was superannuated in 1853, and returned to Dumfries. He died 14 May 1857, aged 70. Two other sons, Francis Wallace (*b.* 18 Aug. 1789) and the posthumous son, Maxwell, died early, the first 9 July 1803, the second 25 April 1799. Two others, William Nicol (*b.* 9 April 1791) and James Glencairn (*b.* 12 Aug. 1794), received cadetships through the Marchioness of Hastings, and rose to be colonels in the East India Company's service. James died 18 Nov. 1865, and William 21 Feb. 1872. The widow received a pension of 50*l.* from

Lord Panmure in 1817, an attempt to raise a subscription having failed. She gave it up a year and a half later, when her children were able to support her. She died 26 March 1834. A portrait is given in the 'Land of Burns,' p. 70. The mother, Agnes Burns, lived with her son, Gilbert, and died 14 Jan. 1820, in the eighty-eighth year of her age. Gilbert (*b.* 28 Sept. 1760) lived at Mossgiel till 1797; he afterwards took a farm at Dinning, then one belonging to a son of Mrs. Dunlop, near Haddington, and finally became factor of Lady Blantyre at Lethington. Here he lived twenty-five years, dying 8 Nov. 1827. He married a Miss Breckonridge, and had six sons and eight daughters. Burns's sister, Isobel, born 27 June 1771, became a Mrs. Begg, lived to give information about her brother to Chambers for his work published in 1851, and died 4 Dec. 1858. Another sister, Annabella, died, aged 67, on 2 March 1832.

Burns was 5 ft. 10 in. in height, of great strength, and rather heavy build, with a 'ploughman's stoop.' His features were rather coarse (Scott says more massive than his portraits suggest), and his dress often slovenly. His air was often melancholy and rather stern, but in conversation the face became singularly animated and expressive of pathetic, humorous, and sublime emotions, and was lighted up by eyes of unequalled brilliancy. The following is a list of his portraits: 1. The most authentic is that painted by Alexander Nasmyth in 1787. It was first engraved by John Beugo for the Edinburgh edition. The original picture is in the National Gallery, Edinburgh. A replica, 'touched upon by Raeburn,' is in the National Portrait Gallery. Another copy belongs to the Cathcart family, of Auchindrane, Ayr. A small cabinet picture by Nasmyth, an engraving of which is a vignette in Lockhart's 'Life,' is at Marchmont. 2. A portrait, by Peter Taylor, belonged to the painter's widow, and was bequeathed to William Taylor of Linlithgow, who exhibited it at the Crystal Palace centenary, 25 Jan. 1859. It was engraved by Horsburgh in 1830, and published by Constable with attestations of its fidelity. Though recognised by various friends, it is said to resemble Gilbert Burns rather than Robert. 3. A silhouette was taken by one Miers in 1787, of which Burns sent copies to his friends (see *Address to William Tytler*). An engraving is given in Hogg & Motherwell's edition. 4. An admirable chalk drawing, by A. Skirving, now in possession of Sir Theodore Martin (*Notes and Queries*, 6th series, iv. 426, 476), engraved in Belfast editions of 1805 and 1807, and in Blackie's edition (1843), gives the best impression of his appearance. It closely resembles No. 1, but the relation between them seems to be uncertain. 5. A portrait by David Allan was introduced in an illustration of the 'Cottar's Saturday Night' (1795). Burns tells Thomson (May 1795) that some people think it better than Nasmyth's, though he was not personally known to Allan. 6. In the same letter Burns speaks of a miniature then being executed as a 'most remarkable likeness.' A portrait, identified with this by Dr. Waddell, together with a pendant, said to be the poet's son, Robert, are engraved in Waddell's edition of Burns, where a statement of the evidence for their authenticity is given (Waddell, ii. App. lxvii–lxxx). The evidence is very weak, and, unless the painter and engraver were utterly incompetent, or Burns's skull became distorted, and his nose became aquiline instead of straight in eight years, this likeness is, at best, a grotesque caricature. 7. Dr. Waddell also acquired a portrait said to represent Burns, at Irvine, at the age of twenty or twenty-two (see *Notes and Queries*, 4th series, iv. 274, 318, 392, 395, 543).

Criticism of Burns is only permitted to Scotchmen of pure blood. Admirable appreciations may be found in the essays of Carlyle and Nichol (see below). Yet it may be said that, if there are more elegant and subtle song-writers in the language, no one even approaches Burns in masculine strength or concentrated utterance of passion. Though all his writings are occasional, he reflects every mood of the national character, its tenderness, its sensuous vigour, and its patriotic fervour. Like Byron, he always wrote at a white heat, but, unlike Byron, he had the highest lyrical power, and, if he sometimes fails, he does not fail by excessive dilution. He is only insipid when he tries to adopt the conventional English of his time, in obedience to foolish advice from Dr. Moore and others. The personal character of Burns must be inferred from his life. Its weaker side is well set forth in an essay by Mr. R. L. Stevenson in the 'Cornhill' for October 1879. His coxcombry, however, seems to be there a little exaggerated. Though it may be granted that in his relations to women he showed an unpleasant affectation as well as laxity of morals, it must be said that he was never heartless, that he did his best to support his children, that he was a good father and brother, and that, if his spirit of independence was rather irritable and self-conscious, his pride was, at bottom, thoroughly honourable. In spite of overwhelming difficulties and many weaknesses, and

much rash impulsiveness, he struggled hard to 'act a manly part' through life. There is less to be forgiven to him than to most of those whose genius has led to morbid developments of character.

Burns's works were: 1. 'Poems chiefly in the Scottish Dialect,' Kilmarnock, printed by John Wilson, 1786. 2. 'Poems chiefly in the Scottish Dialect,' Edinburgh, printed for the author, and sold by William Creech, 1787. This includes the first collection, with additions. 3. 'Poems,' &c., 'third edition,' was published in London in 1787. The Edinburgh edition was reprinted in Philadelphia and New York in 1788, and in Belfast (1788, 1789), and Dublin (1788, 1789). 4. 'Poems,' &c. (2 vols.) (second edition), Edinburgh and London, 1793 (includes twenty new pieces). 5. 'Poems,' &c., 2 vols. The second edition, considerably enlarged, Edinburgh and London, 1794 (a reprint of No. 4) and the last published in Burns's lifetime. 6. 'The Scots Musical Museum, humbly dedicated to the Catch Club, instituted at Edinburgh, June 1771, by James Johnson.' The six volumes of this book, dated 1787, 1788, 1790, 1792, 1796, and 1803, include 184 songs written or collected by Burns. This work was republished in 1839 in 4 vols., with notes by William Stenhouse and Charles Kirkpatrick Sharpe, edited by David Laing, who edited another edition in 1853. 7. 'A Select Collection of Original Scottish Airs for the Voice, . . . with Select and Characteristic Verses,' both Scotch and English, adapted to the airs, including upwards of 100 new songs by Burns. Six vols., folio, London and Edinburgh. This work was brought out in parts between 1793 and 1805. Burns contributed nearly seventy songs, of which only six appeared before his death. The second part appeared in August 1798, the third in July 1799. In 1799 Stewart & Meikle of Glasgow issued the 'Jolly Beggars,' 'Holy Willie's Prayer,' and other suppressed poems in a series of weekly tracts. They were reprinted in (8) a volume called 'Poems ascribed to Robert Burns' (Thomas Stewart, Glasgow, 1801). 9. 'Letters addressed to Clarinda,' by Robert Burns; first printed by Stewart of Glasgow in 1802 from copies surreptitiously obtained. An authorised edition, with a notice of Mrs. M'Lehose, who died on 22 Oct. 1841, was published by her grandson, W. C. M'Lehose, in 1843. 10. 'Reliques of Robert Burns . . . collected and published by R. H. Cromek,' London, 1808. This includes seventy-two letters, 'strictures on Scotch songs and ballads,' written by Burns in a copy of the 'Musical Museum;' commonplace books; letters from William Burns, Robert's younger brother; and some poems. Collective editions of Burns's works have appeared in almost every year since his death. Some of them include new poems. The most important are: 1. 'The Works of Robert Burns, with an account of his Life, and a criticism on his Writings; to which are prefixed some Observations on the Character and Condition of the Scotch Peasantry,' Liverpool and London, 1800. This is Currie's edition; the first volume includes the life, the second his correspondence and poems, the third formerly published poems, the fourth correspondence with Thomson and new poems. A second and third edition followed in 1801, a fourth in 1803, a fifth in 1805, a sixth in 1809, and a seventh in 1813. Currie's name was not given. In 1820, the copyright having expired, the publishers brought out an eighth edition, edited by Gilbert Burns. He was to receive 500*l.* for two editions, but his notes were 'few and meagre;' the edition failed, and he only received 250*l.*, from which he at last repaid his brother's loan. 2. 'Works of Robert Burns, with Life by Allan Cunningham,' 8 vols. foolscap 8vo, London, 1834, with many additions. A convenient edition in 1 vol. imperial 8vo was published by Tegg in 1840, and has since been reprinted for Bohn. 3. 'Works of Robert Burns by the Ettrick Shepherd and William Motherwell,' 5 vols. foolscap 8vo, Glasgow, 1836. Hogg supplied the memoir in vol. v. The editors claim to have added 180 pieces to Currie's collection. 4. 'Poetical Works of Robert Burns' (Pickering, *Aldine Edition of British Poets*), London, 1830 and 1839. Memoir by Sir Harris Nicolas, who expresses regret in the 1839 edition at being now compelled by publishing considerations to give 200 new, or partly new, letters or poems from manuscript which will not add to the poet's fame, and in contradiction to his 'earnest and pathetic injunctions.' The manuscripts thus used were sold in London on 13 Dec. 1854, and are now in the British Museum. 5. 'Works of Robert Burns' (with many illustrations and documents, 2 vols. imperial 8vo, Blackie & Sons), 1843–4; edited by Alexander Whitelaw and regularly reprinted. 6. In 1838 R. Chambers edited a 'people's edition' of Currie's 'Life' and of the 'Poetical Works,' and in 1829 of the prose works, with additional material. In 1851 he published 'The Life and Works of Robert Burns' (W. & R. Chambers, 4 vols. 12mo), in which all the writings are inserted in chronological order, with indications of the original sources and with a connecting narrative. The profits, amounting to 200*l.*, were given

to Mrs. Begg and her family. A library edition of the same, in 4 vols. 8vo, appeared in 1856. 7. 'Life and Works of Robert Burns,' by P. Hately Waddell (Glasgow, 1867), with some new biographical material in appendix to vol. ii. 8. 'Works of Robert Burns,' 6 vols. demy 8vo, Edinburgh, 1877, 1878, 1879, edited by William Scott Douglas; the works arranged in chronological order, with references to original sources; portraits, facsimiles, maps, and illustrations.

An elaborate 'Bibliography of Burns' was published by James McKie at Kilmarnock in 1881, containing also a list of Burns's manuscripts, relics, monuments, &c. A 'Bibliotheca Burnsiana' by the same, in 1866, gives editions in his private library.

[The main authority for Burns's life is his own correspondence. The first Life, by Robert Heron, a personal friend, appeared in Edinburgh in 1797. It was a reprint from articles in the Monthly Magazine and British Register for 1797 (vol. iii.), and was reprinted in Chambers's Scottish Biography (1832). Currie's Life first appeared in 1800. The commonplace book used by Currie is now in possession of Mr. A. Macmillan, and was first fully printed by Mr. Jack in Macmillan's Magazine in March to July, 1879-80 (vols. xxxix. xl.) David Irving's Lives of the Scottish Poets contains a Life of Burns in vol. ii. The publication of Cromek's Reliques in 1808 produced a review by Jeffrey in the Edinburgh Review for January 1809 and by Scott in the Quarterly Review for February 1809. In 1815 Alexander Peterkin published a Review of the Life and Writings, &c., containing statements by Syme and letters from Gray and Findlater, replying to some of the statements in these reviews. A Life by Josiah Walker was prefixed to a collection of his poems in 1811 and separately printed. A Life by Hamilton Paul was prefixed to his poems and songs in 1819. The Life by Lockhart appeared in 1828 as vol. xxiii. of Constable's Miscellany, and was also reprinted separately. It was reviewed by John Wilson in Blackwood (May 1828), and by Carlyle in the Edinburgh Review for December 1828. The Lives by Allan Cunningham (1834), Hogg (1836), Chambers (1851), Waddell (1867) have been mentioned in connection with the works. Chambers's contains the only thorough investigation of facts. There are also Lives without new materials by George Gilfillan in Nichol's library edition of British Poets (1856); by Alexander Smith, prefixed to an edition of the poems by Macmillan (1865); by William Gunnyon in an edition by Nimmo (1866); by W. M. Rossetti, in an edition by Moxon (1871); and an admirable Summary of Burns's Career and Genius, by Professor Nichol, 'printed for the subscribers to the library edition' (1877-9). See also Some Aspects of Robert Burns, by 'R. L. S.,' in the Cornhill Magazine for October 1879; and Professor Shairp's Robert Burns in the Men of Letters series (1879). Among other books bearing upon Burns may be mentioned: Sermons by John Dun (Kilmarnock, 1790), in which Burns is satirised for impiety; Burnomania (Edinburgh, 1811), written by W. Peebles, attacked by Burns in the Kirk's Alarm and the Holy Fair; Memoirs of William Smellie (Edinburgh, 1811), by R. Kerr, including a correspondence with Burns; Letter to a Friend of Robert Burns (James Gray), by William Wordsworth (London, 1816); Lectures on the English Poets, by W. Hazlitt (1819); Specimens of the British Poets, by Thomas Campbell (1819); Memoir of James Currie (Burns's biographer) (1831); The Widow of Burns (account of the sale of her goods) (1834); Contemporaries of Burns, by James Paterson (1840); The Land of Burns—illustrations by D. O. Hill, letterpress by Professor Wilson and R. Chambers (1840); A Winter with R. Burns (by James Marshall), an account of his life in Edinburgh (1846); notes on his name and family by James Burnes, K.H., F.R.S. (privately printed, 1851); Genealogical Memoirs of the Family of Robert Burns, by Charles Rogers (1877); Some Account of the Glenriddel MSS. (in the Liverpool Athenæum) . . . edited by Henry A. Bright (1874).] L. S.

BURNS, ROBERT, D.D. (1789-1869), theological writer and church leader, was born at Bo'ness in 1789, educated at the university of Edinburgh, licensed as a probationer of the church of Scotland in 1810, and ordained minister of the Low church, Paisley, in 1811. He was a man of great energy and activity, a popular preacher, a laborious worker in his parish and town, a strenuous supporter of the evangelical party in the church, and one of the foremost opponents of lay patronage. In 1815, impressed with the spiritual wants of his countrymen in the colonies, he helped to form a colonial society for supplying them with ministers, and of this society he continued the mainspring for fifteen years. Joining the Free church in 1843, he was sent by the general assembly in 1844 to the United States, to cultivate fraternal relations with the churches there, and in 1845 he accepted an invitation to be minister of Knox's church, Toronto, in which charge he remained till 1856, when he was appointed professor of church history and apologetics in Knox's College, a theological institution of the presbyterian church. Burns took a most lively interest in his church, moving about with great activity over the whole colony, and becoming acquainted with almost every congregation. He died in 1869. He was the author of several works: 1. 'A Historical Dissertation on the Law and Practice of Great Britain with regard to the Poor,' 1819. 2. 'On Pluralities,' 1824. 3. 'The Gareloch Heresy tried,' 1830. 4. 'Life of Stevenson

Macgill, D.D.,' 1842. Besides writing these works, he edited in 1828 a new edition of Wodrow's 'History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution,' in 4 vols., contributing a life of the author; and for three years (1838–40) he edited and contributed many papers to the 'Edinburgh Christian Instructor,' which had been a very powerful organ of the evangelical party in the church when edited by Dr. Andrew Thomson, and was conducted by Burns for the advancement of the same cause.

[Memoir of Dr. Burns, by his son, Robert F. Burns, D.D., now of Halifax, Nova Scotia; Disruption Worthies; Notice of Dr. Burns, by his nephew, J. C. Burns, D.D., Kirkliston.]

W. G. B.

BURNS, WILLIAM CHALMERS (1815–1868), missionary to China, born in 1815 at the manse of Dun, Forfarshire, was educated along with his brother Islay [q. v.] at the grammar school of Aberdeen and at Marischal College and University. His first training was in an Edinburgh lawyer's office, but in 1832 he became the subject of such intense religious impressions that he resolved to be a minister of the gospel, returned to the university, and was licensed as a probationer by the presbytery of Glasgow in 1839. His purpose was to be a missionary abroad, but, there being then no vacancy in the mission field, he accepted temporary occupation at home. His first labours were at Dundee, where he took charge of the congregation of the Rev. R. M. McCheyne during his absence in Palestine. Burns preached with extraordinary earnestness and depth of conviction; a great revival of religious life followed, much as in the days of Whitefield and Wesley. Burns then spent some years visiting different parts of Scotland and the north of England, and with corresponding results. He tried Dublin, but had little success there. Going to Canada, he made a great impression, especially where the Scotch abounded, but the scenes did not equal those which had taken place in his native land. It was not till 1846 that he set out for China as a missionary in connection with the presbyterian church of England. His first efforts among the Chinese were very discouraging, and his faith and perseverance were put to great trial. Ere long, however, the results were much more encouraging. In 1854, at Pechuia, near Amoy, began a remarkable harvest, which in various places he continued to reap. A marvellous spiritual power accompanied his words, and numberless hearts were touched. Many native congregations of christians were formed in the neighbourhood; but it was his practice to leave these to the care of others, and always press forward to occupy new ground. Leaving that part of China, he went to Shanghae, Swatow, and then to Pekin and Nieu-chwang. Burns translated the 'Pilgrim's Progress' as well as many of our best hymns into Chinese. He was remarkable for his simple and self-denying ways. On his mission tours he took little with him but tracts and bibles, trusting to the hospitality of the people. Often he was annoyed, once arrested and imprisoned, and sometimes robbed; but he bore all with the greatest meekness. To avoid being stared at as a foreigner, he ultimately adopted the Chinese dress, and lived like a native. Having caught a chill at Nieu-chwang, an out-of-the-way place to which he went simply on account of its destitution, he died there on 4 April 1868. Burns won in a most unusual degree the esteem both of British residents and of the natives of China, and of all friends of missions, and is universally regarded as having been one of the most devoted missionaries since apostolic times.

[Memoir of the Rev. W. C. Burns, M.A., by the Rev. Islay Burns, D.D., Professor of Theology, Free Church College, Glasgow, London, 1870; Blaikie's Leaders in Modern Philanthropy, London, 1884.]

W. G. B.

BURNSIDE, ROBERT (1759–1826), baptist minister, was born in the parish of Clerkenwell on 31 Aug. 1759, and educated at Merchant Taylors' School and at Aberdeen University, where he graduated M.A. In 1780 he was appointed afternoon preacher at the Seventh-day Baptist church, Curriers' Hall, London, and in 1785 pastor of that congregation, which removed in 1799 to Redcross Street, and thence to Devonshire Square. As a teacher of languages he amassed a considerable fortune. He died in Snow's Fields, Bermondsey, on 19 May 1826. His works are: 1. 'The Religion of Mankind, in a Series of Essays,' 2 vols., London, 1819, 8vo. 2. 'Tea-Table Chat, or Religious Allegories told at the Tea-Table in a Seminary for Ladies,' vol. i., London, 1820, 8vo. 3. 'Remarks on the different Sentiments entertained in Christendom relative to the Weekly Sabbath,' London, 1825, 8vo.

[Funeral Sermon by J. B. Shenston (1826); Ivimey's Hist. of the English Baptists, iv. 326, 327; Cat. of Printed Books in Brit. Mus.; Robinson's Merchant Taylors' School, 134.]

T. C.

BURRANT, ROBERT (*fl.* 1553), translator, is spoken of by Tanner as either an Englishman or a Scotchman. It is, however, evident from his preface to Sir D. Lindsay's poem (see below) that he was an

Englishman, and that he was strongly attached to the reformed doctrines. Nor does there seem any reason for giving 'Burtant' as an alternative form of his name, or doubting, as Tanner does, whether he was the author of both the works mentioned in his article. These are: 1. An edition of Sir David Lindsay's 'Tragical Death of Dauid Beatō, Bishoppe of sainct Andrewes in Scotland: whereunto is joyned the martyrdom of Maister George Wyseharte, gentleman ... for the blessed Gospels sake,' printed by J. Day and W. Serres, n.d. This extremely rare volume is in the Grenville Library in the British Museum. It contains a long preface from 'Roberte Burrante to the Reader,' in which, after twenty pages on the judgments of God against evil-doers, he speaks of Beaton's enmity against the gospel and against England, of his habit of swearing, and of his condemnation of Wishart on 31 March 1546. 2. A translation of the 'Preceptes of Cato, with annotacions of D. Erasmus of Roterodame, very profitable for all menne,' dedicated to Sir Thomas Caverden, knt., and printed by R. Grafton, 1553. In a second preface to the reader Burrant says that nothing was wanting 'in this Cato to the perfeccion of Christes religion, sauying the hope and faithe that a Christian man ought to haue.'

[Tanner's Bibl. Brit. 143; Burrant's works as above.] W. H.

BURRARD, Sir HARRY (1755–1813), general, was the elder son of George Burrard of Walhampton, Hampshire, who was the third son of Paul Burrard, M.P. for Lymington from 1706 to 1736, and younger brother of Sir Harry Burrard, M.P. for Lymington from 1741 to 1784 and created a baronet in 1769. He was born at Walhampton on 1 June 1755, and became an ensign in the Coldstream guards in 1772. He was promoted lieutenant and captain in 1773, and in 1777 exchanged into the 60th regiment, in order to see service in the American war. With it he served under Sir William Howe in 1778 and 1779, and in 1780 returned to England on being elected M.P. for Lymington through the influence of his uncle Sir Harry. He served under Lord Cornwallis in America in 1781 and 1782, and after peace had been declared he returned to the guards in 1786 as lieutenant and captain in the grenadier guards, and was promoted captain and lieutenant-colonel in 1789. With the guards he served in Flanders from 1793 to 1795, and was promoted colonel in 1795, and major-general in 1798. In 1804 he became lieutenant-colonel commanding the 1st guards, and in 1805 he was promoted lieutenant-general. In 1807 he received his first command in the expedition to Copenhagen under Lord Cathcart, when he commanded the 1st division, and as senior general under Cathcart acted as second in command. He had very little to do in the expedition; yet on his return he was created a baronet, and also made governor of Calshot Castle. In 1808 he was selected to supersede Sir Arthur Wellesley. He arrived on the coast of Portugal on 19 Aug., and wisely decided not to interfere with Sir Arthur Wellesley's arrangements. On 21 Aug. Junot attacked Sir Arthur's position at Vimeiro, and was successfully beaten off, and the English general had just ordered Ferguson to pursue the beaten enemy, when Burrard assumed the chief command, and, believing the French had a reserve as yet untouched, forbade Ferguson to advance. The very next day Sir Hew Dalrymple assumed the chief command, and made the convention of Cintra, with the full concurrence of both Burrard and Wellesley. All three generals were recalled, and a court of inquiry was appointed to examine their conduct. Burrard succinctly declared the reasons for his course of action on 21 Aug. The result of the inquiry was to entirely absolve the generals. Burrard never applied for another command, but in 1810 as senior lieutenant-colonel he assumed the command of the brigade of guards in London. His latter years were marked by domestic troubles, for in 1809 one of his sons was killed when acting as aide-de-camp to Sir John Moore at the battle of Corunna, and in 1813 another son was killed at San Sebastian. Burrard himself died at Calshot Castle on 18 Oct. 1813. He was succeeded by his only surviving son, Charles, an officer in the navy, at whose death, in 1870, the baronetcy became extinct.

[Wellington Despatches, vol. iii.; Napier's History of the Peninsular War, vol. i. book ii.; Memorial written by Sir Hew Dalrymple, Bart., of his proceedings as connected with the affairs of Spain, and the commencement of the Peninsular War, 1830; the Whole Proceedings of the Court of Inquiry upon the conduct of Sir Hew Dalrymple relative to the Convention of Cintra, held in the Great Hall, Chelsea College, from Monday, 14 Nov., to Wednesday, 14 Dec. 1808.] H. M. S.

BURREL or BUREL, JOHN (*fl.* 1590), Scotch poet, author of a poetical description of Queen Anne's entry into Edinburgh in 1590, entitled 'The Description of the Queenis Maiesties most honourable entry into the town of Edinburgh,' was a burgess of Edinburgh. Among the title-deeds of a small property at the foot of Todricks

Wynd, Edinburgh, there was found a disposition of a house by 'John Burrel, goldsmith, yane of the printers in his majesties cunzie house' (king's mint), 1628. From the minuteness with which the poet describes the jewellery displayed on Queen Anne's entry, it appears that he had a special technical knowledge of such matters, and there is thus every reason to suppose him to have been identical with John Burrel of the king's mint. The poem, along with another by the same author, entitled 'The Passage of the Pilgrims, divided into four parts,' was published in Watson's 'Collection of Scots Poems,' and the former is also included in Sir Robert Sibbald's 'Chronicle of Scottish Poetry.' Neither of the poems possesses any literary merit.

[Irving's History of Scottish Poetry, 470, 490; Wilson's Memorials of Edinburgh, 2nd ed. 316.]

T. F. H.

BURRELL, LITELLUS (1753–1827), major-general in the East India Company's service, was born in 1753, and entered the Bengal army early in 1770 as a volunteer in Captain Rawstorne's company of the second battalion 2nd Bengal Europeans, in which he became a corporal in 1771, and sergeant in 1772. In 1774, on the recommendation of his captain, he was transferred to the 18th sepoys, with which he fought at the battle of Cutra or St. George on 23 April 1774 and in the subsequent campaign in Rohilcund. He became sergeant-major of the corps in 1775, and remained with it until 1779, when he was nominated to a Bengal cadetship by Warren Hastings. In October of the same year he obtained a commission as ensign, and served against the Mahrattas with a detachment of sepoys under Captain Popham, distinguishing himself at the storming of Lotah and the capture of Gwalior by escalade. The 1st battalion of sepoy drafts, to which he belonged, became the 40th, and eventually the 33rd native infantry. When it was reduced at the peace, Burrell, who, as adjutant, had seen much rough service with it in Malwa under Colonels Camac and Muir, was appointed adjutant 2nd native infantry, with which he served until 1797. In that year, at his own request, he was transferred to the 3rd native infantry, then in the field in anticipation of an expected invasion by Zemaun Shah, king of Cabul. He became brevet-captain in 1796, captain-lieutenant in 1797, and substantive captain in 1798, in which year he was transferred to the second battalion 5th native infantry at Lucknow. At this time the government called for three thousand sepoy volunteers from the Bengal infantry to proceed by sea to the coast of Coromandel to reinforce the Madras troops, and Burrell, who had come down the Ganges to Calcutta in charge of the volunteers of his regiment, was appointed to the command of the third battalion thus formed. The three battalions of Bengal volunteers proceeded to Madras, and joined General Harris's army, in which, as the 4th native brigade, under command of Colonel John Gardiner, they fought at Mallavelly and at the storming and capture of Seringapatam. They were next employed under Colonel Arthur Wellesley in subjugating the refractory chieftains of the Mysore, when the 3rd Bengal volunteers, under Burrell, garrisoned Chitteldroog. Subsequently the volunteers were sent home overland, and on their arrival in their own presidency, after putting down some disturbances at Palavoram by the way, the supreme government notified in a general order 'its appreciation of the distinguished services of the European and native officers and soldiers of these gallant and meritorious corps during the late arduous crisis in public affairs.' Meanwhile Burrell had been appointed to the 15th native infantry, which had been added to the Bengal army in 1798. This corps he joined in Oude in 1801, and served with it in the campaign of 1803, under Lord Lake, at Delhi, Agra, and Laswarree, on which latter occasion he was in command of the advanced picquets of the army. With its battalions he likewise made the campaigns of 1804–5, and fought at Deeg, and in the desperate but unsuccessful attempts on Bhurtpore, in which his health suffered severely from the privations endured. In 1807 he became lieutenant-colonel of the 1st battalion, and in November of the year following 'standards of honour,' inscribed among other devices with the name 'Lake,' similar to those awarded to other native corps which had served through Lord Lake's campaigns, were presented to the 15th native infantry, under command of Burrell, at Barrackpore by Lord Minto, the governor-general, in person. Burrell became brevet-colonel in 1814, and in 1817 was appointed to the command of the 3rd brigade of the grand army under Lord Hastings, then in the field against the Pindarrees. At the end of the campaign he rejoined his regiment, and was appointed to the command-in-chief of all the East India Company's forces in the territory of the Nawab Vizier of Oude. In 1819 he succeeded to a regiment on the Bengal establishment, and in 1821 was promoted to the rank of major-general on the occasion of the coronation of George IV. He remained in Oude until 1820, when severe illness sent him

down to the presidency. Having benefited by the change, he was appointed to a command at Cuttack in 1821. Failing health, however, compelled him to relinquish further employment and to seek his native climate. He died at Notting Hill on 13 Sept. 1827, in the seventy-fifth year of his age. Of a placid disposition, kindly, even-tempered, and possessed of an intimate acquaintance with the habits, feelings, and prejudices of the natives, Burrell had the gift of winning the confidence and esteem of all with whom he came in contact. Under his rule, his regiment is said to have been a model of good order in the field and in cantonments, and whenever volunteers were called for, as in the cases of the expeditions to Mauritius and Java and the proposed occupation of Macao, the 15th native infantry was always ready with double or treble its quota.

[East India Military Calendar, vol. ii. (1823); Dodswell and Miles's Lists; East India Registers; Gent. Mag. xcvii. (ii.) 640; Rose's New Biog. Dict.] H. M. C.

BURRELL, Lady SOPHIA (1750?–1802), poetess and dramatist, was the eldest daughter of Charles Raymond of Valentines, Essex (*Ladies' Mag.* 1773; *Home News*, p. 223), and was born about 1750. On 13 April 1773 she married William Burrell, member of parliament for Haslemere [see Burrell, Sir William], and came into possession, it is said, of 100,000*l.* A baronetcy was granted to her father in 1774, the year after her marriage, with remainder to her husband and her male issue by him. From 1773 to 1782 Lady Burrell's pen was employed on *vers de société*, varied by such heavier matter as 'Comala,' from Ossian, in 1784. In 1787 her husband's health failed, and they retired to a seat at Deepdene. Lady Burrell published two volumes of collected poems anonymously in 1793; in 1794, the 'Thymriad' from Xenophon, and 'Telemachus,' with her name attached. In 1796 Sir William Burrell died, Lady Burrell having had two sons and two daughters by him; and on 23 May 1797 she was married, at Marylebone Church, by the Bishop of Kildare (*Gent. Mag.* lxvii. part i. 484), to the Rev. William Clay, a son of Richard Augustus Clay of Southwell, Nottinghamshire. In 1800 Lady Burrell produced two tragedies. The first was 'Maximian,' dedicated to Mr. William Lock; the second was 'Theodora,' dedicated by permission to Duchess Georgiana of Devonshire. Lady Burrell and Mr. Clay retired to West Cowes, Isle of Wight, where she died, 20 June 1802, aged about 52.

In 1814 Lady Burrell's tragedy 'Theodora' was reprinted in 'The New British Theatre' (vol. i.), a collection of rejected dramas.

[Biog. Dram. i. 79; Gent. Mag. lxvi. part i. 86, &c. (infra); Ladies' Mag. 1773; Home News, p. 223; Lady Burrell's own Works; Nichols's Lit. Anecd. ix. 797; The New British Drama, i. 336.] J. H.

BURRELL, Sir WILLIAM (1732–1796), antiquary, third son of Peter Burrell of Beckenham, Kent, was born in Leadenhall Street, 10 Oct. 1732 (*Add. MS.* Brit. Mus. 5691, fol. 50). He was educated at St. John's College, Cambridge, whence he graduated as LL.B. in 1755, and LL.D. in 1760, and in the latter year (3 Nov.) was admitted as an advocate at Doctors' Commons. He practised chiefly in the admiralty court, and there are in the possession of his grandson, Sir Walter Burrell, two volumes of his own manuscript reports of cases decided in that court between the years 1766 and 1774. They were edited by Mr. R. G. Marsden in 1885. He was made chancellor of Worcester in 1764, and held the same office in the diocese of Rochester, was elected M.P. for Haslemere in 1768, and became a commissioner of excise in 1771. He was also F.R.S. and F.S.A., and a director of the South Sea Company. By his marriage in 1773 with Sophia [see Burrell, Lady Sophia], daughter of Charles Raymond, he not only acquired considerable wealth, but also the reversion to the baronetcy conferred upon his father-in-law in 1774. To this he succeeded in 1789. From an early period in life he was interested in antiquarian pursuits, and ultimately concentrated his attention upon the history of the county of Sussex. Nearly every parish was personally visited by him, and its records inspected and partly copied. Drawings were made for him of churches, houses, and sepulchral monuments, and he spared no labour in tracing the descent of the county families. He did not print any portion of his work, but bequeathed the entire collection to the British Museum Library, where it is now deposited among the Add. MSS. Burrell was seized with paralysis in August 1787, and, though he partially recovered, found it necessary to resign his public appointments. He retired to Deepdene in Surrey, and there died 20 Jan. 1796. He was buried at West Grinstead, Sussex, where a simple monument to his memory by Flaxman has been placed in the church.

[Gent. Mag. 1796; Brit. Mus. Add. MSS. 5691 et seq.; Elwes and Robinson's Western Sussex, 110; information from Mr. R. G. Marsden.] C. J. R.

BURROUGH, CHRISTOPHER. [See BOROUGH.]

BURROUGH, EDWARD (1634–1662), quaker, was born in 1634 at Underbarrow, near Kendal, and from an early age was so remarkable for his gravity and piety that Howgill, in his 'Testimony' to him, says that 'grey hairs were upon him when he was but a youth, for he was clothed with wisdom from his infancy.' His parents, who were people of some importance in the neighbourhood, were episcopalians; but even as a lad he was dissatisfied with the religious teaching of the Anglican church, and restlessly tried all the various forms of worship the district afforded. At length he joined the presbyterians, 'who had,' we are told, 'more that seemed like life among them' than the others. Before long his mind became unsettled again, and when, in 1652, George Fox was preaching in Westmoreland, and Burrough went to hear him, he was predisposed to quakerism, although he was one of a number of persons who disputed with Fox, and he was, as he allows, 'the more stubborn as he desired to defend himself from the acknowledgment of error.' He, however, decided to become a Friend, and, although only seventeen, offered himself as a minister, and was accepted. On account of this step he was disowned by his family, who declined his offer to remain with them as a hired servant. Burrough at once began to travel as a quaker minister, and both in Scotland and the northern counties of England had to endure much suffering. His earliest companion appears to have been John Audland. In 1653 he was imprisoned for a short time (for writing a letter remonstrating with a person who was living in gross licentiousness), and while in prison beguiled his time by writing several tractates. From Thomas Camm's account of his father, John Camm, we learn that he and Burrough were for some time fellow-travellers, and that in 1654 Burrough came to London, where he at once addressed himself to spreading quaker principles. Burrough went to a wrestling match, and when a stout fellow challenged all comers, he stepped into the ring, but instead of wrestling preached against the practice of such games. In the same year he and Howgill went to Bristol, where immediately after their arrival they were arrested as disturbers of the public peace, but were discharged and directed to leave the city. After a short time he returned to London, and for some months was engaged in writing controversial tracts. About 1656 he went to Ireland, where he speedily got into collision with the authorities, and was forcibly transhipped to England. During the latter part of this year he was imprisoned for a few weeks for refusing to take the oath of abjuration. John Bunyan, in his 'Gospel Truths opened,' &c., misrepresented the doctrines and practices of the Friends. Burrough wrote a violent reply. In 1657 Bunyan published a 'Vindication' of his work, and a few months later Burrough assisted George Fox to write a further reply, 'The Mystery of the Great Whore unfolded.' Burrough also brought himself into notice by his addresses to Cromwell, calling his attention to his unfulfilled promises of toleration. The letters are powerfully written, but their tone is neither cordial nor courteous. In the following year (1658) Burrough took part in a public dispute between several quakers and a jesuit, which was held at the house of the Earl of Newport; an amusing account of this debate is to be found in George Fox's 'Journal.' During this year he was defendant in a suit for defamation of character, brought by the vicar of Kingston-on-Thames. He demurred to a cause of 'spiritual dependency' being tried in a common law court; but the objection was overruled, and he was condemned to pay 100*l.* damages. Owing apparently to some technical flaw, judgment was not sealed, and he was not required to pay. Upon the death of Oliver Cromwell, Burrough made an effort to obtain some relief for the quakers from his successor, but Richard seems to have been neither able nor willing to grant it. Towards the end of 1659 Burrough felt 'moved' to visit Dunkirk, where he had numerous disputes with priests and jesuits, in which, according to quaker authorities, he invariably had the best of the argument. While in 1659–60 the puritans of New England were persecuting the Friends with terrible severity, Burrough had two interviews with Charles II, who seems to have had a genuine regard for him, and he told the king that 'there was a vein of innocent blood opened in his dominions;' to which the king replied, 'But I will stop that vein,' and forthwith directed that all American quakers who contravened the laws of the colonies should be sent to England for trial. The next two years of Burrough's life were uneventful, and, with the exception of the time during which he exerted himself to disassociate the quakers from any participation in the rising of the Fifth-monarchy men, he seems to have been chiefly occupied in writing tractates. In 1662 he went to Bristol to assist in reconstructing the quaker society there, which had been severely injured by the folly of Naylor and the persecution of adversaries; but he had only been there a very brief time when he called the Friends together, and took a solemn leave of them, saying he should never see them again, for he

'was going to lay down his life in London for the gospel, and to suffer among the Friends at that place.' Unhappily this foreboding proved only too true. He was arrested at a meeting, and violently dragged through the streets to Newgate, to which prison he was committed for the offence of holding an illegal meeting. At the subsequent trial he was condemned to pay a heavy fine, and, being neither able nor willing to comply, he was directed to be kept a 'close' prisoner. He was thrust into the felons' dungeon, which was so crowded that some of the prisoners died from suffocation, while the remainder became seriously ill. Burrough was one of those who sickened. The Friends procured an order for his liberation from Charles II, but, on one pretence or another, the city authorities evaded complying with it, and Burrough died in Newgate towards the end of 1662. He was buried in the quaker burial-ground, Bunhill Fields. In his 'Testimony' Howgill says of Burrough that 'in his natural disposition he was bold and manly, dexterous and fervent, and what he took in hand he did it with his might, loving, kind, and courteous, merciful and flexible, and easy to be entreated;' and, without making too much allowance for the partiality of a lifelong friend, this seems to be a fair summary of his character. Burrough's works exceed ninety in number, but they are usually very brief. For a long time his writings were held in high esteem by the quakers, but of late years they have fallen out of notice. What he had to say is both more concisely stated and more thoughtful than was usually the case with early quaker authors, and this in great measure arose from the fact that he was a fairly educated man; but much of his writing is spoilt by a bitter controversial spirit, which he does not seem to have exhibited either in his life or his sermons.

The following is a list of some of the most important of his works: 1. 'A Warning from the Lord to the Inhabitants of Underbarrow, and so to all the Inhabitants in England,' 1654. 2. 'A Trumpet of the Lord sounded out of Sion, which sounds forth the Controversies of the Lord of Hosts, and gives a certain sound in the cases of all Nations,' 1656. 3. 'A Description of the State and Condition of all Mankinde upon the Face of the Whole Earth,' 1656. 4. 'The True Faith of the Gospel of Peace contended for in the Spirit of Meekness,' &c., 1656. 5. 'A Measure of the Times, and a full and clear Description of the Signes of the Times and of the Changing of the Times,' &c., 1657. 6. 'Truth (the Strongest of all) witnessed forth in the Spirit of Truth against all Deceit,' &c., 1657. 7. 'Many Strong Reasons confounded which would hinder any Reasonable Man from becoming a Quaker,' 1657. 8. 'A Declaration to all the World of our Faith, and what we believe,' 1657. 9. 'A Standard lifted up, and an Ensigne held forth to all Nations,' &c., 1658. 10. 'The True State of Christianity truly described and also disaver'd unto all People,' 1658. 11. 'A Visitation and Warning proclaimed, and an Alarm sounded in the Pope's Borders, in the Name and Authority of the Lord Almighty and the Lamb,' &c., 1659. 12. 'Good Counsel and Advice rejected by Disobedient Men, and the Dayes of Oliver Cromwell's Visitation passed over, and also of Richard Cromwell his Son, late Protector of these Nations' (part by George Fox), 1659. 13. 'A Testimony concerning the Book of Common Prayer (so called),' 1660. 14. 'A Presentation of Wholesome Informations unto the King of England,' &c., 1660. 15. 'The Everlasting Gospel of Repentance and Remission of Sins,' &c., no date. 16. 'A Declaration of the Sad and Great Persecutions and Martyrdom of the People of God, called Quakers, in New England, for the Worshipping of God,' 1660. 17. 'A Just and Righteous Plea, presented unto the King of England and his Council,' &c., 1661. 18. 'Persecution impeached as a Traytor against God, His Laws and Government,' &c., 1661. 19. 'A Discovery of Divine Mysteries, wherein is unfolded Secret Things of the Kingdom of God,' 1661. 20. 'Antichrist's Government justly detected of Unrighteousness, Injustice, Unreasonableness, Oppression, and Cruelty throughout the Kingdomes of this World,' 1661. 21. 'The Case of the People called Quakers (once more) stated and published to the World,' &c., no date. 22. 'A True Description of my Manner of Life, of what I have been in my Profession of Religion,' &c., 1663. In 1672 the most important of Burrough's writings were published under the title of 'The Memorable Works of a Son of Thunder and Consolation, namely, that True Prophet and Faithful Servant of God and Sufferer for the Testimony of Jesus, Edward Burrough,' &c.

[Brief biographies of Burrough are to be found in Tuke's Biographical Notices of Members of the Society of Friends, vol. ii., and in vol. ii. of the Friends' Library (W. & T. Evans, Philadelphia), and a considerable amount of interesting information may be gleaned from the Swarthmore MSS. preserved at Devonshire House, Bishopsgate.] A. C. B.

BURROUGH, Sir JAMES (1691–1764), amateur architect, son of James Burrough, M.D., of Bury St. Edmunds, Suffolk, was born on 1 Sept. 1691. Having been educated at the grammar school at Bury for eight years,

he entered Gonville and Caius College, Cambridge, at Michaelmas, 1708, proceeded to the degree of B.A. in 1711, and to that of M.A. in 1716. He was elected one of the esquire bedells of the university in 1727, fellow of his college (on Mrs. Frankland's foundation) in 1738, and master in 1754 (27 Feb.), an office which he held until his death, 7 Aug. 1764.

He was an amateur architect of some skill, and considerable reputation in the university, where he used his influence to introduce the classical style which had then become fashionable. In 1721 he was added to a syndicate which had been appointed two years before to build a new senate house; and in the following year submitted a 'Plan of the Intended Publick Buildings,' as the minute-book of the syndics records, which James Gibbs, the well-known architect, who had been consulted, was requested to 'take with him to London, and make what improvements he shall think necessary upon it.' As Gibbs was undoubtedly the architect of the existing building, for the design is engraved in his published work, Burrough's share in it was probably confined to general suggestions of style and arrangement. Tradition, however, has called him the architect. The works which are unquestionably his are: the cupola over the combination room at his own college (1728); the transformation of the hall of Queens' College into an Italian chamber (1732), for which he received twenty-five guineas; the 'beautification' of Emmanuel College chapel (1735); the new building at Peterhouse (1736), for which he received 50*l.* and a piece of plate; the facing with stone, in a classical style, of the quadrangle of Trinity Hall (1742–5), with the internal fittings of the hall; a design, engraved 1745, and signed 'James Burrough, architect,' for rebuilding the library and master's lodge at the same college; the doctors' gallery in Great St. Mary's Church, and the facing of the second court of his own college, in the style employed at Trinity Hall (1751); a similar treatment of the court of Peterhouse (1754); and the new chapel of Clare Hall (1763). This latter work, however, he did not live to complete, and it was carried out by James Essex. Besides these works, he was consulted about most of the changes, great and small, that were being effected in Cambridge, and even in the county, for in 1757 he gave advice respecting a new bridge at Wisbeach.

In 1752 he gave a design (afterwards engraved) for the new east room and façade of the library, which adjoins the senate house. This design possesses both beauty and convenience; and when it was set aside (in 1754) in favour of one by Stephen Wright, the Duke of Newcastle, chancellor of the university, procured Burrough the honour of knighthood by way of consolation. He died in 1764.

He was F.S.A., and a great collector of pictures, prints, and medals. In private life he was much esteemed, and his contemporaries speak of him with affection and respect. He was buried in the antechapel of his college. There is a good portrait of him in the master's lodge.

[Register of Gonville and Caius College, Cambridge; Cole's MSS. xxxi. (Add. MS. Brit. Mus. 5832); Willis's Architectural History of Cambridge, iii. 536–40, and Index; Watson's History of Wisbeach, 282.] J. W. C.

BURROUGH, Sir JAMES (1750–1839), judge, third son of the Rev. John Burrough of Abbots-Anne, Hampshire, was born in 1750. Entering the Inner Temple in February 1768, he was called to the bar by that society in November 1773, but was not elected a bencher until 1808. He joined the western circuit, and after many years' practice was in 1792 appointed a commissioner of bankruptcy, in 1794 deputy-recorder of Salisbury, and afterwards recorder of Portsmouth. In May 1816, being then sixty-six years of age, he was raised to the bench of the common pleas, and received the customary knighthood, a promotion he owed to the steady friendship of Lord Eldon. In that court he sat until the end of 1829, when increasing infirmities obliged him to retire. He survived nearly ten years, and, dying on 25 March 1839, was buried in the Temple Church. His daughter Anne, his only surviving child, erected a monument to his memory in the church of Laverstock, Wiltshire, in which county and in Hampshire he possessed considerable property.

[Foss's Judges, ix. 13–14; Lord Campbell's Chief Justices, iii. 286; Law Mag. iii. 299–300.] G. G.

BURROUGH, STEPHEN. [See BOROUGH.]

BURROUGH, WILLIAM. [See BOROUGH.]

BURROUGHES or **BURROUGHS**, JEREMIAH (1599–1646), congregational minister, was born in 1599, and educated at Emmanuel College, Cambridge, where he was admitted pensioner in 1617, and graduated M.A. in 1624. He left the university on account of his nonconformity, and assisted Edmund Calamy [q. v.] as minister at Bury St. Edmunds. On 21 April 1631 Burroughes was instituted to the rectory of Tivetshall,

Norfolk. He was suspended for not observing Bishop Wren's injunctions of 1636, and especially for not reading the 'Book of Sports.' He found hospitality for some months under the roof of the Earl of Warwick, and it is said that he offered 40*l.* to the bishop's chancellor to take off his suspension; but he was accused of seditious speeches against the Scottish war, and was deprived. He did not, as is often said, hurry out of the country for fear of his life. He had offers of livings 'from divers noble friends,' but in 1637 removed to Rotterdam, to become 'teacher' of the English congregational church there. He returned to England in 1641, and became preacher at Stepney at seven o'clock in the morning, and later in the day at Cripplegate. Hugh Peters, who had been a predecessor of Burroughes at Rotterdam, called him the 'morning star,' and William Greenhill the 'evening star' of Stepney. In the ordinance of 12 June 1643, calling an assembly of divines at Westminster, Burroughes appears in the list of divines. He was one of the seven 'dissenting brethren' whose views of church government were congregational, in opposition to the presbyterianism of the majority, and was one of the five who in 1644 presented to parliament the 'Apologetical Narration,' the first manifesto of their principles. On 6 Nov. 1645 he was placed on the (second) committee of accommodation; and at its last meeting, 9 March 1646, he declared in the name of independents that they would not concede to the presbyterian 'classes' the coercive power claimed for them, but would either 'suffer' or emigrate. Burroughes was moderate in his public action. He never attempted to form a 'gathered church' or congregation of independents drawn from various parishes, nor did he hold any benefice after his return from Holland, contenting himself with his morning and evening lectureships. Baxter said that if all the independents had been like Burroughes, all the episcopalians like Ussher, and all the presbyterians like Stephen Marshall, 'the breaches of the church would soon have been healed.' Samuel Bury [q. v.] quotes with approval the motto on his study door: 'Opinionum varietas et opinantium unitas non sunt ἀσύστατα.' His chief opponents were Thomas Edwards of the 'Gangræna' and John Vicars. Burroughes died before the assembly had finished its confession of faith. The date usually given of his death is 14 Nov., but Browne quotes from the 'Perfect Occurrences' for 13 Nov. 1646: 'This day Mr. Burrows, the minister, a godly reverend man, died. It seems he had a bruise by a fall from a horse some fortnight since; he fell into a fever, and of that fever died, and is by many godly people much lamented.' He left a widow. His portrait is engraved by Cross. According to this engraving, on 1 June 1646 he was 'ætatis suæ 45,' which would give at earliest 1601, and not 1599, as the year of his birth.

He published: 1. 'An Exposition with practical Observations on the Prophesie of Hosea,' 1643–50–52–57, 4 vols. 4to. 2. 'The Glorious Name of the Lord of Hosts opened,' 1643, 4to (two sermons from Is. xlvii. 4, at St. Michael's, Cornhill, vindicating the resort to arms; as postscript is 'A briefe Answer' to 'The Resolving of Conscience,' &c., 1642, 4to, by Henry Fern, D.D.) 3. 'A Vindication of Mr. Burroughs against Mr. Edwards his foule Aspersions in his spreading Gangræna . . . concluding with a brief Declaration what the Independents would have,' 1646, 4to (Edwards had written against the 'Apologetical Narration' presented to the House of Commons in 1644). 4. 'Irenicum; to the Lovers of Truth and Peace, concerning the causes and evils of Heart Divisions,' 1646, 4to; another edition, 1653, 4to (the 'Irenicum' is often referred to by the running title 'Heart Divisions opened'), and single sermons. Posthumous were: 5. 'The Rare Jewel of Christian Contentment,' 1648, 4to; with new title-page, 1649; other editions 1650, 1655, 1677, all 4to; reprinted in Ward's 'Library of Standard Divinity,' vol. iv. 6. 'Gospel-worship,' 1648, 4to; another edition 1650, 4to. 7. 'Gospel-Conversation,' 1648, 4to; other editions 1650, 4to, 1653, 4to (Nos. 6, 7, 8 form a series of 3 vols. of Burroughes's works, edited by seven leading congregational ministers). 8. 'The Generation of Quakers,' Camb. 1648, 12mo (not included in Smith's 'Biblioth. Anti-Quakeriana,' 1872). 9. 'Moses He's Self-Denyall,' 1649, 8vo (treatise on Heb. xi. 24). 10. 'Moses his Choice,' 1650, 4to (Brook assigns this to 1641; it is a continuation of the foregoing, being a treatise on Heb. xi. 25, 26). 11. 'The Evil of Evils; or the exceeding Sinfulness of Sin,' 1654, 4to. 12. 'The Saint's Treasury, being the substance of several Sermons,' 1654 (Brook); another edition 1656, 4to. 13. 'Three Treatises,' 1655, 4to. 14. 'Earthly Mindedness . . . and Walking with God,' 1656, 4to. 15. 'Gospel Reconciliation,' 1657, 4to. 16. 'Four Books on Matt. xi.' 1659, 4to. 17. 'The Saint's Happinesse,' 1660, 4to. 18. 'A Treatise of the Excellency of Holy Courage in Evil Times,' 1661 (Brook); another edition, 1662, 4to. 19. 'The Difference between the Spots of the Godly and of the Wicked,' 1668, 8vo. 20. 'Gospel Remission,' 1668, 4to; another edition 1674, 4to. 21. 'Gospel Fear; or the Heart trembling at the Word of God,' 1674, 8vo. 22. 'Jerusalem's Glory . . . the New

Testament Church in the latter days,' 1675, 8vo. 23. 'Four useful Discourses and Sermons,' 1675, 4to. This list, based on Watt's, is probably incomplete; most of the items have been verified.

[Apol. Narr. 1644; Reasons of the Dissenting Brethren, &c. 1648; Bury's Funeral Sermon for Fairfax, 1702; Neal's Hist. of the Puritans, Dub. 1759, iii. 242, 295; Brook's Lives of the Puritans, 1813, iii. 18 sq.; Browne's Hist. of Congregationalism in Norfolk and Suffolk, 1877, pp. 69, 87, 115; Mitchell's Westminster Assembly, 1883, pp. 15, 192 sq.; information from Dr. Phear, Master of Emmanuel College, Cambridge.]

A. G.

BURROUGHS, Sir JOHN (*d.* 1643), Garter king of arms. [See Borough.]

BURROUGHS, JOSEPH (1685–1761), baptist minister, was born in London, 1 Jan. 1685, of wealthy parents, his father being Humphreys Burroughs. He was educated under Rev. John Kerr, M.D. (a pupil of Thomas Doolittle), at Highgate, where he was class-fellow with John Ward, afterwards Gresham professor of rhetoric; and at the university of Leyden. In 1714 he received a call to be co-pastor with Richard Allen at the Barbican. He declined the call to the pastorate, but undertook to act as preacher, and on Allen's death he became pastor. He was ordained 1 May 1717. John Gale, and subsequently the famous James Foster, became his colleagues. His views of believers' baptism were sufficiently strict to place him with the party of close communion; but his general sentiments were not those of a narrow man. He was a non-subscriber at Salters' Hall in 1719. He allowed Emlyn, the unitarian, to occupy his pulpit. His studies abroad had given him facility in speaking and preaching in French; and in 1734 he preached in Latin to the ministers of the three denominations at their annual meeting in Dr. Williams's library, then at Redcross Street. This discourse is printed in his volume of sermons. He died 23 Nov. 1761. His publications were: 1. 'A Sermon occasioned by a total Eclipse of the Sun, 22 April,' 1715, 8vo. 2. 'Funeral Sermon for Rev. John Gale,' 1722, 8vo. 3. 'Sermon at Ordination of Deacons, 15 July,' 1730, 8vo. 4. 'Sermons preached before the Societies for the Reformation of Manners,' 1731, 8vo. 5. 'Sermon on the Popish Doctrine of Auricucular Confession and Plenary Absolution,' 1735, 8vo (contained in 'Seventeen Sermons against Popery, preached at Salters' Hall, 1735, 8vo, p. 367). 6. 'A View of Popery taken from the Creed of Pope Pius IV,' 1735, 8vo; 2nd ed. 1737, 8vo. 7. 'Sermons,' 1741, 8vo. 8. 'Two Discourses relating to Positive Institutions,' 1742, 8vo. 9. 'A Defence' of the last piece, 1743, 8vo. 10. 'Funeral Sermon for Rev. John Weatherly,' 1752, 8vo. 11. 'Funeral Sermon for Rev. Isaac Kimber,' 1755, 8vo. Noble says he edited the eight 'Occasional Sermons,' 1733, 8vo, of his brother James, who was trained for the ministry under the Rev. John Jennings at Kibworth, and died young. He edited also the posthumous sermons of Joseph Morris, baptist minister at Glasshouse Yard, prefixing a memoir, 1753, 8vo.

[Funeral Sermon by Daniel Noble, 1761; Crosby's Hist. of the Eng. Baptists, 1740, iv. 183; Wilson's MSS. in Dr. Williams's Library.]

A. G.

BURROW, EDWARD JOHN (1785–1861), divine and miscellaneous writer, a member of Magdalene College, Cambridge, graduated B.A. in 1805 and M.A. in 1808, was incorporated a member of Trinity College, Oxford, and took the degrees of B.D. and D.D. in 1820. He was incumbent of Bempton, Yorkshire, 1810–16, and minister of a chapel of ease at Hampstead 1816–23. He then became domestic chaplain to Tomline, bishop of Winchester. In July 1827 he accepted the office of principal of a college and school at Mount Radford, Exeter, and entered on his duties on 29 Sept. In consequence of disputes with the proprietors he resigned or was dismissed from this office (the immediate cause of his leaving depends on the rights of the case) in the following January. In 1835 he went out to Gibraltar as civil chaplain, and was appointed archdeacon of Gibraltar in 1842. Having remained there until his health became feeble, he then returned to England and resided at Lyme and other places on the south coast. He died at Honiton on 8 Aug. 1861. He was a fellow of the Royal and other learned societies. He published: 1. 'Elements of Conchology,' 1815. 2. 'The Elgin Marbles,' with 40 plates drawn and etched by himself, one part all published, 1817, 1837. 3. 'A Letter . . . to W. Marsh . . . on the nature . . . of certain principles . . . falsely denominated Evangelical,' 1819, which reached a third edition the same year. 4. 'A Second Letter,' 1819, two editions. 5. 'A Summary of Christian Faith and Practice,' 3 vols. 1822. 6. 'Questions on Memorial Scripture Copies,' 1829, 3rd edition 1854. 7. 'Hours of Devotion,' translated from the German of Zschokke, 1830. 8. 'School Companion to the Bible,' 1831, reissued with 5 in 1854.

[Gent. Mag. ccxi. 1861, pt. ii. 332; A Statement of the manner in which . . . E. J. B.

became connected with Mount Radford, and of . . . his removal, Exeter, 1828; British Museum Library Catalogue.] W. H.

BURROW, Sir JAMES (1701–1782), legal reporter, was the son of Thomas Burrow of Clapham, Surrey, and was born on 28 Nov. 1701. At the early age of twenty-three he obtained the post of master of the crown office and retained it until his death. In 1725 he was called to the bar at the Inner Temple, was elected a bencher in 1754, became reader in 1764, and treasurer in 1765. He was elected F.S.A. in April 1741, and F.R.S. in April 1737, and subsequently became honorary member of the Société des Antiquités at Cassel. For two short periods he discharged the duties of president of the Royal Society (the first lasting from September to November 1768, the second from July to November 1772), and when the society presented an address to the king on 10 Aug. 1773 Burrow received the honour of knighthood. He was the owner of Starborough Castle in the parish of Lingfield, Surrey, and he died there on 5 Nov. 1782, being buried in the chancel of Lingfield Church. His epitaph, with unusual frankness, sums up his virtues in the phrase: 'The convivial character was what he chiefly affected, and it was his constant wish to be easy and chearful himself and to see others in a like disposition.' A portrait by Vanloo of Burrow was presented by him to the Royal Society, and hangs in the meeting-room. A whole-length print of him in his official dress was engraved by James Basire in 1780 from a painting by Arthur Devis.

Burrow's merits as a law reporter have been universally acknowledged. His collection of 'Reports of Cases argued and determined in the Court of King's Bench during the time of Lord Mansfield's presiding' was published in 1756–72, the fourth edition appearing in five volumes in 1790. The first volume of his 'Reports of Cases adjudged in the Court of King's Bench since the death of Lord Raymond' came out in 1766, and the last—there were five in all—was issued in 1780. In 1773 he turned aside at the request of his friends to publish separately, in anticipation of its inclusion in his general volume of 'Reports,' his 'lucid and valuable' narrative of 'The question concerning literary property determined by the court of king's bench, 20 April 1769, in the cause between Andrew Millar and Robert Taylor,' a question which dealt with the much-vexed point of the copyright of books. 'The Decisions of the Court of King's Bench upon Settlement Cases from the death of Lord Raymond, March 1732,' were chronicled by him in two volumes in 1768, to the second of which was added a tract entitled 'A few Thoughts upon Pointing,' and a second continuation, bringing the decisions down to Michaelmas sessions 1776, was edited by him in that year. His tract on pointing was struck off with a separate title-page in 1768, and was reprinted in an enlarged and improved form in 1771. Burrow was the author, under the thin disguise of 'A Member of the Royal Society and of the Society of Antiquaries,' of a pamphlet called 'A few Anecdotes and Observations relating to Oliver Cromwell and his Family . . . to rectify several errors . . . by Nicolaus Commenus Papadopoli in his "Historia Gymnasii Patavini,"' 1763; and Watt attributes to him a tract entitled 'Serious Reflections on the Present State of Domestic and Foreign Affairs. With proposals for a new Lottery,' 1757. Five papers on earthquakes were contributed by him to the 'Philosophical Transactions.'

[Thomson's Royal Society, p. 13; Weld's Royal Society, ii. 45–6, 65; Gent. Mag. (November 1782), p. 551; Manning and Bray's Surrey, ii. 346–7, 359; Nichols's Illustrations of Literature, i. 138; Nichols's Literary Anecdotes, iii. 177–8; Masters of Bench of Inner Temple (1883), p. 75.] W. P. C.

BURROW, REUBEN (1747–1792), mathematician, was born 30 Dec. 1747, at Hoberley, near Shadwell, Leeds. His father, a small farmer, gave him some schooling, occasionally interrupted by labour on the farm. He showed a taste for mathematics, and after some instruction from a schoolmaster at Leeds, named Crooks, obtained a clerkship in the office of a London merchant. He went thither on foot in 1765, spending 1*s.* 10*d.* by the way. A year later he became usher in a school of B. Webb, the 'celebrated writing-master.' He next set up as schoolmaster on his own account at Portsmouth, and, after giving up this place in 1770 to become engineer to a projected expedition to Borneo, was appointed assistant to Maskelyne, then astronomer-royal, at Greenwich. Two years afterwards he married Anne Purvis, daughter of a poulterer in Leadenhall Street, and started a school at Greenwich. In 1774 he helped Maskelyne in his observations upon Schehallion, for the determination of the earth's attraction. He complained that his services were insufficiently recognised. Soon afterwards, however, he was appointed 'mathematical teacher in the drawing-room at the Tower,' where there was then a training school for artillery officers, afterwards merged in the Woolwich

academy. His salary was 100*l.* a year. Here he became editor of the 'Ladies and Gentlemen's Diary, or Royal Almanack.' It was started by one Thomas Carnan, in opposition to the 'Ladies' Diary,' published by the Stationers' Company and edited by Charles Hutton [q. v.] The company claimed a monopoly of almanacks, but their claim was disallowed by the court of common pleas, on their bringing an action against Carnan, who published the first number of his diary in December 1775. It continued till 1786, the word 'Gentlemen' being dropped after 1780. Part of it was devoted to mathematical problems by Burrow and various contributors, including a 'Samuel Rogers' (who may possibly, though very improbably, have been the poet, *b.* 1763). Burrow quarrelled with his rival, Hutton. He eked out his living by taking private pupils, and did a little work for publishers; but his family was increasing, and in 1782 he accepted an appointment in India, procured by his patron, Colonel Henry Watson, for many years chief engineer in Bengal. He claimed indignantly but fruitlessly to be paid for extra work in a survey of the coast from Essex to Sussex with a party of pupils in 1777, and sailed (October 1782) in a fleet commanded by Admiral Howe. Soon after reaching India he wrote an interesting letter to Warren Hastings (*Add. MS.* 29159, f. 376). He says that he wishes to make money in order to have leisure for further research. He has been interested in the ancient geometry, as he has proved by his book on Apollonius (see below), and is curious to investigate the mathematical treatises in the ancient Hindoo and other oriental literature. He asks for Hastings's encouragement; and other letters and papers show that he pursued these inquiries, having learnt Sanskrit for the purpose, and collected many Sanskrit and Persian manuscripts (*Notes and Queries*, 2nd ser. x. 309). He was appointed mathematical teacher of the engineers' corps, and afterwards had some employment in connection with a proposed trigonometrical survey of Bengal. A 'Short Account of the late Mr. Burrow's Measurement of a Degree of Longitude and another of Latitude near the tropic in Bengal' was published by his friend Mr. Dalby in 1796. He was one of the first members of the Asiatic Society, and contributed to their 'Researches.' He died at Buxor 7 June 1792. His wife, with his son and his three daughters, joined him in India in 1790, and returned after his death. The son died as an officer in the service of the East India Company.

Some journals of Burrow were published by Mr. T. T. Wilkinson in the 'Philosophical Magazine' for 1853. Burrow is said to have been a rough but kindly man, who sometimes drank too much and would then indulge in pugilism. The poet Crabbe used to meet him at a coffee-house about 1780 (Crabbe, *Life*, ch. iii.) His diaries report a good deal of scandal, especially about rival mathematicians. He was clearly jealous and resentful, though liberal to friends in distress. He amused himself by pouring out coarse abuse in the fly-leaves of his books. Some quaint specimens are given by De Morgan in 'Notes and Queries' (1st series, i. 143). He describes the 'Miscellanea Scientifica Curiosa,' edited by Green and Wales, as a 'balderdash miscellany of damned stupid, ragamuffin, methodistical nonsense and spuability.' Wales was his successful competitor for a mastership at Christ's Hospital. His journals are now in the library of the Astronomical Society. He collected some curious books, which he sent to Woolwich and which are now in the library of the royal artillery.

The ability and elegance of Burrow's geometrical investigations are admitted by his critics. His only separate publication was 'A Restitution of the Geometrical Treatise of Apollonius Pergæus on Inclinations; also the Theory of Gunnery, or the doctrine of projectiles in a non-resisting medium,' London 1779. A 'restitutio' of this treatise had been published by Samuel Horsley (afterwards bishop) in 1770. Burrow in his preface speaks severely of Horsley's work as clumsy and employing quasi-algebraical methods; and claims with justice much greater simplicity and directness for his own work. Burrow's contributions to the Asiatic 'Researches' (vols. i. and ii.) include an essay upon 'Friction in Mechanics' (reprinted in Leybourne's 'Repository,' ii. 204–20, and the 'Gentleman's Mathematical Companion' for 1800), and one on the 'Hindoo Knowledge of the Binomial Theorem.' The others are upon astronomical methods.

[Philosophical Magazine for 1853; Mechanics' Magazine, li. 244, 293, 350, lii. 267 (life by J. H. Swale), lv. 324 (art. 'Board of Ordnance in other days'); Addit. MSS. 29159 f. 376, 29163 f. 113, 29233 f. 239; Notes and Queries, 1st ser. xii. 142, 2nd ser. x. 409, 3rd ser. v. 107, 215, 261, 303, 361; New Monthly Mag. i. 536–8; Gent. Mag. lxiii. 774.] L. S.

BURROWES, JOHN FRECKLETON (1787–1852), organist and composer, was born in London, 23 April 1787. His master was William Horsley. His first published work was a set of six English ballads, 'Printed for the author, 5 Great Suffolk Street, Charing

Cross,' and in 1812 he published an overture (op. 8) which had been performed at the vocal concerts, Hanover Square. This was followed in 1817 by a similar work (op. 13) produced by the Philharmonic Society, of which Burrowes was one of the original members. In 1818 appeared the first edition of his 'Pianoforte Primer,' a little work which was very successful, and is still in use as an instruction book. In 1819 Burrowes brought out a 'Thorough Bass Primer,' which achieved a success equal to that of the earlier work. In the course of his long career he also published a 'Companion to the Pianoforte Primer' (1826), a 'Companion to the Thorough Bass Primer' (1832), 'The Tutor's Assistant for the Pianoforte' (1834), a 'Guide to Practice on the Pianoforte' (1841), collections of psalm tunes, preludes, dances, Scotch and Irish airs, sonatas, a trio for three flutes, songs, and many arrangements of operas, &c., for the pianoforte. For nearly forty years Burrowes was organist of St. James's, Piccadilly. About 1834 he settled at 13 Nottingham Place, where he died, after a long and painful illness, 31 March 1852.

[Grove's Dict. of Music, i. 285 *a*; Musical World, 24 April 1852; Gent. Mag. 1852, i.; British Museum Music Catalogue.] W. B. S.

BURROWES, PETER (1753–1841), Irish barrister and politician, was born at Portarlington in 1753. At Trinity College, Dublin, which he entered in 1774, he specially distinguished himself in the debates of the Historical Society. While still a student at the Middle Temple, in 1784, he published a pamphlet on 'Catholic Emancipation,' which introduced him to the notice of Flood and the other leading Irish patriots. In the following year he was called to the bar, where he rapidly acquired a good practice. In 1790, along with Wolfe Tone and others, he founded a society in Dublin for the discussion of literary and political subjects. In a duel which he fought at Kilkenny in 1794 with the Hon. Somerset Butler, his life was only saved by the ball striking against some coppers which he happened to have in his waistcoat pocket. Though he did not share in the more extreme views of the United Irishmen, he was a zealous supporter of all the most important measures of reform. Along with thirteen other king's counsel he, 9 Dec. 1798, protested against the proposals for a union with Great Britain, and after being elected member for Enniscorthy he continued, as long as the Irish parliament existed, persistently to oppose the measure. In 1803 he acted as the counsel of Robert Emmet, and in 1811 he was employed to defend the catholic delegates. In 1821 he was appointed judge of the insolvent debtors court. He died in London in 1841, and was buried in Kensal Green cemetery.

[W. Burrowes's Select Speeches of Peter Burrowes, with Memoir, 1850; Life and Adventures of Wolfe Tone.] T. F. H.

BURROWS, GEORGE MAN (1771–1846), physician, was born at Chalk, near Gravesend, in 1771. He was educated at the King's School, Canterbury, was apprenticed to an apothecary at Rochester, and completed his medical education at Guy's and St. Thomas's Hospitals. After qualifying at the College of Surgeons and Apothecaries' Hall, he entered on general practice in London. He became deeply interested in the legal status of the medical profession, and organised the Association of Surgeon-Apothecaries of England and Wales, with the object of improving the education and status of the profession. As chairman of this body Burrows was most indefatigable, and had a large share in the movement which led to the passing of the Apothecaries' Act in 1815. The society voted him five hundred guineas on its dissolution. On the formation of the first court of examiners of the Apothecaries' Company, on the passing of the act, Burrows was appointed an examiner; but early in 1817 he resigned, owing to the unfair conduct of the court of assistants. On this question Burrows published a 'Statement of Circumstances connected with the Apothecaries' Act and its Administration,' 1817. At this time he was largely engaged in medical literature, being one of the founders and editors of the 'London Medical Repository,' which commenced in January 1814, and the author of 'Observations on the Comparative Mortality of London and Paris,' 1815. In 1816 he retired from general practice, and devoted himself to the treatment of insane patients, at first keeping a small asylum at Chelsea, and later, in 1823, establishing a larger one, 'The Retreat,' at Clapham. He became a leading authority on insanity, publishing 'Cursory Remarks on Legislative Regulation of the Insane,' 1819; 'An Inquiry into certain Errors relative to Insanity and their Consequences, Physical, Moral, and Civil,' 1820; and finally, an extended treatise entitled 'Commentaries on the Causes, Forms, Symptoms, and Treatment, Moral and Medical, of Insanity,' 1828. This was by far the most complete and practical treatise then published in this country, and received general approval. Burrows became M.D. at St. Andrews in 1824, and a fellow of the College

of Physicians in 1839. He died on 29 Oct. 1846, in his seventy-sixth year.

[Munk's Coll. of Phys. (1878), iii. 290.] G. T. B.

BURROWS, Sir JOHN CORDY (1813–1876), surgeon, eldest son of Robert Burrows, silversmith, of Ipswich, by his wife, Elizabeth, daughter of James Cordy of London, was born at Ipswich on 5 Aug. 1813, and educated at the Ipswich grammar school, but, leaving it at an early age, became an apprentice to Mr. William Jeffreson, surgeon, Framlingham, with whom he diligently applied himself to his profession. Going to Brighton in 1837, he for two years acted as assistant to Mr. Dix, surgeon, to whom he was distantly related, after which he entered on a practice of his own. His medical studies had been conducted at Guy's and St. Thomas's hospitals. He qualified at the Society of Apothecaries in 1835, became a member of the Royal College of Surgeons in 1836, and was admitted a fellow in 1852. Once in practice for himself it was not long before he came into public notice, and, while not neglecting his professional work, found both time and energy to do many other things. In 1841 along with Dr. Turrell he projected the Royal Literary and Scientific Institution. He also took part in the establishment at Brighton of the Brighton Mechanics' Institution. He was secretary from 1841 to 1857, and afterwards treasurer. He projected the fountain on the Steine in 1846, raised the money for its erection, and then laid out and planted the enclosures near it entirely at his own expense. His attention was next directed to the sanitary condition of the town, and under his advice the Health of Towns Act was adopted. He came still more prominently forward in 1849 as one of the town committee who purchased the Royal Pavilion from the Commissioners of Woods and Forests for the sum of 53,000*l*. On the charter for Brighton being obtained in 1854 he was returned at the head of the poll for the Pavilion ward. In 1857 he was elected mayor, and he continued in that office during the following year. The high esteem in which he was held by the inhabitants of Brighton was evinced on 13 Oct. 1871 by the presentation of a costly testimonial consisting of a handsome carriage and a pair of horses, and other gifts. In consequence of a petition to the crown, asking that his great services to Brighton might receive public recognition, he was knighted by the queen at Osborne on 5 Feb. 1873.

He was a fellow of the Linnean, Zoological, Geographical, and other learned societies, brigade surgeon of the Brighton artillery corps, and chairman of the lifeboat committee. He was one of the two promoters of the Extramural Cemetery, and at great expense to himself obtained the order for discontinuing sepultures in the churches, chapels, and graveyards of the town. His aversions were street organ-players and itinerant hawkers, none of whom were allowed to exercise their callings in the borough in the period during which his will was law. He died at 62 Old Steine, Brighton, on 25 March 1876. His interment took place at the Extramural Cemetery on 1 April in the presence of a vast number of sorrowing people. His statue, erected in the grounds of the Royal Pavilion, was unveiled on 14 Feb. 1878. He married, 19 Oct. 1842, Jane, daughter of Arthur Dendy of Dorking; she died in 1877, leaving one son, Mr. William Seymour Burrows, who succeeded to his father's practice.

[Medical Times and Gazette, i. 375 (1876); Lancet, i. 515, 548 (1876); Sussex Daily News, 27 March 1876, pp. 5–6, and 3 April, pp. 5–6; Illustrated London News, lxii. 191 (1873), portrait, lxviii. 335 (1876), and lxxii. 173 (1878), view of statue.] G. C. B.

BURSCOUGH, ROBERT (1651–1709), divine, the son of Thomas Burscough, was born at Cartmel, Lancashire, in 1651. He entered Queen's College, Oxford, as servitor in 1668, and took his B.A. in 1672 and M.A. in 1682. In 1681 he was presented by Charles II to the vicarage of Totnes, Devonshire, in succession to the Rev. John Prince, author of the 'Worthies of Devon.' He was prebendary of Exeter Cathedral in 1701, and archdeacon of Barnstaple in 1703. He was buried at Bath 29 July 1709. He is characterised by Anthony à Wood as 'a learned man, zealous for the church of England, and very exemplary in his life and conversation.'

He wrote the following: 1. 'A Treatise of Church Government, occasion'd by some letters lately printed concerning the same subject,' 1692 (pp. xlii, 270), being an answer to Richard Burthogge's 'Nature of Church Government freely discussed.' 2. 'A Discourse of Schism; addressed to those Dissenters who conformed before the Toleration and have since withdrawn themselves from the communion of the Church of England,' 1699 (pp. 231). This occasioned two pamphlets in reply, and Burscough rejoined by 3. 'A Vindication of the "Discourse of Schism,"' Exeter, 1701. 4. 'A Discourse of the Unity of the Church, of the Separation of the Dissenters from the Church of England, of their Setting up Churches,' &c., Exeter, 1704. 5. 'A Vindication of the Twenty-

third Article of Religion,' 1702 (mentioned in *Biog. Brit.* 1748, ii. 1042). The preface to Zachary Mayne's 'Sanctification by Faith vindicated,' 1693, is from his pen.

[Wood's Athenæ Oxon., ed. Bliss, iv. 413, 533, 582; Fasti, ii. 331, 383; Le Neve's Fasti (Hardy), i. 408, 426; Oliver's Monasticon, Add. Supp. p. 21; J. I. Dredge in Western Antiquary, August 1884; Watt's Bibl. Brit.; Prince's Worthies of Devon, 1701, p. 600, where he commends Burscough's liberality in allowing him the free use of his 'very good library;' Worthy's Ashburton, p. 115.] C. W. S.

BURT, ALBIN R. (*d.* 1842), engraver and portrait-painter, commenced life as an engraver, and was a pupil of Robert Thew and Benjamin Smith, but finding himself unable to excel in this department, he took to painting heads. He exhibited at the Royal Academy in 1830, and died at Reading on 18 March 1842. According to Redgrave, his mother had known the celebrated Lady Hamilton when a barefooted girl in Wales, and he produced a print representing her as 'Britannia unveiling the bust of Nelson.'

[Redgrave's Dictionary of Artists, 1878.] L. F.

BURT, EDWARD (*d.* 1755), author of the 'Letters from a Gentleman in the North of Scotland,' largely quoted by Walter Scott and Macaulay, has been variously described as an engineer officer who served with General Wade in Scotland in 1724–8, as an army contractor, and an illiterate hack-writer, who ended his days in dire distress (*Notes and Queries*, 1st ser. xii. 496). Of his early history nothing is known. There is nothing in the military entry books and other war office records to show that Mr., or, as he is often styled, 'Captain,' Burt ever held military rank. He appears to have been with General Wade in Scotland, at the period stated, in some civil capacity, and by virtue of acting-warrants to have then and also afterwards (*ib.* 2nd ser. vii. 128–9) discharged sundry duties which in later times would have been performed by officers of the commissariat and other army departments. This is indicated in one of General Wade's order-books, which is preserved in the British Museum (*Add. MS.* 23671). An order therein, dated Inverness, 28 Sept. 1726, directs all commanding officers and others in the northern highlands, on due application from Mr. *Edmund* Burt or his subordinates, to send with him such parties of soldiers as shall be thought necessary to collect the rents of the estates formerly the Seaforth's. Another order of the same date directs Mr. Burt to state and adjust all accompts relating to the 'highland galley,' and to report on all matters connected with the said galley as he shall think necessary until further orders.

Evidence in the 'Letters' shows that they were written in 1725–6, although not published until long afterwards. The period of General Wade's command in Scotland is a blank in the records of the regiments employed under him; but some details of his movements, collected from various sources, will be found in the 'Ordnance Gazetteer for Scotland' (under 'Glasgow,' &c.), and in 'Colburn's United Service Magazine,' August 1869. Of the later circumstances of the author of the 'Letters' there is no authentic information. His death is thus announced in the 'Scots Magazine' for 1755: 'On 4 Jan. 1755, in London, Edward Burt, esq., late agent with General Wade, chief surveyor during the making of the roads through the highlands, and author of the "Letters from the North of Scotland."'

The first edition of the 'Letters' appeared in London in 1754. Subsequent editions appeared in Dublin in 1755, in London in 1759 and 1815, and at Haarlem and Hanover. The last edition, which was edited by R. Jamieson, and to which Sir Walter Scott contributed some matter, appeared in London, in two volumes, octavo, in 1818.

[Brit. Mus. Gen. Cat.; Brit. Mus. Add. MS. 23671; Notes and Queries, 1st ser. xii. 496, 2nd ser. vii. 128–9, 174; Scots Mag. xvi. 359–529, xvii. 52.] H. M. C.

BURT, WILLIAM (1778–1826), miscellaneous writer, son of Joseph Burt of Plymouth, was born in that town on 23 Aug. 1778, and educated in the public grammar school at Exeter, being afterwards articled to a banker and solicitor at Bridgwater. For some time he resided at Colyton, near Honiton, but finally he settled at Plymouth, where he practised as a solicitor until his death on 1 Sept. 1826. He edited the 'Plymouth and Dock Telegraph' for several years, and at one period he held a commission in the 38th foot.

His works are: 1. 'Twelve Rambles in London, by Amicus Patriæ,' 1810. 2. 'Desultory Reflections on Banks in general, and the System of keeping up a False Capital by Accommodation,' London, 1810, 12mo. 3. 'The Consequences of the French Revolution to England considered, with a view of the Remedies of which her situation is susceptible,' 1811; dedicated to Lord Holland. 4. 'A Review of the Mercantile, Trading, and Manufacturing State, Interests, and Capabilities of the Port of Plymouth,' Plymouth, 1816. 5. 'Preface to and Notes on N. T. Carring-

ton's Poem "Dartmoor," ' 1826. 6. 'Christianity; a Poem, in Three Books, with Miscellaneous Notes,' London, 1835, 12mo; edited by the author's nephew, Major Thomas Seymour Burt. 7. 'Observations on the Curiosities of Nature,' London, 1836, 12mo; also edited by Major Burt.

[Memoir prefixed to Burt's Christianity; Davidson's Bibl. Devoniensis, 43, 131, 142; Watt's Bibl. Brit.; Cat. of Printed Books in Brit. Mus.; Biog. Dict. of Living Authors (1816), 49.]

T. C.

BURTHOGGE, RICHARD (1638?–1694?), theological writer, was born at Plymouth about 1638. He was educated at Exeter grammar school, became a servitor or chorister of All Souls' College, Oxford, in 1654, proceeded B.A. in 1658, migrated to Lincoln College, and completed his degree 'by determination.' He afterwards went to Leyden University to study medicine, and was admitted there 11 Oct. 1661 (PEACOCK, *Leyden Students*, Index Soc., p. 12, s.v. 'Borthage'). He took the degree of doctor in medicine after publishing a thesis, 'De Lithiasi et Calculo,' Leyden, 1662. On returning to his native country he settled at Bowden, near Totnes. Wood states that in 1691 he had been a popular medical practitioner in the neighbourhood of Bowden for more than twenty years, and by that means and by two wealthy marriages 'hath attained a pretty full estate.' He was a vigorous champion of toleration in religious matters and of the right of dissent, and published a number of pamphlets in support of his views. 'He always kept pace with the fanatics,' says Wood, 'temporiz'd with the papists in the reign of James II, and was therefore made a justice of the peace for Devonshire, which office he kept under William III, as being a favourer of fanatics. He is looked upon as a person of considerable learning, and of no less pride and ambition.' He is stated to have died in 1694. Burthogge's chief works are philosophical, and he gained a deserved reputation as a critic of Locke. In his 'Essay on Reason,' dedicated to Locke (1694), he argues that 'every object which we know, we know only as in relation to our powers to know—as a phenomenon or appearance—and what appears is determined negatively by that power of sense and understanding we possess as human beings.' Burthogge anticipates explicitly one of the most important positions of Kant's philosophical system, known also as Hamilton's 'doctrine of the relativity of knowledge' (UEBERWEG). Sir William Hamilton quotes Burthogge's definition of consciousness in his notes on Reid's works.

Burthogge's works are: 1. 'Τὰγαθὸν, or Divine Goodness explicated and vindicated from the Exceptions of the Atheist; wherein also the consent of the gravest philosophers with the holy and inspired penmen in many of the most important points of Christian doctrine is fully vindicated,' London, 1672. 2. 'Causa Dei; or an Apology for God,' 1675. 3. 'Organum Vetus et Novum; or a Discourse of Reason and Truth; wherein the natural logick common to mankind is briefly and plainly described,' London, 1678. 4. 'An Argument for Infant Baptism,' London, 1683. 5. 'Vindiciæ Pædo-Baptismi,' London, 1685, a reply to a tract against infant baptism by Edmund Elys, a divine of the church of England. 6. 'Prudential Reasons for repealing the Penal Laws against all Recusants, and for a general Toleration,' London, 1687, 4to, 'a scandalous and virulent pamphlet,' according to Wood, to which a clergyman (Rev. John Prince, vicar of Berry-Pomeroy, near Totnes, and author of the 'Worthies of Devon') issued a reply. 7. 'The Nature of Church Government freely discussed in three letters,' to which Robert Burscough, vicar of Totnes, published an answer in 1692. 8. 'An Essay upon Reason and the Nature of Spirits,' London, 1694 (dedicated to Locke). 9. 'Of the Soul of the World, and of Particular Souls: in a letter to Mr. Locke, occasioned by Mr. Keil's Reflections upon an Essay lately published concerning Reason' (i.e. Locke's 'Essay on the Human Understanding'), London, 1699 (republished in Somers's 'Tracts,' 1748, vol. ii., 1809, vol. xii.) 10. 'Christianity a Revealed Mystery,' London, 1702.

[Wood's Fasti Oxon. ed. Bliss, ii. 214; Athenæ Oxon. ed. Bliss, iv. 581–2; Ueberweg's Hist. of Philosophy (translated), ii. 365; Hamilton's Reid, ii. 928, 938; Brit. Mus. Cat.]

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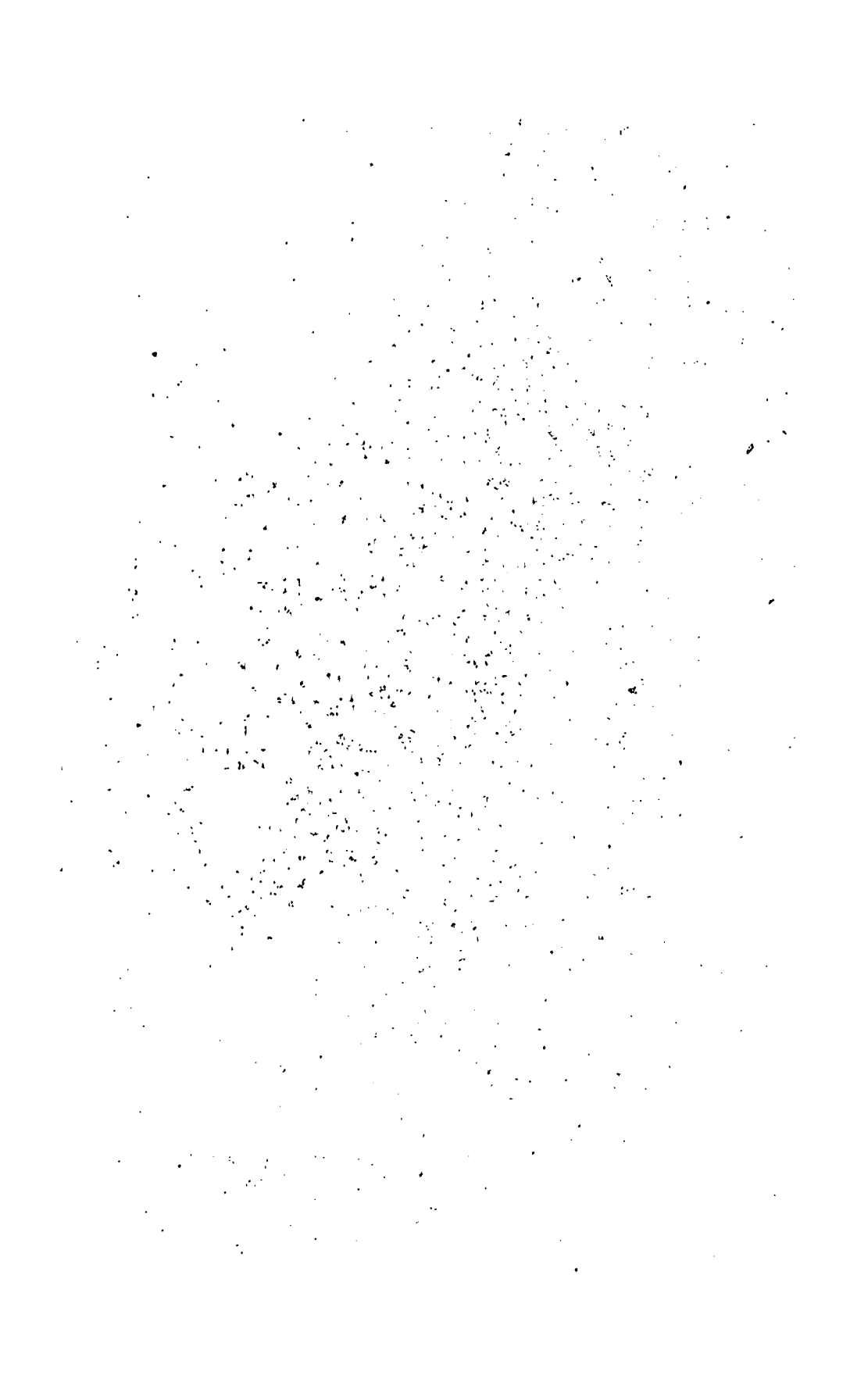

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